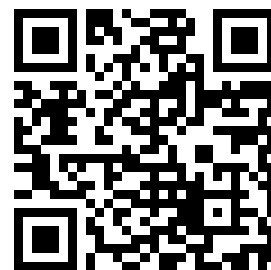
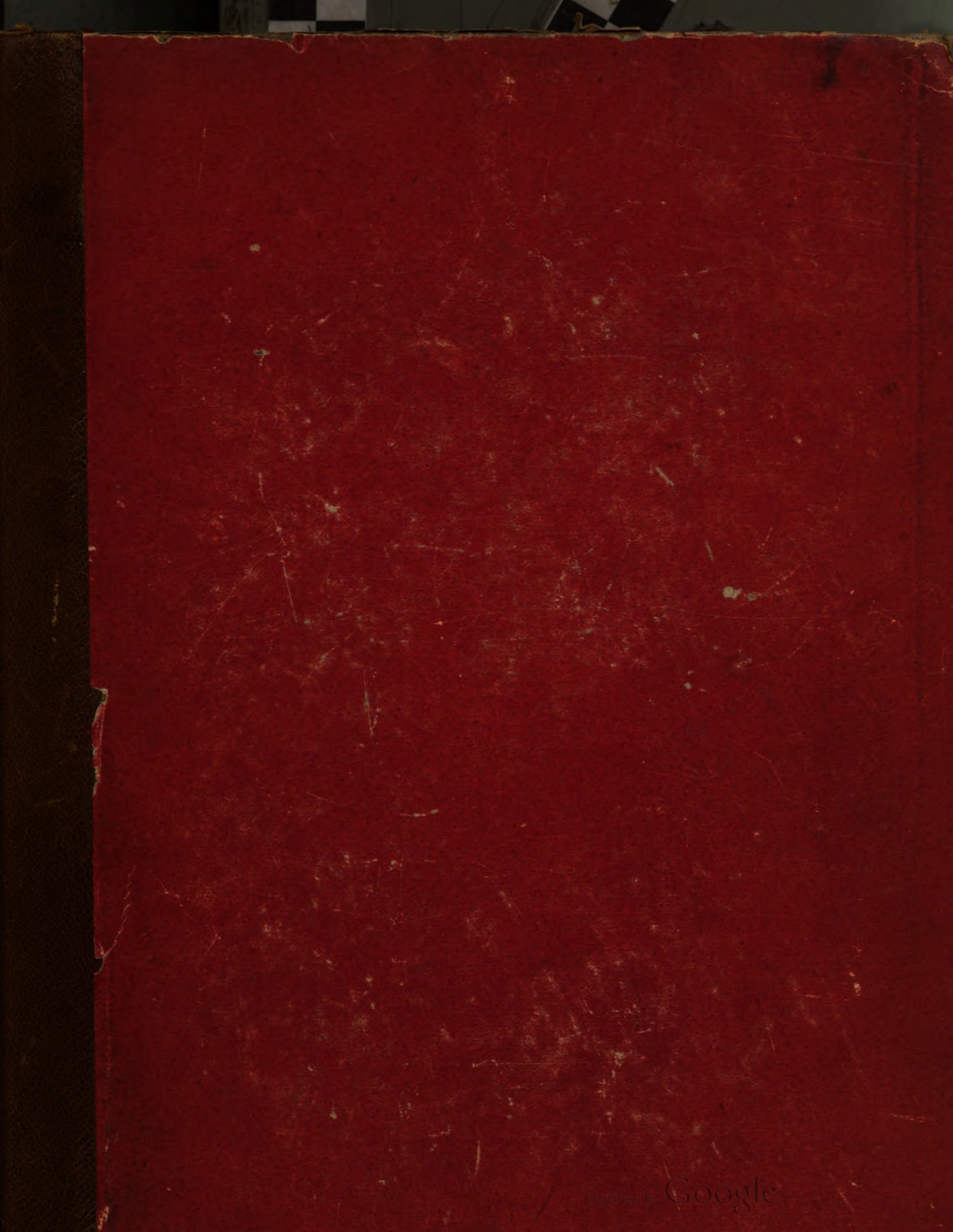

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

GoogleTM books

<http://books.google.com>





9064
F16



KONINKLIJKE BIBLIOTHEEK

0954 8360



ROBERD OF BRUNNÈ'S

Handlyng Synne.

A.D. 1303 . . . May . . . on the 21st of that month, the English king [Edward I.] was with his army at Roxburgh.—C. MacFarlane, *Cabinet History of England*, iv. p. 74.

1096/3
a/312

~~774 B11~~

ROBERD OF BRUNNÈ'S

Handlyng Synne

(WRITTEN A.D. 1303;)

WITH THE FRENCH TREATISE ON WHICH IT IS FOUNDED,

Le Manuel des Pechiez

BY

WILLIAM OF WADINGTON.

NOW FIRST PRINTED FROM MSS. IN THE BRITISH-MUSEUM AND BODLEIAN LIBRARIES.

EDITED BY

FREDERICK J. FURNIVALL, ESQ. M.A.

OF TRINITY HALL, CAMBRIDGE, AND THE WORKING MEN'S COLLEGE, LONDON ;
CAPTAIN 19TH MIDDLESEX RIFLE VOLUNTEERS ;
ONE OF THE HONORARY SECRETARIES OF THE PHILOLOGICAL SOCIETY.

PRINTED FOR THE

Roxburghe Club.

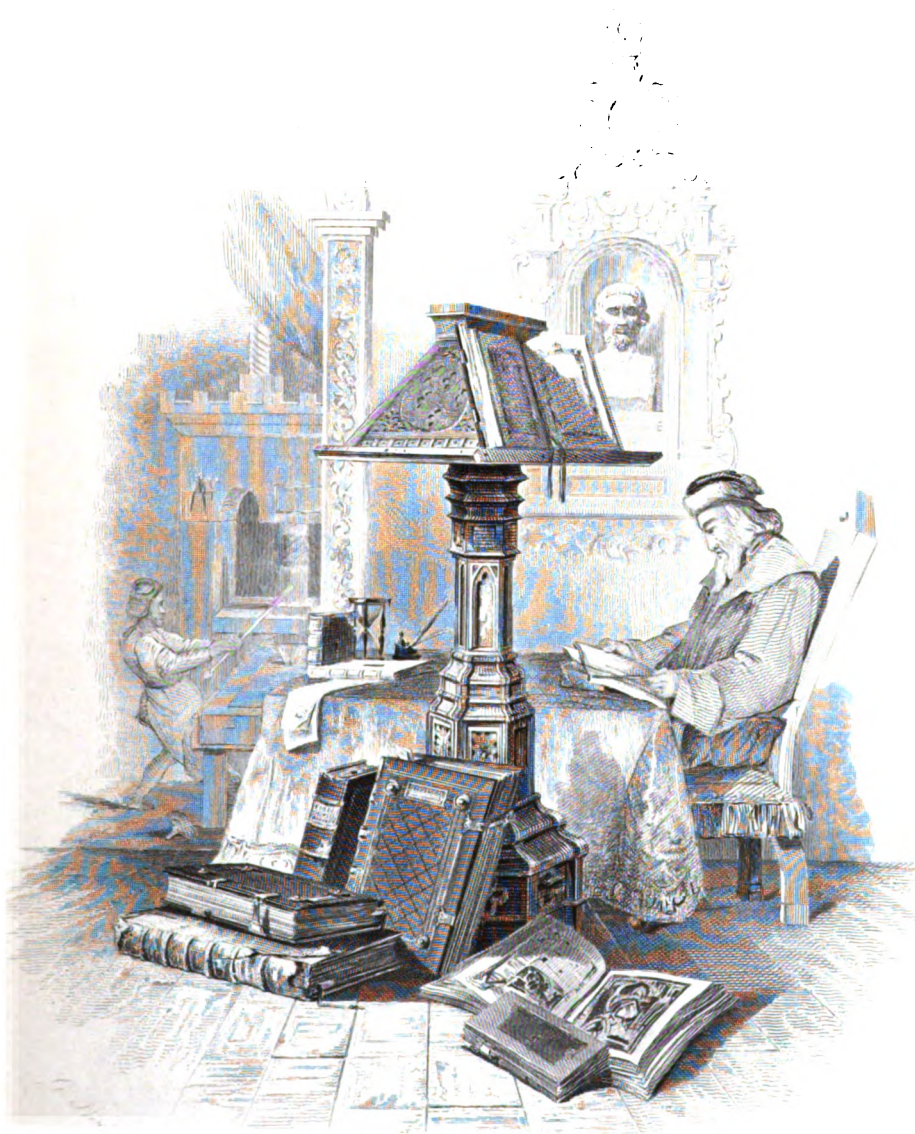
LONDON:

J. B. NICHOLS AND SONS, 25, PARLIAMENT STREET.

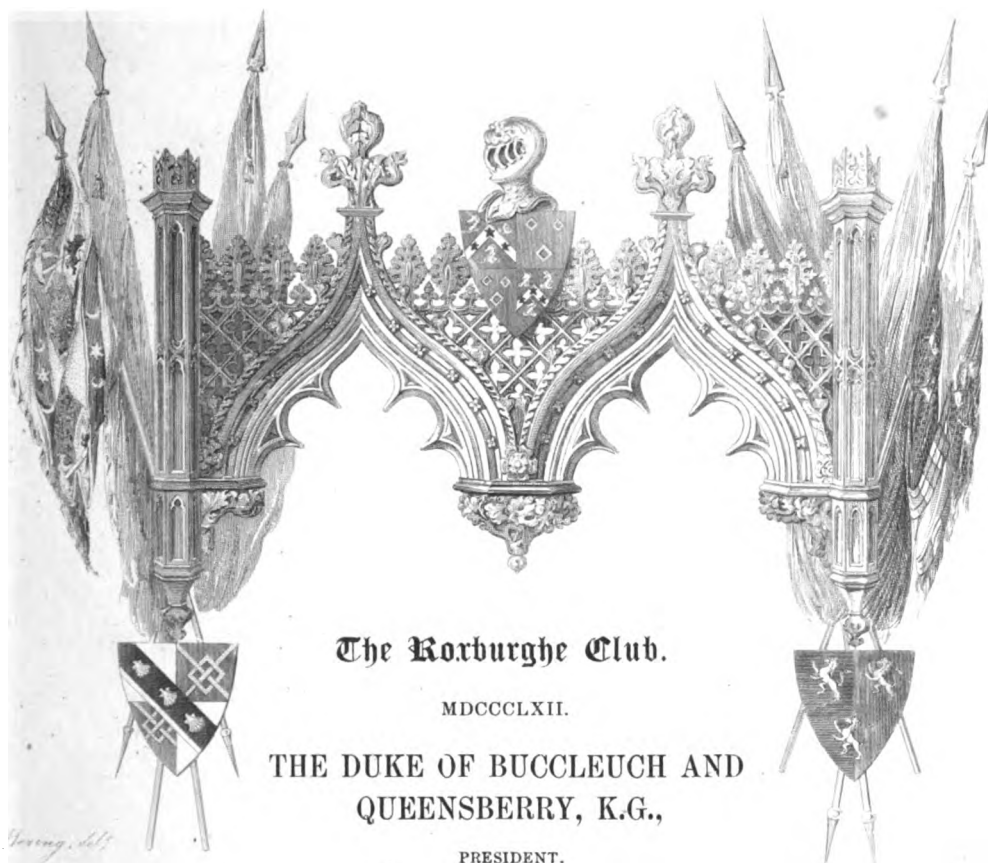
MDCCCLXII.



ROBERD OF BRUNNÈ'S
Handlyng Synne.

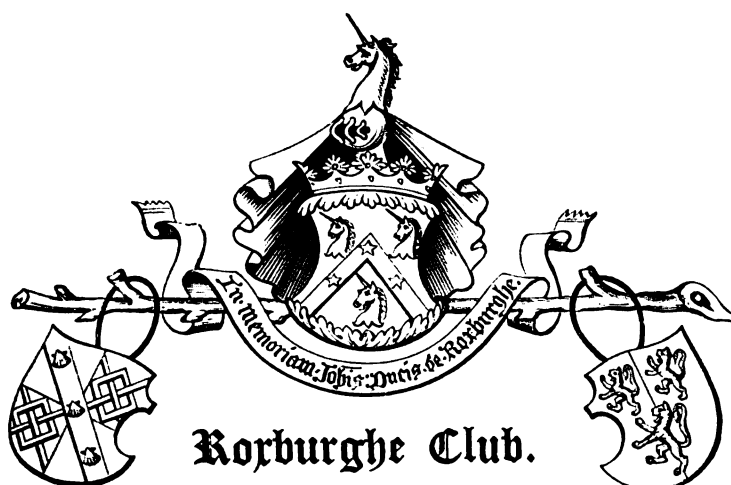


Korburghe Club.



THE DUKE OF HAMILTON AND BRANDON.
 HIS EXCELLENCY MONSIEUR VAN DE WEYER.
 MARQUIS OF LOTHIAN.
 EARL OF CARNARVON.
 EARL OF POWIS, V.P.
 EARL OF CAWDOR.
 EARL OF ELLESMERE.
 LORD VERNON.
 LORD DELAMERE.
 LORD DUFFERIN.
 LORD WENSLEYDALE.
 RIGHT HON. SIR DAVID DUNDAS.
 HON. ROBERT CURZON, JUN.
 SIR STEPHEN RICHARD GLYNNE, BART.
 SIR EDWARD HULSE, BART.
 SIR JOHN BENN WALSH, BART.
 SIR JOHN SIMEON, BART.
 SIR JAMES SHAW WILLES.

BERIAH BOTFIELD, ESQ. *Treasurer.*
 REV. WILLIAM EDWARD BUCKLEY.
 PAUL BUTLER, ESQ.
 FRANCIS HENRY DICKINSON, ESQ.
 THOMAS GAISFORD, ESQ.
 RALPH NEVILLE GRENVILLE, ESQ.
 REV. EDWARD CRAVEN HAWTREY, D.D.
 ROBERT STAYNER HOLFORD, ESQ.
 ADRIAN JOHN HOPE, ESQ.
 ALEX. JAMES BERESFORD HOPE, ESQ.
 REV. JOHN STUART HIPPISEY HORNER, M.A.
 JOHN ARTHUR LLOYD, ESQ.
 EVELYN PHILIP SHIRLEY, ESQ.
 WILLIAM STIRLING, ESQ.
 SIMON WATSON TAYLOR, ESQ.
 GEORGE TOMLINE, ESQ.
 CHARLES TOWNELEY, ESQ.



Roxburghe Club.

1812. PRESIDENT.

1. GEORGE JOHN, EARL SPENCER.

- | | |
|-------|--|
| 1812. | 2. WILLIAM SPENCER, DUKE OF DEVONSHIRE. |
| 1812. | 3. GEORGE SPENCER CHURCHILL, MARQUIS OF BLANDFORD. |
| | 1817. DUKE OF MARLBOROUGH. |
| 1812. | 4. GEORGE GRANVILLE LEVESON GOWER, EARL GOWER. |
| | 1833. MARQUIS OF STAFFORD. |
| | 1833. DUKE OF SUTHERLAND. |
| 1812. | 5. GEORGE HOWARD, VISCOUNT MORPETH. |
| | 1825. EARL OF CARLISLE. |
| 1812. | 6. JOHN CHARLES SPENCER, VISCOUNT ALTHORP. |
| | 1834. EARL SPENCER. |
| 1812. | 7. SIR MARK MASTERMAN SYKES, BART. |
| 1812. | 8. SIR SAMUEL EGERTON BRYDGES, BART. |
| 1812. | 9. WILLIAM BENTHAM, ESQ. |
| 1812. | 10. WILLIAM BOLLAND, ESQ. |
| | 1829. SIR WILLIAM BOLLAND, KNT. |
| 1812. | 11. JAMES BOSWELL, ESQ. |
| 1812. | 12. REV. WILLIAM HOLWELL CARR. |
| 1812. | 13. JOHN DENT. ESQ. |
| 1812. | 14. REV. THOMAS FROGNALL DIBDIN. |
| 1812. | 15. REV. HENRY DRURY. |

1812. 16. FRANCIS FREELING, ESQ.
1828. SIR FRANCIS FREELING, BART.
1812. 17. GEORGE HENRY FREELING, ESQ.
1836. SIR GEORGE HENRY FREELING, BART.
1812. 18. JOSEPH HASLEWOOD, ESQ.
1812. 19. RICHARD HEBER, ESQ.
1812. 20. REV. THOMAS CUTHBERT HEBER.
1812. 21. GEORGE ISTED, ESQ.
1812. 22. ROBERT LANG, ESQ.
1812. 23. JOSEPH LITTLEDALE, ESQ.
1824. SIR JOSEPH LITTLEDALE, KNT.
1812. 24. JAMES HEYWOOD MARKLAND, ESQ.
1812. 25. JOHN DELAFIELD PHELPS, ESQ.
1812. 26. THOMAS PONTON, ESQ.
1812. 27. PEREGRINE TOWNELEY, ESQ.
1812. 28. EDWARD VERNON UTTERSON, ESQ.
1812. 29. ROGER WILBRAHAM, ESQ.
1812. 30. REV. JAMES WILLIAM DODD.
1812. 31. EDWARD LITTLEDALE, ESQ.
-

1816. 32. GEORGE HIBBERT, ESQ.
1819. 33. SIR ALEXANDER BOSWELL, BART.
1822. 34. GEORGE WATSON TAYLOR, ESQ.
1822. 35. JOHN ARTHUR LLOYD, ESQ.
1822. 36. VENERABLE ARCHDEACON WRANGHAM.
1823. 37. THE AUTHOR OF WAVERLEY.
1827. SIR WALTER SCOTT, BART.
1827. 38. HON. AND REV. GEORGE NEVILLE GRENVILLE.
1846. DEAN OF WINDSOR.
1828. 39. EDWARD HERBERT, VISCOUNT CLIVE.
1839. EARL OF POWIS.
1830. 40. JOHN FREDERICK, EARL CAWDOR.
1831. 41. REV. EDWARD CRAVEN HAWTREY, D.D.
1834. 42. SIR STEPHEN RICHARD GLYNNE, BART.
1834. 43. BENJAMIN BARNARD, ESQ.
1834. 44. VENERABLE ARCHDEACON BUTLER, D.D.
1836. SAMUEL, LORD BISHOP OF LICHFIELD.

1835. PRESIDENT.

EDWARD HERBERT, VISCOUNT CLIVE.

1839. EARL OF POWIS.

-
- | | | |
|-------|-----|--|
| 1835. | 45. | WALTER FRANCIS, DUKE OF BUCCLEUCH AND QUEENSBERRY. |
| 1836. | 46. | RIGHT HONOURABLE LORD FRANCIS EGERTON.
1846. EARL OF ELLESMERE. |
| 1836. | 47. | ARCHIBALD ACHESON, VISCOUNT ACHESON.
1849. EARL OF GOSFORD. |
| 1836. | 48. | BERIAH BOTFIELD, ESQ. |
| 1836. | 49. | HENRY HALLAM, ESQ. |
| 1837. | 50. | PHILIP HENRY STANHOPE, VISCOUNT MAHON.
1855. EARL STANHOPE. |
| 1838. | 51. | GEORGE JOHN, LORD VERNON. |
| 1838. | 52. | REV. PHILIP BLISS, D.C.L. |
| 1839. | 53. | RIGHT HONOURABLE SIR JAMES PARKE, KNT.
1856. LORD WENSLEYDALE. |
| 1839. | 54. | REV. BULKELEY BANDINEL, D.D. |
| 1839. | 55. | WILLIAM HENRY MILLER, ESQ. |
| 1839. | 56. | EVELYN PHILIP SHIRLEY, ESQ. |
| 1840. | 57. | EDWARD JAMES HERBERT, VISCOUNT CLIVE.
1848. EARL OF POWIS. |
| 1841. | 58. | DAVID DUNDAS, ESQ.
1847. SIR DAVID DUNDAS, KNT. |
| 1842. | 59. | JOHN EARL BROWNLOW. |
| 1842. | 60. | HONOURABLE HUGH CHOLMONDELEY.
1855. LORD DELAMERE. |
| 1844. | 61. | SIR ROBERT HARRY INGLIS, BART. |
| 1844. | 62. | ALEXANDER JAMES BERESFORD HOPE, ESQ. |
| 1844. | 63. | REV. HENRY WELLESLEY. |
| 1845. | 64. | ANDREW RUTHERFURD, ESQ.
1851. LORD RUTHERFURD. |
| 1846. | 65. | HON. ROBERT CURZON, JUN. |
| 1846. | 66. | GEORGE TOMLINE, ESQ. |
| 1846. | 67. | WILLIAM STIRLING, ESQ. |
| 1847. | 68. | FRANCIS HENRY DICKINSON, ESQ. |
-

1848. PRESIDENT.

WALTER FRANCIS, DUKE OF BUCCLEUCH AND QUEENSBERRY, K.G.

-
- | | | |
|-------|-----|-----------------------------------|
| 1848. | 69. | NATHANIEL BLAND, ESQ. |
| 1848. | 70. | REV. WILLIAM EDWARD BUCKLEY. |
| 1849. | 71. | REV. JOHN STUART HIPPISEY HORNER. |

1849. 72. HIS EXCELLENCY MONSIEUR VAN DE WEYER.
1849. 73. MELVILLE PORTAL, ESQ.
1851. 74. ROBERT STAYNER HOLFORD, ESQ.
75. PAUL BUTLER, ESQ.
76. EDWARD HULSE, ESQ.
1855. SIR EDWARD HULSE, BART.
1853. 77. CHARLES TOWNELEY, ESQ.
1854. 78. WILLIAM ALEX. ANTH. ARCH. DUKE OF HAMILTON AND BRANDON.
79. HENRY HOWARD MOLYNEUX, EARL OF CARNARVON.
1855. 80. SIR JOHN BENN WALSH, BART.
81. ADRIAN JOHN HOPE, ESQ.
82. RALPH NEVILLE GRENVILLE, ESQ.
1856. 83. SIR JOHN SIMEON, BART.
84. SIR JAMES SHAW WILLES, KNT.
1857. 85. GEORGE GRANVILLE FRANCIS, EARL OF ELLESMERE.
86. WILLIAM SCHOMBERG ROBERT, MARQUIS OF LOTHIAN.
87. FREDERICK TEMPLE, LORD DUFFERIN.
1858. 88. SIMON WATSON TAYLOR, ESQ.
89. THOMAS GAISFORD, ESQ.
1861. 90. JOHN FREDERICK VAUGHAN, EARL OF CAWDOR.

Korburghe Club.

CATALOGUE OF THE BOOKS

PRESENTED TO

AND PRINTED BY THE CLUB.

LONDON:

MDCCCLVII.

CATALOGUE.

Certaine Bokes of VIRGILES Aenaeis, turned into English Meter.

By the Right Honorable Lorde, HENRY EARLE OF SURREY.

WILLIAM BOLLAND, Esq. 1814.

Caltha Poetarum; or, The Bumble Bee. By T. CUTWODE, Esq.

RICHARD HEBER, Esq. 1815.

The Three First Books of OVID de Tristibus, Translated into English. BY THOMAS CHURCHYARDE.

EARL SPENCER, PRESIDENT. 1816.

Poems. By RICHARD BARNFIELD.

JAMES BOSWELL, Esq. 1816.

DOLARNEY'S Primerose or the First part of the Passionate Hermit.

SIR FRANCIS FREELING, BART. 1816.

La Contenance de la Table.

GEORGE HENRY FREELING, Esq. 1816.

Newes from Scotland, declaring the Damnable Life of Doctor Fian,
a notable Sorcerer, who was burned at Edenbrough in Ianuarie
last 1591.

GEORGE HENRY FREELING, Esq. 1816.

A proper new Interlude of the World and the Child, otherwise
called Mundus et Infans.

VISCOUNT ALTHORP. 1817.

HAGTHORPE Revived; or Select Specimens of a Forgotten Poet.

SIR SAMUEL EGERTON BRYDGES, BART. 1817.

Istoria novellamente ritrovata di due nobili Amanti, &c. da LUIGI
PORTO.

REV. WILLIAM HOLWELL CARR. 1817.

The Funeralles of King Edward the Sixt.

REV. JAMES WILLIAM DODD. 1817.

A Roxburghe Garland, 12mo.

JAMES BOSWELL, ESQ. 1817.

Cock Lorell's Boat, a Fragment from the original in the British
Museum.

REV. HENRY DRURY. 1817.

Le Livre du Faucon.

ROBERT LANG, ESQ. 1817.

The Glutton's Feaver. By THOMAS BANCROFT.

JOHN DELAFIELD PHELPS, ESQ. 1817.

The Chorle and the Birde.

SIR MARK MASTERMAN SYKES, BART. 1818.

Daiphantus, or the Passions of Love. By ANTONY SCOLOKER.

ROGER WILBRAHAM, ESQ. 1818.

The Complaint of a Lover's Life.

Controversy between a Lover and a Jay.

REV. THOMAS FROGNALL DIBDIN, VICE PRESIDENT. 1818.

Balades and other Poems. By JOHN GOWER. Printed from the
original Manuscript, in the Library of the Marquis of Stafford,
at Trentham.

EARL GOWER. 1818.

Diana; or the excellent conceitful Sonnets of H. C., supposed to
have been printed either in 1592 or 1594.

EDWARD LITTLEDALE, ESQ. 1818.

Chester Mysteries. De Deluvio Noe. De Occisione Innocentium.

JAMES HEYWOOD MARKLAND, ESQ. 1818.

Ceremonial at the Marriage of Mary Queen of Scotts with the
Dauphin of France.

WILLIAM BENTHAM, Esq. 1818.

The Solempnities and Triumphes doon and made at the Spousells
and Marriage of the King's Daughter the Ladye Marye to the
Prynce of Castile, Archduke of Austrige.

JOHN DENT, Esq. 1818.

The Life of St. Ursula.
Guisseard and Sigismund.

DUKE OF DEVONSHIRE. 1818.

Le Morte Arthur. The Adventures of Sir Launcelot Du Lake.

THOMAS PONTON, Esq. 1819.

Six Bookes of Metamorphoseos in whyche ben conteyned the Fables
of OVIDE. Translated out of Frensshe into Englysshe by
WILLIAM CAXTON. Printed from a Manuscript in the Library
of Mr. Secretary Pepys, in the College of St. Mary Magdalen,
in the University of Cambridge.

GEORGE HIBBERT, Esq. 1819.

Cheuelere Assigne.

EDWARD VERNON UTTERSON, Esq. 1820.

Two Interludes: Jack Jugler and Thersytes.

JOSEPH HASLEWOOD, Esq. 1820.

The New Notborune Mayd. The Boke of Mayd Emlyn.

GEORGE ISTD, Esq. 1820.

The Book of Life; a Bibliographical Melody.

Dedicated to the Roxburghe Club by RICHARD THOMSON.

8vo. 1820.

Magnyfycence: an Interlude. By JOHN SKELTON, Poet Laureat to
Henry VIII.

JOSEPH LITTLEDALE, Esq. 1821.

Judicium, a Pageant. Extracted from the Towneley Manuscript of Ancient Mysteries.

PEREGRINE EDWARD TOWNELEY, Esq. 1822.

An Elegiacal Poem, on the Death of Thomas Lord Grey, of Wilton.
By ROBERT MARSTON. From a Manuscript in the Library of the Right Honourable Thomas Grenville.

VISCOUNT MORPETH. 1822.

Selections from the Works of THOMAS RAVENSCROFT; a Musical Composer of the time of King James the First.

DUKE OF MARLBOROUGH. 1822.

LÆLI PEREGRINI Oratio in obitum Torquati Tassi. Editio secunda.

SIR SAMUEL EGERTON BRYDGES, BART. 1822.

The Hors, the Shepe, and the Ghoos.

SIR MARK MASTERMAN SYKES, BART. 1822.

The Metrical Life of Saint Robert of Knaresborough.

REV. HENRY DRURY. 1824.

Informacōn for Pylgrymes unto the Holy Londe. From a rare Tract, in the Library of the Faculty of Advocates, Edinburgh.

GEORGE HENRY FREELING, Esq. 1824.

The Cuck-Queanes and Cuckolds Errants or the Bearing Down the Inne, a Comædie. The Faery Pastorall or Forrest of Elues.
By W—— P——, Esq.

JOHN ARTHUR LLOYD, Esq. 1824.

The Garden Plot, an Allegorical Poem, inscribed to Queen Elizabeth. By HENRY GOLDINGHAM. From an unpublished Manuscript of the Harleian Collection in the British Museum. To which are added some account of the Author; also a reprint of his Masques performed before the Queen at Norwich, on Thursday, August 21, 1578.

VENERABLE ARCHDEACON WRANGHAM. 1825.

La Rotta de Franciosi a Terroana novamente facta.

La Rotta de Scocesi.

EARL SPENCER, PRESIDENT. 1825.

Nouvelle Edition d'un Poeme sur la Journée de Guinegate.

Presented by the MARQUIS DE FORTIA. 1825.

Zuléima, par C. PICHLER. 12mo.

Presented by H. DE CHATEAUGIRON. 1825.

Poems, written in English, by CHARLES DUKE OF ORLEANS, during his Captivity in England after the Battle of Azincourt.

GEORGE WATSON TAYLOR, ESQ. 1827.

Proceedings in the Court Martial, held upon John, Master of Sinclair, Captain-Lieutenant in Preston's Regiment, for the Murder of Ensign Schaw of the same Regiment, and Captain Schaw, of the Royals, 17 October, 1708; with Correspondence respecting that Transaction.

SIR WALTER SCOTT, BART. 1828.

The Ancient English Romance of Havelok the Dane; accompanied by the French Text: with an Introduction, Notes, and a Glossary. By FREDERICK MADDEN, ESQ.

PRINTED FOR THE CLUB. 1828.

GAUFRIDI ARTHURII MONEMUTHENSIS Archidiaconi, postea vero Episcopi Asaphensis, de Vita et Vaticiniis Merlini Calidonii, Carmen Heroicum.

HON. and REV. G. NEVILLE GRENVILLE. 1830.

The Ancient English Romance of William and the Werwolf; edited from an unique copy in King's College Library, Cambridge; with an Introduction and Glossary. By FREDERICK MADDEN, ESQ.

EARL CAWDOR. 1832.

The Private Diary of WILLIAM, first EARL COWPER, Lord Chancellor of England.

REV. EDWARD CRAVEN HAWTREY. 1833.

The Lyvys of Seyntes; translated into Englys be a Doctour of Dyuynite clepyd OSBERN BOKENAM, frer Austyn of the Convent of Stockclare.

VISCOUNT CLIVE, PRESIDENT. 1835.

A Little Boke of Ballads.

Dedicated to the Club by E. V. UTTERSON, Esq. 1836.

The Love of Wales to their Soueraigne Prince, expressed in a true Relation of the Solemnity held at Ludlow, in the Countie of Salop, upon the fourth of November last past, Anno Domini 1616, being the day of the Creation of the high and mighty Charles, Prince of Wales, and Earle of Chester, in his Maiestie's Palace of White-Hall.

Presented by the HONOURABLE R. H. CLIVE. 1837.

Sidneiana, being a collection of Fragments relative to Sir Philip Sidney, Knight, and his immediate Connexions.

BISHOP OF LICHFIELD. 1837.

The Owl and the Nightingale, a Poem of the twelfth Century. Now first printed from Manuscripts in the Cottonian Library, and at Jesus' College, Oxford; with an Introduction and Glossary. Edited by JOSEPHUS STEVENSON, Esq.

SIR STEPHEN RICHARD GLYNNE, BART. 1838.

The Old English Version of the Gesta Romanorum: edited for the first time from Manuscripts in the British Museum and University Library, Cambridge; with an Introduction and Notes by SIR FREDERICK MADDEN, K.H.

PRINTED FOR THE CLUB. 1838.

Illustrations of Ancient State and Chivalry, from MSS. preserved in the Ashmolean Museum, with an Appendix.

BENJAMIN BARNARD, Esq. 1840.

Manners and Household Expenses of England in the thirteenth and fifteenth Centuries, illustrated by original Records. 1. Household Roll of Eleanor, Countess of Leicester, A.D. 1265. II. Accounts of the Executors of Eleanor, Queen Consort of Edward I. A.D. 1291. III. Accounts and Memoranda of Sir John Howard, first Duke of Norfolk, A.D. 1462 to A.D. 1471.

BERIAH BOTFIELD, Esq. 1841.

The Black Prince, an Historical Poem, written in French, by CHANDOS HERALD; with a Translation and Notes by the REV. HENRY OCTAVIUS COXE, M.A.

PRINTED FOR THE CLUB. 1842.

The Decline of the last Stuarts. Extracts from the Despatches of British Envoys to the Secretary of State.

PRINTED FOR THE CLUB. 1843.

Vox Populi Vox Dei, a Complaynt of the Comons against Taxes. Presented according to the Direction of the late

RIGHT HON. SIR JOSEPH LITTLEDALE, KNT. 1843.

Household Books of John Duke of Norfolk and Thomas Earl of Surrey; temp. 1481—1490. From the original Manuscripts in the Library of the Society of Antiquaries, London. Edited by J. PAYNE COLLIER, Esq., F.S.A.

PRINTED FOR THE CLUB. 1844.

Three Collections of English Poetry of the latter part of the Sixteenth Century.

Presented by the DUKE OF NORTHUMBERLAND, K.G. 1845.

Historical Papers, Part I. *Castra Regia*, a Treatise on the Succession to the Crown of England, addressed to Queen Elizabeth by ROGER EDWARDS, Esq., in 1568. *Novissima Straffordii*, Some account of the Proceedings against, and Demeanor of, Thomas Wentworth, Earl of Strafford, both before and during his Trial, as well as at his Execution; written in Latin, by ABRAHAM WRIGHT, Vicar of Okeham, in Rutlandshire. The same (endeauord) in English, by JAMES WRIGHT, Barrister at Law.

REV. PHILIP BLISS, D.C.L., and REV. BULKELEY BANDINEL. 1846.

Correspondence of SIR HENRY UNTON, KNT., Ambassador from Queen Elizabeth to Henry IV. King of France, in the years MDXCI. and MDXCII. From the originals and authentic copies in the State Paper Office, the British Museum, and the Bodleian Library. Edited by the REV. JOSEPH STEVENSON, M.A.
PRINTED FOR THE CLUB. 1847.

La Vraie Cronicque d'Escoce. Pretensions des Anglois à la Couronne de France. Diplome de Jacques VI. Roi de la Grande Bretagne. Drawn from the Burgundian Library, by Major Robert Anstruther.

PRINTED FOR THE CLUB. 1847.

The Sherley Brothers, an Historical Memoir of the Lives of Sir Thomas Sherley, Sir Anthony Sherley, and Sir Robert Sherley, Knights, by one of the same House. Edited and Presented by
EVELYN PHILIP SHIRLEY, Esq. 1848.

The Alliterative Romance of Alexander. From the unique Manuscript in the Ashmolean Museum. Edited by the REV. JOSEPH STEVENSON, M.A.

PRINTED FOR THE CLUB. 1849.

Letters and Dispatches from SIR HENRY WOTTON to James the First and his Ministers, in the years MDCXVII—XX.
Printed from the Originals in the Library of Eton College.

GEORGE TOMLINE, Esq. 1850.

Poema quod dicitur Vox Clamantis, necnon Chronica Tripartita, auctore JOHANNE GOWER, nunc primum edidit H. O. COXE, M.A.

PRINTED FOR THE CLUB. 1850.

Five Old Plays. Edited from Copies, either unique or of great rarity, by J. PAYNE COLLIER, Esq., F.S.A.

PRINTED FOR THE CLUB. 1851.

The Romaunce of the Sowdone of Babylone and of Ferumbras his Sone who conquerede Rome.

THE DUKE OF BUCCLEUCH, PRESIDENT. 1854.

The Ayenbite of Inwyt. From the Autograph MS. in the British Museum. Edited by the REV. JOSEPH STEVENSON, M.A.

PRINTED FOR THE CLUB. 1855.

John de Garlande, de Triumphis Ecclesiæ Libri Octo. A Latin Poem of the Thirteenth Century. Edited, from the unique Manuscript in the British Museum, by THOMAS WRIGHT, Esq., M.A., F.S.A., Hon. M.R.S.L., &c. &c.

EARL OF POWIS. 1856.

Poems by MICHAEL DRAYTON. From the earliest and rarest Editions, or from Copies entirely unique. Edited, with Notes and Illustrations, and a new Memoir of the Author, by J. PAYNE COLLIER, Esq., F.S.A.

PRINTED FOR THE CLUB. 1856.

Literary Remains of KING EDWARD THE SIXTH. In Two Volumes. Edited from his Autograph Manuscripts, with historical Notes, and a Biographical Memoir, by JOHN GOUGH NICHOLS, F.S.A.

PRINTED FOR THE CLUB. 1857.

The Itineraries of WILLIAM WEY, Fellow of Eton College, to Jerusalem, A.D. 1458 and A.D. 1462 ; and to Saint James of Compostella, A.D. 1456. From the original MS. in the Bodleian Library.
PRINTED FOR THE CLUB. 1857.

The Boke of Noblesse ; Addressed to King Edward the Fourth on his Invasion of France in 1475. With an Introduction by JOHN GOUGH NICHOLS, F.S.A.
LORD DELAMERE. 1860.

Songs and Ballads, with other Short Poems, chiefly of the Reign of Philip and Mary. Edited, from a Manuscript in the Ashmolean Museum, by THOMAS WRIGHT, Esq., M.A., F.S.A., &c. &c.
ROBERT S. HOLFORD, Esq. 1860.

De Regimine Principum, a Poem by THOMAS OCCLEVE, written in the Reign of Henry IV. Edited for the first time by THOMAS WRIGHT, Esq., M.A., F.S.A., &c. &c.
PRINTED FOR THE CLUB. 1860.

The History of the Holy Graal ; partly in English Verse by Henry Lonelich, Skynner, and wholly in French Prose by Sires Robiers de Borron. Edited, from MSS. in the Library of Corpus Christi College, Cambridge, and the British Museum, by FREDERICK J. FURNIVALL, Esq., M.A., Trin. Hall, Cambridge.
PRINTED FOR THE CLUB. 1861.

CONTENTS.

	PAGES
EDITOR'S PREFACE:	iii-xxvi
1. R. Brunne's <i>Handlyng Synne</i> and Dan Michel's <i>Ayenbite of Inwyte</i> compared	iii-iv
2. R. Brunne's Life and Character, gathered from this book and his Chronicle	iv-x
3. The sins specially noted by him in Englishmen	xii-xiii
4. His account of his <i>Handlyng Synne</i> ; and his variations from his original, Wadington	xiv-xviii
5. Wadington and his name	xviii-xix
6. His account of his <i>Manuel des Pechiez</i>	xix-xx
7. Extracts from Floretus, Wadington's original so-called	xx-xxi
8. The Editor's reason for desiring to print the book, &c. and his claim for R. Brunne to be put beside 'Piers Ploughman' and Chaucer	xxii-xxvi
APPENDIX TO THE PREFACE:	xxvii-xli
I. Professor Pearson's Notes on the Sources of some of the Tales in the Text	xxvii-xxviii
II. The Latin Tale of the Sacrilegious Carollers, from Goscelin's Life of St. Edith (Rawlinson MS. c. 938, Bodleian Library)	xxviii-xxxii
III. Extracts from Roberd of Brunne's Chronicle (from the Inner Temple MS.)	xxxii-xxxv
1. Prologue to his Translation of Wace's and Langtoft's Chronicle	xxxii-xxxiii
2. Roberd of Brunne's Prologue to the Second Part of his Translation (that printed by Hearne as <i>Peter Langtoft's Chronicle</i>)	xxxiv
3. The Conclusion of Roberd of Brunne's Chronicle	xxxv
IV. Hearne's Comment on Roberd of Brunne's Life and Character (from his Preface to Langtoft's Chronicle)	xxxv-xxxviii
V. Roberd of Brunne's account of Arthur's Marriage; Character, and Founding of the Round Table; Coronation (part), and the *Games thereat	xxxviii-xli
VI. Heads of Chapters, &c. of Dan Michel of Northgate's <i>Ayenbite of Inwyte</i> , A.D. 1340	xlii-xlv
CONTENTS, OR ABSTRACT, OF THE TEXT:	xlvi-lxviii
Roberd of Brunne's <i>Handlyng Synne</i> , and the portions of Wadington's <i>Manuel des Pechiez</i> corresponding to it:	
The Prologue	1-6
The Ten Commandments	6-95
The Seven Deadly Sins, and the Sin of Sacrilege	95-293
The Seven Sacraments of Holy Church	294-347
Schrift	348-394
The End of Wadington's <i>Manuel des Pechiez</i> (chiefly on Prayer) not translated by Roberd of Brunne	395-414
APPENDIX:	
The Beginning of Wadington's <i>Manuel des Pechiez</i> —the Twelve Articles of the Belief, and the Little Sermon why you should not sin—not translated by Roberd of Brunne	426-434
LIST of Most of the Words for which the <i>Handlyng Synne</i> is supposed to be (as yet) the first printed authority	436-450
INDEX	451-6

CORRIGENDA.

- Pref. p. vi. *for used read use*
 „ p. xv. l. 7, *for goess read goes*
 p. 1, l. 14, *for comaundementys read commaundementys*
 p. 3, l. 51, *for pes read pis*
 p. 3, l. 66, *for conpanye read cumpanye*
 p. 4, l. 84, *for vndystonde, read vndyrstonde*
 p. 18, l. 1280 French, col. 2, *for dunc read dunt*
 p. 24, *for l. 758, read 718*
 p. 40, *after about 5000 lines further on, add*
 pp. 199-203
 p. 46, l. 1399, *for pore, read pore (there)*
 p. 73, l. 2276, *read, for ;*
 ————7, *take out the ,*
 p. 74, *for l. 3296, read 2296*
 p. 75, l. 2340, *for prest, read prest (priest)*
 p. 147, l. 4670, *for forwarde, read forward ;*
 e. [*for eh*].
 p. 153, *for l. 4830, read 4833*
 p. 154, *for l. 5880, read 4880*
 p. 305, *Headline, for CHLDI, read CHILD*
 p. 312, l. 7363 French, col. 2, *for Pus read Pur*
 p. 348, in note, *after l. 7910 French, for lines*
 7911-8596, *read lines 7794-8482, pp. 426-434*

Not knowing the printer's practice of carrying on

the old headline till he meets a new one, I overlooked his insertions of the old ones in the following pages.

The Headlines should be, of

- p. 20. Against Belief in the Three Sisters; and Forgiveness of Unrepented Sin.
 p. 33. Against Games, Wrestling-Matches, and getting Women together, on Holy-Days.
 p. 34. Against haunting Taverns, and Gambling, on Holy-Days.
 p. 39. No Heir or Physician to be an Executor. Children to consult their Fathers.
 p. 40. Wills not to be disturbed. Fathers not to give up their Goods to their Children.
 p. 41. The Tale of the Mother who curst her Child.
 p. 49. Against turning Men from 'Religion'; and against Backbiters.
 p. 61. Of consenting to Adultery; and of Wife-Desertion, and Jealousy.
 p. 65. Of the ungentle women now. Abstain from your wife in holy seasons and places.
 p. 77. Against using pledged goods, and lending things lent to you.
 p. 102. Against Bearded Bucks, and Face-powdering and Horn-wearing Women.
 p. 220. The Tale of Bishop Troylus and his Thirty Pounds.

As to the prevalence of Envy in England in R. Brunne's time, compare the following from a Fragment on the Seven Sins (Harl. MS. 913, f. 48 and 22, about 1300 A.D.) in my forthcoming edition of some "Early English Poems and Lives of Saints," for the Philological Society, p. 20.

pe prid sin so is onde . pat mochl nupe is in londe.
 and euir hi quemip þe fende of helle . in woch maner ic wol pou tel.
 leue breþerin herknip now . and ic wol þou tell how.
 world-is wel fallip vnliche . and noȝt euch man ilich.
 sum þer bep þat cun noȝt libbe . sum þat hauip frendis sibbe .
 and sum þer bep þat swinkip sore . winne catel to hab more.
 ham silf fair to susteni . and euer more hi bep nedi.
 and sum þer bep leue broþer . pat more hap þan anoper.
 and more loue of gode man . anoper wol after þan.
 areri cuntake.

P R E F A C E.

THE following treatises are of the class of which the Club already possess a most interesting specimen in their *Ayenbite of Inwyte* (1855, ed. Stevenson), translated by "dan Michel, of Northgate," in 1340, from Frère Lorens's *Somme des vices et des vertues*. As dan Michel professes that his ' boc is ywrite vor Englissee men,' and

pis boc is ymad vor lewede men,
Ham vor to berze vram alle manyere zen,

Vor vader, and vor moder, and vor oper ken,
pet ine hare inwytte ne bleve no voul wen.

p. 211.

so Roberd of Brunne ("the abby of Brunne or Bourn, near Depyng in Lincolnshire," Letter in Hearne's *Langtoft*, p. xxxvi. n. 2) says,

For lewdē men y vndyrtoke
On englyssh tunge to make pys boke. (p. 2, l. 43-4.)

But while dan Michel writes "vor Englissee men" generally, though his book "is ywrite mid Engliss of Kent," as well with the purpose stated above, as

pet hi wyte
How hi ssolde ham zelve ssriwe,
And maki ham klene ine pise live, (p. 1.)

Roberd of Brunne, writing in the general Southern tongue, has specially in view the jolly careless class of his countrymen, the merry men,

For many ben of swyche manere
pat talys and rymys wyl bleply here;
Yn gamys, and festys, and at pe ale,
Loue men to lestene troteuale;

pat may falle ofte to vylanye,
To dedly synne or oper folye;
For swyche men haue y made pis ryme.
p. 2-3, l. 45-51.

and his purpose is

pat þey may weyl dyspende here tyme,
And pere yn sumwhat for to here,
To levè all swyche foule manere,

And for to kunnè knowe þerynne
pat þey wene no synne be ynne.

p. 3, l. 52-6.

The treatment of their subject by the two writers, or rather by their originals, William of Waddington and Frère Lorens, differs accordingly. While dan Michel is sober and expository,—only introducing a few anecdotes (four, I think, pp. 33-4, 152-3,) besides Bible ones, one of Æsop's fables (p. 123), and two tales (p. 191-2),—Roberd of Brunne introduces tales and marvels freely; and when his original, William of Waddington, has not enough, he puts in others from Bede, &c. and from reports that he considers trustworthy—none, be it known, of his own invention.

Talys shalt pou fynde perynne,	None ben pare yn, more ne lesse,
And chauncys pat hap happed for synne,	But pat y founde wryte, or had wytnesse.
Meruelys, some as y fonde wrytyn,	p. 5, l. 131-6.
And oper pat haue be seyn and wetyn;	

The *Ayenbite* is unfortunately printed—like, alas, so many of the Club books—without a Table of Contents or Index, and I have therefore given the heads of its chapters (with some additions) before the Contents of this book, in order that the reader may, if he wishes, compare the subjects treated by Dan Michel and our Robert. Their manner of telling the same story may be seen by comparing the “Tale of the Devils’ Reports of their deeds to Satan,” in Roberd of Brunne (p. 241-5), with dan Michel’s version of it in p. 191-2 of the *Ayenbite*. The comparison will not be unfavourable to R. Brunne. Indeed, so far as narrative power and versification are concerned, he seems to me the worthiest forerunner of Chaucer,—the cheery dear old man, who so loved women, and the “glad light green” of spring, and made his verse instinct with the grace and brightness that he saw in the objects of his love.

Of R. Brunne’s personal history, all that we know is told us by himself in his Prologue to his *Handlyng Synne*, and his translation of Langtoft’s Chronicle. The passages are as follows:

To alle crystyn men vndir sunne,	Of brymwake yn kestenene,
And to gode men of brunne,	Syxe myle be syde Sympryngham euene,
And speciali alle be name	Y dwelled yn pe pryorye
pe felaushepe of Symprynghame,	Fyftene zere yn cumpanye,
Roberd of brunne greteþ 3ow	In pe tyme of gode dane Ione
In al godenesse pat may to prow.	Of camelton, pat now ys gone;

In hys tyme was y pere ten zeres,	Dane felyp was mayster þat tyme
And knewe and herde of hys maneres;	þat y began pys englyssh ryme.
Sypyn wyþ dane lone of Clyntone,	þe yeris of grace fyl þan to be
Fyue wyntyr wyþ hym gan y wone;	A þousynd <i>and</i> pre hundred <i>and</i> pre.
	Handlyng Synne, p. 3, l. 57-76.

And from the Chronicle (Inner Temple MS. fol. 1, b; App. to this Pref. p. xxxi; Hearne's edition of Langtoft, App. No. 5 to Preface, p. ci.; and in Robert of Gloucester's Chronicle, ed. Hearne, App. p. 706,)

Of Brunne I am, if any me blame,	In þe hous of Sixille I was a throwe,	
Robert Mannyng is my name. 136	Dan; Robert of Maltone, þat 3e know,	
Blissed be he of god of heuene,	Did it wryte for felawes sake,	
þat me Robert <i>with</i> gude wille neuene.	Whenne þai wild solacè make. 144	
In þe thrid Edwardes tyme was I,		
Whenne I wrote alle þis story. 140		

"It appears to us," says Sir Frederic Madden, "from a long and attentive consideration of the above passages, that Robert Mannyng was born at Brunne, but was never a Canon in any monastery of that place, for he equally calls himself of Brunne, soon after the year 1303 and in 1338. It appears also that he was a Canon of the Gilbertine Order, and for fifteen years,—that is, from 1288 to 1303,—professed in the Priory of Sempringham, (it is from this circumstance he alludes so repeatedly to the foundation, Chron. pp. 111, 200, 243;) and that he afterwards removed to Brymwake, in Kesteven, six miles distant from Sempringham, where he wrote the Prologue to his first work. What became of him for some time after this, we have no means of ascertaining; but between the years 1327 and 1338, he tells us he completed his translation of Langtoft, and during that period was a short time in the House of Sixhille (hence his mention of it, Chron. p. 243), another Gilbertine Priory (for Robert of Brunne never changed his Order,) in the same county, the Prior of which, Dan Robert of Malton, (or Dan Robert, Prior of Malton,—for the lines may be interpreted either way,—Warton, i. p. 55, *n.*) caused the work to be undertaken."* Pref. to Havelok, xv. *n.*

* "In the list of Priors of Sempringham, given by Willis, *Mitred Abbeyes*, ii. 121, and *Monasticon*, vol. vi. p. 948, we find that John de *Hamerton* (evidently the same as *Camelton*) held that office from May 1226 to about March 1282, and was succeeded by Roger de Bolingbrok, who died in

The only other bits of information that he gives us concerning himself are (1) that he had been to Cambridge, where he had seen and admired a carven king,* and (2) the objects he had in view in translating Pers (or Peter) Langtoft's Chronicle into English. He did it

Not for þe lewid, bot for þe lewed,	6	And of what kynde it first began.	
For þo þat in þis land wonne,		And gude it is, for many thynges,	
þat þe latyn no frankys conne,	8	For to here þe dedis of kynges,—	16
For to haf solace and gamene		Whilk were foles, and whilk were wyse,	
In felawship whenne þai sitte samen.		And whilk of þam coupe mast quantyse;	
And it is wisdom forto wyttē		And whilk did wrong, and whilk ryght,	
þe state of þe land, and haf it wryten;	12	And whilk mayntend pes and fyght.	20
What manere of folk first it wan,			

His authorities are 'Mayster Wace' for the early history, and Pers for 'þe Inglis dedes,'—

Als þai haf wrytene and sayd,	71	I mad nought for no disours,	75
Haf I alle in myn Inglis layd,		Ne for no seggers, no harpours,	
In symple speche as I couthe,		Bot for þe luf of symple menne,	
þat is lightest in mannes mouthe.		þat strange Inglis canne not kenne.	78

And because he knew not 'so strange Inglis' as many of the writers of elaborate rhymes used.

And menne besoght me many a tyme,		þai sayd, if I in strange it turne,—	
To turne it bot in light[e] ryme;	118	To here it, manyon suld skurne;	120

1298. His successor was Philip de Burton or Barton (Mannyng's 'Dane Felyp'), who was admitted 2 cal. Aug. 1298, and died in 1332. The next on the list is John de Glyndone, confirmed 9 cal. Aug. 1332, who died or resigned in 1341. From the similarity of the sound, one would suspect him to be Mannyng's 'Dane Jone of Clyntone;' but this would throw some difficulties in the way of dates, not entirely to be cleared up until perfect lists of the Priors of Sempringham, Sixhill, and Malton shall be procured."—Sir F. Madden, note in Warton, vol. i. p. 55.

* Now of kyng Robyn salle I ȝit speke more,
 And his broþer Tomlyn, Thomas als it wore,
 And of sir Alisandere þat me rewes sore,
 þat boþe com in skandere for dedes þei did pore.
 Of arte he had þe maistrie, he mad a coruen kyng
 In Cantebrige to þe clergie, or his broþer were kyng,
 Sipeu was neuer non, of artē so þat sped,
 Ne bifore bot on, þat in Cantebrigge red.
 Robert mad his fest, for he was pore þat tyme,
 And he sauh alle þe gest, þat wrote and mad þis ryme.

De Thoma et
 Alexandro
 fratribus Roberti
 Brus,
 et capcione
 eorum.

Inner Temple MS. fol. 193 back; and Hearne's Langtoft, p. 336-7.

For it ere names fulle selcouthe,		pat here before was don <i>and</i> tolde.	128
pat ere not vsed now in mouthe.		For þis makyng I wille no mede,	
And þerfore for þe comonalte,		Bot gude prayere, when 3e it rede.	
pat blythely wild listen to me,	124	perfore, 3e ¹ lordës lewed, [¹ MS. þe]	131
On light lange I it beganne,		For wham I haf þis Inglis schewed,	
For luf of þe lewed manne,		Prayes to god he gyf me grace;	
To telle þam þe chaunces bolde,		I traunayled for 3our solace.	134

On passing to the Second Part of his Chronicle, 'þe Inglis dedes,' he says,

Pers of langtoft, a Chanon,	pat neuer ore was mad for none.
Of þe hous of Brdlyngtonn,	Whan he first bigan his werk,
Onn frankis stile þis storie wrote;	He bisouht a holy clerk
Of Inglis kynges for him we wote;	To gyve him gracë wele to spede—
He wrote þer dedës as þei wrouht,	pat holy man hight <i>saint</i> bede :
After him in Inglis .I. it brouht.	For in his bukes mykelle he fond,
Of his menyng .I. wote þe way,	He mad fyue bokes of Ingland.
Bot his faire spech .I. can not say;	I sall praeie him þat ilk wais,
I am not worþi open his boke,	Als [t]he holy <i>and</i> curtais,
For no konyng þer on to loke,	He gif me gracë wele to say,
Bot forto schew his mykelle witte	<i>And</i> rightly þis in rymë lay,—
Ouer my spech pat is bot skitte,	þis story pat is said of pers,
How he was quaynt in spech, <i>and</i> wys,	pat alle be paied pat it hers. Amen.
pat suilk a bokë mad of pris,	MS. fol. 96; App. to Pref. p. xxxii.
<i>And</i> gadred þe stories alle tille one	

The end of the Chronicle (MS. fol. 195) is,

Now most .I. nede leue here, of Inglis forto write.
 I had no more matere. of kynges lif in scrite.
 If .I. had haued more. blithly .I. wild haf writen.
 what tyme .I. left þis lore. þe day is for to witen.
 Idus pat is of May. left .I. to write þis ryme.
 B letter *and* friday. bi .ix. þat 3ere 3ede prime.

In red ink follows,

Expliciunt gesta Britonum et Anglorum in lingua materna per Robertum Mannyng transumpta.
 Anno xⁱ Millesimo CCC^{mo}. tricesimo. viij Idus May. litera dominicali .D. prima. ix. tempore Regis
 Edwardi tercii a conquestu xi^o.

For the full Prologue to the Translation of the Chronicle, and the author's further reasons for making it, I must refer the reader to the Appendix to this Preface, p. xxix. &c., where also he will find Hearne's comment on Robert of Brunne,—and some bits about Arthur, which I chanced to hit on in the Inner Temple MS. and could not resist copying.

Of our Roberd's personal qualities we must judge from his books. A man of a beautiful spirit he seems to me; witness his 'love of simple men' (p. iv. l. 77), his 'luf of þe lewed men' (p. v. l. 126), his deep sympathy with the poor (see the many references in the Index), and his praise—notwithstanding his monkery—of a good wife:

Ne no pyng ys to man so dere
As wommanys loue yn gode manere.
A gode womman ys mannys blys
Þere here loue ryzt and stedfast ys;
Þere ys no solas vndyr heuene
Of allē þat a man may neuene,

þat shuld a man so moche glew
As a gode womman þat louep trew.
Ne derer ys none yn Goddys hurde
þan a chaste womman wyþ louely wrde.
p. 62, l. 1904-13.

He sees too, in part at least, the true evil of sin, the separation from God that it works,

For yn þat tyme þat þy synne ys,
þou art departede fro heuene blys,
And fro alle þe felawrede
þat shulde þe helpē at þy nede,

And fro þe preyer of holy cherche,
And fro alle gode dedes þat men þer werche.
p. 353, l. 11,888-93.

And, though the iron of the evil of sin has not entered his soul so deeply as that of the writer of *Piers Ploughman*—the noblest of our early poets, even our Dante, as I judge—yet, after the manner of his order, and according to his light, he strives to warn men from the evil, and to bring them to their God. An intimate knowledge of the life of his countrymen is his too:—the earl and knight at their robbery (p. 212, l. 6792, l. 6815-17); the lord in his grasping (p. 71, l. 2201-2); the rich man in his oaths (p. 23, l. 669), his adultery (p. 95, l. 2931), his gluttony (p. 207, 225-6), sloth (p. 135), and indulgence to his children in their insolent ways (p. 155, l. 4910-17); the landowner in his covetousness (p. 187, p. 293); the priest with his 'mare' or concubine (p. 248, l. 7981); the judge and assizer in their harshness (p. 44, 49, 171-2); the lawyer with his wicked counsels (p. 170, l. 5413); the merchant in his usury (p. 174, l. 5546); the trader at his tricks (p. 187); the scold in her household (p. 93, l. 2936, &c.); the flunkey of the time at his riotous supper (p. 227); the poor in their sufferings (p. 76, 169, 172, 213); the bearded bucks (p. 102, l. 3212); the beauties with their saffron wimples (p. 110), and whitened faces (p. 102, l. 3221),—all pass

under his review, and none without those individualizing touches that show he had studied from the life. He must have seen the rich man's sluggardry, and heard his yawn, on Sunday mornings (p. 135, &c.), as well as been witness of the shrew's airs and "veyes moy sy" (p. 94, l. 2941), ere he could have put his sketches on paper. And one can fancy his monk's disgust at hearing men in church chattering, telling tales, asking where they can get the best ale (p. 143, l. 4546-7),—and thinking what much better fun it would be at the ale-house, or larking with girls (l. 4538-40),—as well as share his indignation at seeing poor men kept shivering all day in the cold, crying at rich men's gates for alms (p. 215, l. 6899-900), or getting them only with beating and abuse (p. 210, l. 6728). For his other qualities, some humour we may allow him for his bear's bow,* his Zenon hanging by the *hand*—not by the *neck*, I understand (p. 69, l. 2122), and his cut at wives in general, 'they do not wrong—except all day.'† Also, as Hearne says, "Now from Robert of Brunne's calculating this work [his History] for the Diversion and Recreation of the respective Readers, and such as met together for Mirth and Pleasure, we may easily gather that he himself was of a cheerful pleasant humour, and that he was very blithe and merry whenever he saw a proper occasion." Ready too—as his *Handlyng Synne* testifies—to turn to account, though in an unboring way, every opportunity of calling his companions to the higher life they were bound to lead, and to remember the God of Holiness they would one day have to face. Further, our author is an appreciator of good company‡, and a lover of music (p. 150-1) though a doubter of singers' morals—'ful selde ys synger gode yn thew' (p. 97, l. 3062),—hating false pride §, cautious

* pe bere to hym loutede, and made feyre chere,
Feyre chere as a bere myghte make . . . p. 128, l. 4043-4.

Compare too the ending of Florens's address to his sheep-guarding bear,
"And pou shalt be my godē bere," l. 4057.

† But how as euere men preche or spelle,	Of oupere wyues y wyl naghte say,
Of prestēs wyues men here euere telle.	Pey do nat wrong,—but al day.
	p. 247, l. 7936.

‡ Florens . . . had grete sorowe, and was drery,	§ þat porē prydē, God hyt lopes,
As many be þat lose gode company.	þat make[s] hem proude of ouper mennys
p. 127, l. 4028.	clopys. p. 110, l. 3462-4.

too *, not believing in your men with 'lagheyng wurdys,' 'flourshede wurdys, and operwhyle louely' (p. 97, l. 3066-9), liking plain speech (above, p. iv, l. 73), and not the 'tyfede wurdys þat slykede are' (p. 365, l. 11,765), knowing the difference between a gentleman in deed and a lord in name (p. 270, l. 8717-8), and aware that kings are fools, as well as other people (above, p. iv.). Also, a man who will not take shamming excuses†, but will call a spade a spade,—

He ys no morë crystyn man

þan who so kallyp a blak oxe 'swan.' (p. 137, l. 4321-2.)

Altogether a direct, straightforward, practical man, with many right sympathies, working in a sensible way for the improvement of his fellow-countrymen, teaching them Morals and History,—their relation and duties to God and Man. But a "muscular Christian" Roberd is not, if one may judge from his condemnation of 'wrastlynges' (though only on Holy Days and in Holy Places, p. 33, l. 994-5; p. 117, l. 3690; p. 278, l. 8989), squires' games (p. 146, l. 4628), and tournaments, where for a woman's fancy, a man may be so

bete pere for here loue
þat he ne may sytte hys hors aboue,

þat peraenture yn alle his lyue
Shal he neuer aftyr pryue.

p. 146, l. 4614-17.

* þyn euen cristyn pow owyst to lene—(lend to)

33f þou mayst spare hyt, þat y mene.

And see his judgment on the truth and fiction in the Arthur stories, Inner Temple MS. fol. 62, b; App. to the Preface, p. xxx.

Of Arthure is said many selcouth
In diuers landës north and south, 92
þat mon haldës now for fable
Be þei neuer so trew no stable;—

Not alle is sothe, ne allë lie,
Ne alle wisdomë, ne alle folie. 96
þer is of him no þing said
þat ne it may to gode [be] laid.

† þou mayst nat excuse þe wyþ rous,
And seye, 'al þe worlde so dous.'

þe worlde may nat saue þe;—
Shryue py defaute, and late þe world be.

p. 77, l. 2385-8.

See too his comments on Adam's sin (p. 386, &c.); and his rebuke of those who say "A! syre, so synnep alle þe worlde," p. 362, l. 11,688, and of those who pretend that they *must* sin, and so heap their sins on God,—*Lyers algate þey are strong*, p. 387, l. 12,409. Also his rebuke of the Britons who pretended that Arthur was alive in his time,

Bot I say þei trowe wrong :
If he life, his life is long; 30

Bot þe bretons loudë lie,
He was so wonded þat him burd die. 32

Many other indications of character, of our author's likes and dislikes, and specially his frequent lecturing of and against women, the reader will find in this book or its 'Contents'; I just notice the three subjects which he seems to me to have pressed with most urgency,—the duty of almsgiving and charity (p. 221-3); the shame and sin of earls and rich men slaying and beating the poor (p. 212-13), carrying off their wives and daughters (p. 231, l. 7420-7), robbing and otherwise oppressing them (p. 71-2, p. 76, p. 187, p. 213, l. 6815); and the evil of men's leaving to executors the duty of giving gifts to Holy Church for the good of their souls (p. 195—203, &c.). On the last point one may be excused for applying to Roberd, and his original, Wadington, the old saying :

Hyt is not al for the calf
That the cow loweth,
But it is for the gode gras
That in the mede groweth,
By my hod!

(Poem on the Times of Edward II. (Percy Society, 1849), p. 15, st. 33.)

But on the other points he speaks out nobly and well; and as to the second of them, when one thinks of the 'Condition of England' question since, of the causes of the Mining and Factory Acts, the *Morning Chronicle* Letters on "Labour and the Poor," of the Game-Laws, the Law of Settlement, and what comes of them, there is little wonder that in modern times we can match the old monk's indignation, and produce a clergyman and poet's Curse by a Poacher's Widow, "A Rough Rhyme on a Rough Matter" in *Yeast*, Mrs. Browning's "Cry of the Children," and many a denunciation from teachers cleric and lay of the special selfishness, neglect, and sin, of our rich and titled men; nor is one surprised that even an anti-democratic Journal should denounce "the long adherence to all political injustice of our gentry." (Saturday Review, July 30, 1859, p. 121, c. 2.) Again, turning to another subject of Roberd of Brunne's condemnation, who that sees our streets at night, or has any working-man friend whose family has been the prey of the spoiler,—who, I repeat, can say, that the modern rich man's gifts of grace and

refinement, education and wealth, are not now too often perverted, as the strength of Lords of old too often was, to the corruption and ruin of the purity and trusting weakness which every man of gentle blood and knightly manliness is bound by every tie to revere and protect? Surely, England's noblest poetess—now, alas, so lately lost to us—was justified in calling for lightning to burn pure the world of men from this sin (*Casa Guidi Windows*, Pt. 2, § xxi. p. 127), and in her more calm appeal to men, to reverence at least themselves.* But the dawn of a brighter day is even now breaking, I trust; the eocene is overlaying the flints; few good works are now carried on without some aid from noble and wealthy men; the presence of many is a blessing wherever they appear; and so we will again look back over the past five hundred and sixty years.

The only peculiarities noted by Roberd of Brunne† as specially English, in contrast with foreign customs, are (so far as I have noted them) their keeping the Saturday afternoon holy§—to the Virgin (p. 28, l. 845, &c.)—their impatience of reproof,|| and their sin of envy.

* If a man could feel—
Not one day in the artist's ecstasy,
But—every day, feast, fast, or working day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with
wings,
And reverence fish and fowl, the bull, the tree,
And even his very body as a man,—
Which now he counts so vile, that all the towns

† Wadington notices their waking the dead (p. 200, col. 2, l. 1728-9).

§ On the English habit of serving God, compare this :—the Emperoure (Sigemund) went oute of Ynglond, and in his goyng he mad his servauntis for to throwe billis be the wey, in wech was writyn swech sentens :—

Farewel, with glorious victory,
Blessid Ingelond, ful of melody.
Thou may be clepid of Angel nature;
Thou servist God so with bysy cure.

|| For y se noun yn hys lyue
pat of enuye kan hym shryue;

Make offal of their daughters for its use
On summer nights, when God is sad in heaven
To think what goes on in his recreant world
He made quite other; while that moon He made
To shine there, at the first love's covenant,
Shines still,—convictive as a marriage ring
Before adulterous eyes.

Mrs. Browning's *Aurora Leigh*, p. 305.
Alas! great nations have great shames, I say.
C. G. W. p. 127.

We leve with the this praising,
Whech we schul evir sey and sing.
Capgrave's *Chronicle of England*, p. 314.

poghe enrye day a man hyt haunte,
3yt wyl no man be hyt a-graunte.

And, Englys men namely
Are purghe kynde of herte hy.
A forbyseyn ys toldē pys,

Seyde on Frenshe men and on Englys.

*Frenche men synne yn lecherye,
And Englys men yn enuye.*

p. 131, l. 4154-5.

It was curious on turning over the parchment pages, written so long ago, to hit on the mark of an agitation for the Saturday Half-holiday, of late so wisely revived for other ends; and not the less odd was it some days afterwards, with regard to our own special ancient sin, to find *The Saturday Review* priding itself on "that noble *absence of envy*, which is a characteristic, equally creditable and peculiar, of the English nation." (Aug. 6, 1859, p. 159, col. 2.) If Roberd of Brunne used his word Envy in the modern sense, we will take comfort from *The Saturday's* assurance, and believe that we have improved since 1303. But if our author used his word in one of the senses of its source, that of the '*invidia vulgi*,' the dissatisfaction and disgust of the people at want of political justice and ability in their Rulers, we all know that English Grumblers* still exist. I for one believe that they ought to exist, and hope that they will not cease to be, till 'equal laws make glad the land,' and we are no longer 'full of social wrong.'

The sources of our author's work are next to be considered. We have seen (p. ii.) that he disclaims all invention, and that he treats himself as a mere

Telle to any pat he hap enuye,
He seyp aȝen "hyt ys a lye."
How mow þey þan shryue pat synne
pat seyn þey haue no gylt þerynne?

We Englys men þeron shulde þynke,
pat enuyē vs nat blynk.
p. 132, l. 4160-9.

And again, speaking of the Norfolk lord, who takes in good part a churl's reproof, he says,

þyr are but fewē lordēs now
pat turne a wrde so wel to prow;
But who seyp hem any skylle,
Mysseye aȝen fouly þey wylle.

Lordynges,—þyr are ynow of þo,
Of gentyl men, þyr ar but fo.
p. 270, l. 8713-18.

* may at least teach us to value as it deserves that inestimable habit of grumbling, which has done more to preserve the English nation from exposing itself than any other quality. To brush off that gloss of illusions with which a cowardly self-indulgence seeks to gild the various pills of life, to see things as they are, and to speak of them as we see them, to despise all cant, and to avoid all brag, are some of the most important duties of man. (*Saturday Review*, June 11, 1859, p. 717.)

compiler and narrator of other people's stories. Has he, then, no claim to originality? His own account of his authorship (p. 3-4, l. 77-86) is—

turnede y pys	He clepyþ hyt "manuel de pecches."
On englysshe tunge out of frankys,	'Manuel' ys 'handlyng wyþ honde;'
Of a boke as y fonde ynne;	'Pecches' ys 'synne,' y vndyrstonde.
Men clepyn þe bokë "handlyng synne."	þese twey wurdys þat beyn otwynne,
In frenshe þer a clerk hyt sees,	Do hem to gedyr, ys "handlyng synne."

Warton says of R. Brunne (vol. i. p. 55, ed. 1840), 'He was merely a translator. He translated into English metre, or rather paraphrased, a French book, written by Grosthead, bishop of Lincoln, entitled **MANUEL PECHE**, or **MANUEL DES PECHES**, that is, the **MANUAL OF SINS**. This is the title of the translator: "Here bygynneth the boke that men clepyn in Frenshe **MANUEL PECHE**, the which boke made yn Frenshe Robert Groosteste, byshop of Lyncoln.'" Now, a paraphrast is not "a mere translator;" and the title, as Mr. Price says (*n.* p. 55), "may be a mere dictum of the transcriber." Without doubt it is a mere dictum of some one who read the book after the transcript—of the British Museum MS. at least—had been made. "Be this as it may," continues Price, "the French production, upon which De Brunne unquestionably founded his poem, is claimed by a writer calling himself William of Wadington, and that in language too peculiar and self-condemning to leave a doubt as to the justice of his title.

De le françois vile, ne del rimer,	De une vile sui nommé
Ne me deit nuls hom blamer,	Ou ne est burg ne cité, &c.
Kar en Engleterre fu né,	De Deu seit beneit chescun hom,
E norri, e ordiné, e alevé.	Ke prie por Wilhelm de Wadigton.

Manuel des Péchés, Harl. MS. 4657. [l. 12,736-12,751, p. 413-14, *post.*]

"De Brunne, however, is not a mere translator. He generally amplifies the moral precepts of his original; introduces occasional illustrations of his own (as in the case of Grosteste, [p. 150-1, *post.*] cited in Warton's text); and sometimes avails himself of Wadington's Latin authorities, where these are more copious or circumstantial than their French copyist."

In order to enable readers to judge for themselves on this question, I have had Wadington's work printed side by side with Robert of Brunne's,

and a dagger (†), or marks of reference (*, §, ‡, &c.), put opposite those lines which correspond, so that by merely turning over the pages the evidence is at once before the eye. A cursory glance will suffice to show how freely R. Brunne has treated Wadington's text. First, he has cut off the beginning and end of it. Wadington's commencement—the Articles of the Belief—is neither a practical nor a lively subject, so off it goes: 'the little Sermon why we should not sin,' which he preaches at the end of his exposition of the Sacraments and before his treatise on Confession, is hardly wanted, as the whole of the previous pages have been a warning against sin: so that goes too; as does the end of the French *Manuel*,—which, however, may not be Wadington's, but some later continuer's, who writes for matter and writing sake (p. 395, n. 3).—This end contains an exhortation against an ill-regulated and too scrupulous conscience (of which R. Brunne may not have found many specimens), a Call to Prayer (the chief benefit of which is, seemingly, that it will indemnify you against the sin of adultery, p. 402-3, and compare the tale, p. 381-3 n.), two Prayers to Christ and the Virgin (one very beautiful, but perhaps the Saturday half-holiday tale, p. 29-35, was enough Mariolatry), and a short account of the Virtues. All these R. Brunne has omitted, as well as six of Wadington's tales,* and much of his Comment on the points of Shrift (see pp. 350-1,-2,-4,-5,-6, 366), &c. On the other hand R. Brunne inserts the following tales, &c. of his own, or 'as y haue herde' (p. 150): 1. The Tale of the Witch and her Cow-Sucking Bag (p. 17-19); 2. The Tale of the Bloody Child—Christ's body rent by men's oaths (p. 23-6) †; 3. A Tale of Bishop St. Robert Grostest of Lincoln,

* 1. The Man who dreamed he should live long (p. 17-19, col. 2); 2. How the Devil has power over Women's Trains (p. 109 n); 3. The Three Singing Executors, or how to spend Mass-Money (p. 199-202, col. 2); 4. The Monk's Two-Candle Test of when he had had enough Drink (p. 204); 5. How the Christian Slave lived in Adultery with his Pagan Mistress, and how, by Confession and promising to leave off, he blinded the Devil, and prevented him from knowing anything about his Sin (bottoms of p. 381-3); and 6. The Bible Story of Achan (in Joshua vii.) p. 351.

† Compare Occleve, De Regimine Principum, p. 23:—

Whan folk well reuled dressede hem to bedde
In tyme due by rede of nature,
To the taverne quykly I me spedde,
And pleide at dyce while the nyght wolde endure.

There the fourmure of every creature
Dismembrede I with othes grete, and rent
Lym from lym, or I thens went.

and why he loved Music (p. 150); 4. The Bible-Tale of Eli and his Sons (p. 155-8); 5. The Tale of the Cambridgeshire Miser-Parson (p. 193-4); 6. The Tale of the Kesteven Executors (p. 199-200); the Executor's reproach of his Testator (p. 201-3); the comment on Dives and Lazarus, and a denunciation of the lords who pill the people bare (p. 211-13); the praise of Alms and Charity, versifying 1 Cor. xiii. 1-8, (p. 221-4); the condemnation of early Sunday dinners (p. 227-8); 7. The Tale of the Reproof that a Norfolk Bondman gave a Knight for not respecting the Sanctity of a Churchyard (p. 269-70); the expansion of the Tale of the Sacrilegious Carollers*; 8. The Tale of the Devil's disappointment with

* "The Latin lines quoted by Brunne [in this Tale, p. 280, l. 9047-9], together with the entire story, were borrowed by him from the Latin legend of St. Edith, composed by Goscelin, an unique copy of which occurs among Rawlinson's MSS. in the Bodleian Library, No. 1027. The story only forms one of the numerous episodes in Mannyng's work, which are not found in the original French text."—Sir F. Madden, in Warton, vol. i., p. 56 n. During the short time the MS. was in my hands I could not verify Sir Frederic's general reference, though I looked through all the bits written as verse (and extracted two of them, which are below). But Sir Frederic has just given me a more special reference, and the Librarian of the Bodleian, the Rev. H. O. Coxe, has kindly found the story, and had it copied for the Club. It is printed in the postscript to the Preface.

The title of the MS. is *Vita Sancte Edithæ Virginis*.—(Rawl. MS. C. 938, Bodl.) ? c. 1300 A.D. The Life ends at fol. 16. The heading of the Prologue is—*Incipit prologus Gocelini Monachi in uitam Sancte Edithe uirginis ad sanctum Lanfrancham Cantuariensem Archiepiscopum*.

Centena vos hinc paruulorum milia
Herodiana mactat quos uesania.
Dulces amici sponsi collectanei
Fauete. lactens sponsam duxit lacteam.
Vallate cunis florecentem floridis
Quem feta patre uirgo lactat celibe
Reges adorant. angeli pronunciant.
Cantant superna. stella signat pronuba.
Quin angelorum pastorem bos collocat.
Presepe regi celi thalamus ponitur
Maria castra ducens uirginalia.
Et florulenta castitatis agmina,
Dignata formosam nurum; dat filium.
Edytha nubit paruo regi paruula.
Crocis. ligustris. narcissis. uacciniis

Et annamomis thalamus uernet* floridus.
Fauete puris puritate nuptiis
Et uirginales ferte tedas uirgines.
Agnum sequentes candidati candidum.
Qui pascit inter celibatus lilia.
Inter canentes in sublime gloriam.
Et festa celo discumbentum cantica
Carmen nouum pro fescenninis edite
Paruamque Christo ferte Editham paruulo.
fol. 4.

Autumnus fructus legit anni.
Intus cuncta pruina coerces.
Ver. flores & gaudia rerum.
Estivo cum sole reducit.
Autumnus tuus editha: partam.

* *Sic MS.*

the Jangling (chattering) Women (p. 287-8); the transience of evil-won wealth (p. 292-3); the comment on Baptism (p. 294-5); 9. The Tale of the Midwife who christened a Child wrongly, &c. (p. 297-9); the explanation of Confirmation (p. 303); 10. The Tale of the Priest who was enabled to see People's Sins in their Faces (p. 314-17); 11. The Tale of the Suffolk Man who was taken out of Purgatory by two Masses his wife got sung for him (p. 321-324); 12. The Welsh Tale of Warning against buying Bishoprics, and worshipping Bad Bishops' Bodies (p. 342-3). Moreover, R. Brunne has also imported from Bede: 1. The Tale of St. Forsyne's Visit to Hell,* (given very shortly by Wadington from '*La sume des vertuz et des pechiez*'); 2. The Tale of Jumna and Tumna, or How an Abbot's Mass-singing made the Fetters fall off his Brother in Prison (p. 325-330; Bede, IV. c. xxii. p. 103-5).† Considering these chief introductions, besides the numerous minor ones and the frequent modifications of the original that the reader will find in the text, we may fairly alter Warton's title of "mere translator" into the more modern one of "adapter," and I trust that most of R. Brunne's readers will add their testimony to mine, that the adapting has been done with great skill and vigour and freshness. His opinion of his own work is very modest, and he would have taken criticism humbly. In his Chronicle, he holds himself not worthy to open Langtoft's book (App. to Pref. p. xxxiv., col. 2, l. 5); and here, at p. 267, l. 8625-32, he tells us:

Nopeles, so weyl y nat seyde
But pat to my sawe blame may be leyde
For foule englysshe and feble ryme
Seyde out of resun many tyme;

But God zelde hem at here endyng
pat wyl amende myn vnkunnyng;
But who so blameþ, and wyl nat amende,
He dope nat as þe curteys kende.

No further reproof is there, but only "Go we furþe now on oure werke:"

*Falce dei te messint astris
Clausit mortis hyems tumulatam.
Sed vernos flores meritorum
Estatemq; diemq; redemptor*

*Funerea de nocte perhennat.‡
Precinis illud pasca levata.
Cum caro iugis & ossa piorum
De tumulis super astra uolabunt.* fol. 15.

* 'In Bede, III. c. xix. p. 67-69; and in Anglo-Saxon, in the *Reliquiæ Antiquæ*, vol. i., p. 276.' H. Coleridge.

† 'Bede has also (V. c. 13) 'The Tale of the Unrepentant English Squire,' p. 138-142 *post*, but makes him a Chief.' H. C.

‡ Verb, from *perennis*.

and away he goes with his exposition of the different kinds of Sacrilege. At p. 313 too he half apologises for his unlearned language, 'poghe the langage be but lewede,' l. 10,083; and his feelings on drawing near the end of his work are thus expressed:

Iesu, y panke þe of þy grace,
 þat hast lent me wyt and space
 þys yn englys for to drawe,
 As holy men haue seyde yn sawe;

For lewede men hyt may auayle,
 For hem y tokē þys trauayle.
 p. 348, l. 11,292-7.

We thank God for you, Robert, too, and doubt not that you are now with the Father whom you strove here to love and serve. You still do His work even on earth, for, being dead, you yet speak to us, and convict us of sin as we read your words. And, though you show us for the most part only the dark side of our forefathers' lives, we are sure that the cloud had its silver lining, which received the Light of the Sun in which you rejoiced and rejoice.

Turn we now to Waddington. His name appears in the MSS. I have consulted, as Wadigtoun, -tonn, or -tone, Windindoun, -donn, or -done, and Widintone, see p. 414. But Sir F. Madden says, "We should certainly read Waddington, as confirmed by the reading of many excellent MSS. I have seen." See the Abbé de la Rue's enlarged article on this Anglo-Norman poet, in the third volume of his work, *Sur les Bardes, Jongleurs, et Trouvères*, pp. 225-233. (Warton, 56 n. col. 2.) Moreover, the late Mr. J. M. Kemble, in his well-known Paper in the Philological Society's Proceedings "On a peculiar use of the Anglo-Saxon Patronymical Termination in *ing*," vol. iv., p. 1-10, has shown that our *-ingtons* and *-ingham*s were the dwellings of the *-ingas*, sons, children, or people, of the chief whose name precedes the *-ington* or *-ingham*, and I do not believe that the original Wada and his Wadingas were exceptions to the general rule, or left to their descendant a name without an *n*.* The meaning of the

* *Waddington*, a parish within the liberty of the city of Lincoln, parts of Lindsey, county of Lincoln, 4½ miles (S.) from Lincoln, containing, with Meer Hospital, 701 inhabitants.

Waddington, a chapelry in that part of the parish of Mitton which is in the western division of the wapentake of Staincliffe and Ewcross, West Riding of the county of York, 1½ mile (N.W. by N.) from Clitheroe, containing 687 inhabitants. Lewis, *Topographical Dictionary*, 1831.

The Chapelry of *Waddington* contains 687 persons. The church, dedicated to St. Helen, was

name Wada is probably the same as that of Pada, whose old homestead or settlement (*Pædingtūn*, Middlesex, Codex Diplomaticus, No. 1223; Phil. Soc. Proc. iv. 7, No. 234,) is now Paddington,—namely; ‘he who has a garment’; for the Anglo-Saxon *wæd*, like *pæd*, means garment, and *a* affixed to a noun means a possessor, though in Bosworth’s Dictionary there is no *wæda* to correspond with the ‘*pæda*, one covered.’

Wadington’s account of himself and the compiling of his book is as follows :

Le escrit est petit, fet de gre,
Ke nul en lisant sait greue,
E ke meuz sait sanz ennu
En memoire retenu;
Volunters li parliez,
Kar estret est de auctoritez.
Si de faute i trouez,
Pur deu vus prie ke le amendez,
Kar pecheur sui ky le compilai;
E de autre part, poi de ben sai.
Si le escrit ne pleise a akun hom,
Blamer ne mei dait par resun;
De fol enprise sui encuse,
Kar de fere le escrit estoie prie;
Kant de autre hom chose trouai
Ky meuz disait ke ioe ne sauai,
Son dit pur orgoil ne refusai
Ke en ceste escrit nel entrai.
De le franceis, ne del rimer,
Ne me dait nuls hom blamer,

Kar en engleterre fu ne,
E norri, ordine, et aleue;
De vne vile sui nome
Ou [ke] ne est burg ne cite.
Pur coe prie ioe pur iesu crist
Ke ceus ky lirrunt cest escrit
Pur deu me aient en memoire,
E pur moy prient le ray de gloire,
Ke la ioie me doint de parais
Ov sanz fin veie sun cler vis,
E me pardoint mes pechez
Iesu ky de marie fu nez.
De deu seit beneit chescun hom
Ky prie pur Wilham de Wadigtoun;—
Ky pur autres prie et oure,
Pur sai memes ben labure;—
En deu finist cest escrit,
En pere et fiz et saint esprit. Amen.
p. 413-14, l. 12,718-55.

And at the beginning he says,

Rien ne purrum partreter,
Mes sulement pechiez cunter.

Fere couendreit trop grant liure
Que dust trestut descriure;

rebuilt early in the reign of Henry VIII. This place, at the time of Domesday, was a parcel of the *Terra Rogeri Pictaviensis*. In the time of Edward I. it appears to have been in the possession of the Tempests, in which family it continued till the reign of Charles I. Waddington Hall, though constructed of strong old masonry, has nearly lost all appearances of antiquity. T. Allen. *History of the County of York*, vol. iii. p. 357.

d

E pur ceo lesse ieo de gree
 Cunfermer par auctorite
 Les pechiez qe ci mettrai ;
 Car de seins escrit les ay ;
 Pur ceo, tut ert auctorite,
 Tut ne seient les seins nome.

Rien del mien ni mettrai,
 Fors sicum ieo apris le ay.
 Nule faucine ni trouverez,
 Plus volunters le lisez.

p. 3, l. 49-62, col. 2.

Wadington thus too claims no originality, and, says Price (Warton, p. 56 n., col. 1), "Wadington's work, according to M. de la Rue (*Archæologia*, vol. xiv.) is a free translation of a Latin poem called *Floretus*; by some ascribed to St. Bernard, and by others to Pope Clement. This I have not been able to meet with." However, there is a copy of *Floretus* in the Bodleian, and many doubtless in other libraries. It is in a book entitled, "Auctores Octo Morales, cum appendicibus nō contēnendis, quorum nomina ex sequenti disces pagella, emaculationes quām ante: hac prodierint unquam, Ioannis Roenerii opera. Lugduni. Apud Theobaldum Paganum. M.DXXXVIII."

The opening address on *Floretus* (p. 65) is,

§ *F. M. in Floretum Argumentum.*

Collige quot fidei Floretus dat tibi flores :

Nam redolent, sapiunt, ægrāq; corda fouent,

Collige, parturient ueros in secula fœtus,

Et tibi cum superis uita perennis erit.

Hic liber extractus de pluribus, est uocitatus

Recte Floretus, quia flos est inde receptus,

Et breuiter textus fragrat uirtute repletus,

Collige [tu] flores non omnes, sed meliores,

Quos in uirgultis domini uidi bene cultis,

Qui non marcescunt, seruando, dandoq;

crescunt,

Ergo, dilecte, &c.

The Contents of the book are thus stated :

Distinctio hujus libri per sex capitula.

Dogma sacra fidei ponit prius ordo libelli,

Postea præcepta ponuntur parte secunda ;

Tertia pars uerè monstrat peccata cauere,

Inde docet quarta pars ecclesiæ sacramenta.

Virtutes quinta, mores notat, et documenta,

Concludit sexta de morte, suaq; sequela.

There are thirty lines in each page, and at p. 68 the Ten Commandments are summarized in six lines.

De decem preceptis decalogi.

Postea lex Mosi data uult subscripta teneri,

Sperne deos plures, non per dominum male
 iures :

Sabbata sanctifices, uenerare tuosq; parentes :

Non interficias, non mœchus corpore fias,

Non facias furtum, non testeris quoq; falsum :

Non cupias sponsam, nec rem quam scis
 alienam.

Most of the comments on the subjects treated are quite short. The longest of them all is at p. 71, as follows :

De peccato luxuriæ et ejus speciebus : et de malis ex ea procedentibus.

Luxuriam fugias, castus sine crimine fias :

Nil domino gratum fit luxuria maculatum,

Luxuria peccat, quisquis consentit in actum :

Vel cum delectat, consentit agendóq; factum.

Actus carnalis est semper pernicialis :

Dēptis coniugibus quibus est consensus
honestus.

Luxuriæ species dicuntur scilicet hæ sex :

Inter non nuptos propriè fornix fore fertur;

Stuprum causatur cum uirgo nolens violatur;

Coniugis alterius uiolator fertur adulter;

Fit cum cognatis incestus, uel moniali;

Raptus cum rapitur, ac opprimitur uiolenter;

Contra naturam peccat sodomita nephandus.

Effugie luxuriam, quia tollit nempe sophiam,

Mortificat animam, lædit cum corpore famam.

Excæcat mentem, turbat ualide rationem :

Subuertit sensum, consumit tempora, cenum,

Offendit dominum, fert hostes, tollit amicum.

Vires debilitat, corpus maculat, bona uitat,

Vocem peiorat, et vitam sepe minorat :

Lites adducit, et plurima scandala ducit.

Dona dei tollit, et fortia corda remollit.

Obtenebrit visum, tandem tollit paradisum.

Dæmonibus subdit, inferno deniq; tradit.

Sis semper castus, fugiendo uulnera tactus ;

Ocia, uina, dapes, loca foeda cauens quasi labes.

At p. 107 is the last heading,—

De numero cælorum.

Deni sunt cæli reserandi corde fideli :

Luna stat in primo, mercuriusq; secundo:

Ac Venus in terno, sol vult lucescere quarto.

Mars nitet in quinto, set Iuppiter ordine
sexto :

Saturnus cælo septeno sistitur alto :

Octauo cælo tibi stellas esse reuelo :

Stat crystallinum super istos luce cerenum :

Fulget in empyreo summo paradus olympo.

&c.

&c.

Now, with this evidence before us, we cannot of course admit that Wadington's treatise is only "a free translation" of Floretus. It may fairly be called an original work, though it treats of the same subjects as Floretus, and no end of other teachers, books, and sermons, had treated before, from Moses, or whoever wrote the Commandments, downwards. The chief differences between Wadington and Robert of Brunne have been already noticed, and I regret that I have not been able to spare time for making a complete and detailed list of them. However, any reader will easily perceive them as he reads along.

Sir F. Madden first recommended the "Handlyng Synne" to me. I wanted to fill up with some Early English Poetry the half volume of the Philological Society's Transactions for 1858, left vacant by certain

readers of Papers not preparing them for the press, and Sir Frederic said that this work of R. Brunne's was one of the most, if not the most, valuable Early English Poem in his Department unprinted. I read the first page or two of it, and was so amused by the Tale of the Witch and her Cow-Sucking Bag, &c., that I copied eleven hundred lines to try whether the interest of the book continued. As it stood this test, I offered Mr. Botfield to edit the work for the Roxburghe Club gratis, if the Club would let Mr. SEELEY copy the rest of it, for it was too long for the Philological. The MS. was accordingly copied, and then came the question as to how much of the text was Roberd's own, and how much translated from Wadington. The only way to answer this was by printing Wadington's text opposite Brunne's—a course I had often desired to see taken with Chaucer and his originals, so-called. So Mr. Seeley copied Wadington too, I helping occasionally. Either the copy or the proof I read with both English and French MSS. in the British Museum, and at Oxford collated about three-fifths of the English text with the Bodleian copy of it; the rest of it was collated for the Club by Mr. GEORGE PARKER of the Bodleian Library, who took great pains about it.

Both the MSS. of R. Brunne are moderate-sized double-columned folios, containing, besides the "Handlyng Synne," another short treatise, "Here bygynneþ medytacyuns of þe soper of oure Lorde Iesu. And also of hys passyun. And eke of þe peynes of hys swete modyr Mayden marye. þe whyche made yn latyn Bonauenture Cardynalle."* This treatise Mr.

* The beginning is—

Alle myȝty god yn trynȝte,
Now and euer wyȝ vs be;
For þy sones passyun
Saue alle þys congregacyun,

And graunte vs grace of gode lyuyng
To wyne vs blysse wyȝ outen endyng.
Now euery man yn hys degre
Sey amen, amen, pur charyte. &c.

An odd touch of the old realism occurs at fol. 88, col. 1-2, in 'The medytacyun of syxte oure of none,'—

Whan he to caluarye mounte was broȝt,
Beholde what werkmen pere wykkedly wroȝt,
Some dyggen. sum deluyn. sum erpe oute kast,
Some pycchen þe cros yn þe erpe fast;

On euery syde, sum laddres vpp sette,
Sum renne after hamers, some naylës fette,
Some dyspoyle hym oute dyspetusly,
Hys clopys cleuyn on hys swete body,

Seeley offered to copy for the Club without cost to them, as an Appendix to this volume, but Mr. Botfield preferred that the 'Handlyng Synne' should appear by itself. The British Museum copy is put by Sir Frederic Madden at about 1360, and the Bodleian, by Mr. Macray, at about 1400, A.D. The latter has more glosses than the former, more final *e*'s, and also a few passages omitted in the Harleian MS. In editing the text, one mistake that I know I have made I will mention: To many final *d*'s which had a mere scribe's flourish at the end I have added an *e*. This was partly owing to my being misled by a theory of an Editor of many Early English books, that wherever in Anglo-Saxon there would have been an inflection of a word (and in certain other cases), there in Early-English, before 1400, you will find, or ought to put, a final *e*; and that even the slightest mark attached to a final letter denotes this *e*. The scribe of the Harleian MS. (copying fifty years after his original was written) had certainly omitted some final *e*'s, &c. which the rhythm required, and had put a flourish after some *d*'s, but not after others. For these flourishes I inserted an *e*; wrongly, I have now no doubt; hence the form *ande* for *and*, &c. Again, the little strokes at the end of the final *g*'s and *t*'s have not been rendered *e*, as some editors might have rendered them—wrongly as I think. The final *ñ* of the infinitive I have not always put as *ne*, because I am not convinced that the mark of contraction has a different value over a final letter to what it has over one in the middle of a word; and I am convinced that the final *e* of the infinitive was often dropped before 1360, and sometimes before 1303. The final *un* of some words might have been given as *nn* or *ne*; the *ñ* and *ū* being sometimes hardly distinguishable in writing. I am sorry that, when correcting the copy, I did not know of the sensible plan I have since seen

pey rente hem of as they were wode,
 Hys body aȝen ran alle on blode.
 A! wyȝ¹ what sorow hys modyr was fedde
 When she say hym so naked, and allē bled!
 Fyrȝer more ȝan gan she to seche,
 And say ȝat pey had left hym no breche,

She ran ȝan purghe hem. and hastily hyde,
 And wyȝ¹ here kercheues hys heȝys she wryde;
 She wulde do more, but she ne myȝt,
 For fersly here swete sone ys from here plyȝt.

¹ (wt.)

ce, place

Some tugge, sum drawe fro ^{place}ce to ce. (fol. 87. col. 1. 4.)

adopted, of printing all expansions of contractions in italics. The prefixed prepositions that I found in the MS. separated from the words they are compounded with,—as, a lone (p. 24, l. 697); a noyde (p. 31, l. 917); a zene (again) (p. 39, l. 1183); to brent (p. 51, l. 1574); a none (anon) (p. 60, l. 1858); vpp on (p. 62, l. 1918); a frayde (afraid) (p. 72, l. 2241);—I have for the most part left separate, because they are not likely to deceive any one, and it is well to see how the scribes treated them.

The only other variations from the MS. that the text following presents are the expansions of the ordinary contractions for *er*, *ri*, *ro*, *us*, *and*, *with*, &c., the insertions of stops, inverted commas, &c., and the dotting of some final *ë*'s. Having been greatly bored myself by the want of these *ë*'s—their absence allowing one so frequently to read a line wrong, and thus forcing one to try back and read it over again—I hoped to save readers of this text the like annoyance. But here, too, the endeavour to be uniform and get the same eight syllables into every line, has in some cases spoilt the rhythm,—witness Jephthah's daughter's

“Fadyr,” she seyde, “y am redy
For to takē my depe of þe;
But y am glad þat y þe se.” (p. 91-2).

However, I trust that in most instances the dotting will be a help. When it is not, the reader can at least relieve his mind by such exclamation against me and my dots as he thinks proper.

As to the theory of the final *e* above-mentioned, I repeat here what I said to its author, ‘I undertake to prove it wrong from every Early-English text you have yourself edited.’ The fact is, that our language was in a state of continuous change from before 1200; and to suppose that at any one time, from then to 1400, the usage of writers was perfectly uniform, or that the consciousness of the Anglo-Saxon flexions continued in men's minds for 200 years, is a mistake; as is also the Gentleman's Magazine's finding fault with Dr. Pauli, because, in his edition of Gower's *Confessio Amantis*, he followed his Manuscript, and did not insert a host of these hypothetical *e*'s, which are not of course all in the better MS. of the Society of Antiquaries, then, oddly enough, unknown to the learned Doctor. Unfortunately, the text of our handiest edition of Chaucer—that

edited by a young clergyman and Mr. Robert Bell, for Messrs. J. W. Parker and Son—has been made symmetrical, or cooked, in accordance with this *e* theory; and we have still to desire a satisfactory edition of the Father of English verse.

The text of this volume has been laid aside for nearly two years, in the hope that I might find time to add a fitting body of Notes to it, as well as to make the Abstract of Contents, and Index, and complete the List of Words (half made by my late able friend Herbert Coleridge,) for which this book is the first printed authority; but for the latter part only of the work wanting (together with the finishing of the first volume of the Graal) have the spare hours of my last Long Vacation sufficed. With my other work for the Club in view—two volumes of the Graal, and one of Merlin, (possibly also the hitherto unknown Romance of *Syr Generides*,) I dare not detain this book longer. As a freshman's first performance my work on it goes out. I trust that defects in the execution of that, will not be allowed to detract from the merits of my Author's work, but that those students of our Early Literature who henceforth read his pages, will find a place for him in their hearts and heads somewhere near Piers Ploughman and Chaucer, and that the historian of our Early and Middle Ages will use him for the illustration of the lives and times of our ancestors, and the enlightenment of ourselves. To every competent man who looks through the 'Contents,' or turns to any of the passages exemplifying the ways of our forefathers, I confidently appeal for a favorable opinion on the value and merits of Roberd of Brunne's work. His use of Tales for enforcing his morals has been justified by the rightful practice of many an effective preacher and writer 'with a purpose,' before and since. For, as the old proverb says,

Of othir mennys sorowe corected mote we be,
Euyr that fro parell we mowe escape free.

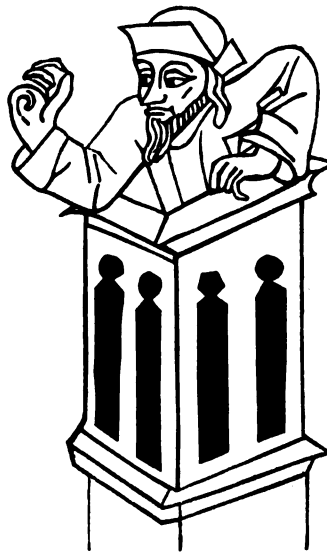
Dial. 44. *Dialoges of Creatures Moralysed.*

And, if any doubt the effect of our author's Marvels on the minds of the hearers of his time, let such doubter think of the effect produced on the minds of most people now by the account of the Creation of the World in six of our days; the absurdity of it glides off them like water off a duck's

back, and they only receive an impression of the power of the Almighty, which reminds them that He is near to help in their time of need. Let him who can now trace the records of the majestic march of the Creator's agents over the world's surface, not despise the credulity of his less-instructed brother, and let not those who see the folly of the Middle Age miracles, sneer at the faith of the men who once believed in them.

In conclusion, I have only to thank most warmly the officers of the Manuscript Department of the British Museum, who, imbued with the spirit of their Chief, place their copious stores of knowledge at the disposal of every applicant with a grace and courtesy that double the favour they confer; and to express my obligations to my friend Mr. Hensleigh Wedgwood, and to Mr. John Malcolm Ludlow of Lincoln's Inn, for their kind help in puzzles of words; to the Rev. W. W. Shirley, for his collation of the extracts from the Life of St. Edith with the Rawlinson MS.; and to Mr. Godfrey Lushington of All Souls, for his hospitality during my own collating work at Oxford.

3, Old Square, Lincoln's Inn, London,
December the 5th, 1861.



APPENDIX TO PREFACE.

I.—ON the SOURCES of some of R. BRUNNE'S TALES.

My friend Professor Pearson has favoured me with the following notes as to the sources of some of the Tales, &c.:—

TALE OF THE TEMPTED MONK, pp. 7-12.—There is a similar story in the Acts of St. Basil, in Rosweyde's *Vitæ Patrum* (in Migne's *Patrologiæ Cursus Completus*), only there the father is constrained to consent; the wife discovers her husband's apostacy by his never going to church; and the final scene is that the scroll he has given to the devil flies out of the devil's hands into St. Basil's.

SUPERSTITION AS TO THE THREE SISTERS, p. 20.—Cf. Nigellus Wireker (*Speculum Stultorum*):

Ibant tres hominum curas relevare sorores
Quas nos fatales dicimus esse deas.

And the *Pœnitential* of Baldwin Bishop of Exeter: Qui mensam præparavit cum tribus cultellis in famulatum personarum ut ibi nascentibus bona prædestinent. (MS. Cotton. Faustina A. VIII. fol. 32, r^o. quoted, Wright's *Celt, Roman, and Saxon*, cap. ix. pp. 286-288.)

TALE OF THE KNIGHT WHO HAD A VISION OF THE JUDGMENT, pp. 45-48.—Compare the story of the Knight Tundale (edited by Mr. Turnbull, 8vo. Edinburgh, 1843), who is struck down by an invisible hand, is taken in a trance to hell, and sees a narrow bridge over a dark stinking valley. All who try to pass the bridge fall except one holy palmer; this is the punishment of the proud. Heaven lies beyond, but not immediately beyond.

FURSEY'S VISION, pp. 79-83.—Bede, *Hist. Eccl.* lib. III. c. 19.

TALE ABOUT WOMEN'S TRAINS, p. 109.—Wright's *Selection of Latin Stories*, printed for the Percy Society, vol. VIII. xvi.

TALE OF EUTYCIUS AND FLORENTIUS, pp. 127-130.—*Gregorii Magni Dialogi*, lib. III. c. 15.

TALE OF THE UNREPENTANT ENGLISH SQUIRE, pp. 138-142.—Conrad should be Cœnred. He reigned 704-709. Bede, *Hist. Eccl.* lib. v. cap. 13.

THE STORY OF CARPUS (p. 165-7) comes not from the Works, but from the Life, of Dionysius Areopagiticus. Oct. 3; Greek Menology.

TALE OF ST. BENET, pp. 233, 234.—*Acta Sanctorum*, Martii xxi. cap. 1, and *Vitæ Patrum*.

THE PRIEST'S CONCUBINE, pp. 249-250.—Compare Wendover's story of the Witch of Berkeley, *Flores Historiarum*, A. 852, vol. I. p. 286; and Malmesbury, vol. I. p. 351.

TALE OF ST. JUSTYNE, pp. 254-256.—Is in the *Vitæ Patrum*, and is the subject of Calderon's *El Magico Prodigioso*.

STORY OF RYCHERE, pp. 277, 278.—The subcellerarius of St. Kenelm's at Winchelcombe fornicates in the monastery one night. Next day the psalter he is carrying in procession sticks to his

hands, and cannot be taken away till he has confessed and had penance enjoined him.—*Gir. Camb. Itin. Camb.* lib. i. cap. 1.

THE SACRILEGIOUS CAROLLERS, pp. 280-286.—Told in Malmesbury, vol. i. p. 285, of the Church of St. Magnus in Saxony. Otbert tells the story, and Rotbert was the priest. There were eighteen carollers, fifteen men and three women. Cf. Hecker, in his *Epidemics*, p. 90, who calls the village Kolbig, not far from Bernburg, and the priest Ruprecht. He considers it a case of Dancing Mania.

TALE OF VALENTINE, p. 271.—*Greg. Mag. Dialogi*, lib. iv. cap. 53. Quoted by Malmesbury.

STORY OF JUMNA AND TUMNA, pp. 325-329.—Bede, *Hist. Ecc.* lib. iv. c. 22. Bede says, Imma and Tumma. A similar story is told in *Greg. Mag. Dialogi*, lib. iv. cap. 57.*

TALE OF PASCHASIUS'S PUNISHMENT, pp. 339-41.—*Greg. Mag. Dialogi*, lib. iv. cap. 40.

II.—The TALE of the SACRILEGIOUS CAROLLERS.

[From the Rawlinson MS. C. 938, f. 22 b, in the Bodleian Library.]

De advena ab orrendo et jugi saltatu liberato.

His ergo fideliter evolutas† cetera exequamur nostri temporis. Hæc eo recensemur liberius quo visa quam audita percipiuntur facilius. Romanus orbis novit, et hodierna juvenus recolit, homines nova inquietudine corporum divinitus percussos, et ubi vis gentium pervagatos; ex quibus quatuor nobis conspecti, et adhuc superesse possunt aliqui. Primo tantæ novitatis relationem dilecte Christo virgini Edithe dedicamus, apud quam tante cladis collega memorabiliter sanatus est unus, nomine Teodericus. Hic quoque multis terris sacrisque oratoriis pererratis, ac mari permenso, novum spectaculum in angelicam Britanniam, ipsique regnatori Edwardo in admirationem venerat debitam, tandemque piam requietionis Sancte Edithe contingerat basilicam. Cepere plerique rudes hominem quasi vecordem horrere, ipse sacre virgines tantam miseri penam flere. Verum ille prudentia notabilior exponit suam causam, et testem de pera profert cartam quam in persona illius chori dictaverat Bruno Tullanus episcopus in medio civitatis, qui postea papa Leo dictus sanctissimum lumen emicuit nostri temporis; cujus descriptionis vel narrationis‡ hic sensus est memorabilis.

In nocte Natalis Domini, lucifera qua lux seculorum est orta, nos duodecim socii in vanitate et insania venimus ad locum qui dicitur Celebeca, ad basilicam dedicatam sancto Magno martiri, sancteque Buccestre ejus sorori. Dux nobis erat nomine Gerlevus, ceteri quoque duodecim majoris fidei gratia hic inserendi. Sic fuimus dicti, Theodericus, Memoldus, Gobertus, Bovo, Gerardus, Wetzerele, Azelinus, Folpoldus, Hildebrandus, Alvardus, Benna, Odricus. Quid moramur

* An Anglo-Saxon version of Bede's Tale of Ymma and Tuna is contained in "A Hortatory Sermon on the Efficacy of the Holy Mass," in the *Homilies of Ælfric*, vol. ii., p. 356-8 (*Ælfric Society*, ed. Thorpe); and a longer and more beautiful account than R. Brunne's, of Fursey's vision, is given in the same volume, in the Sermon "On the Greater Litany, Tuesday," beginning at *Sum Scyttise preost was geháten Furseus*, &c. pp. 332-348, and see note p. 612. The Tale of St. Benet's temptation from Lechery is also told shortly at p. 157.

† evolutus *MS.*

‡ inarrationis *MS.*

infelicitatem nostram exponere? Tota causa hec erat damnosi conventus nostri, ut uni sodalium nostrorum in superbia et in abusione puellam raperemus parochiani pre[s]biteri filiam nomine Rodberti; puella vero dicebatur Ava. Non virginalis nativitas Domini, non christianitatis memoria, non totius fidelis populi ad ecclesiam concurrentis reverentia, non divine laudis audita preconia, inpudentiam nostram a tanta temperavit audacia. Mittimus geminas puellas Mersuinden et Wibe-cynam, que similes similem de ecclesia allactarent, ad iniquitatis nostre choream, quam venabamur predam. Quid hoc? Aucupio facilius adducitur Ava, ut avicula irretita. Colligit advenientes Bovo, tam etate prior quam stultitia. Conserimus manus, et chorollam confusionis* in atrio ordinamus. Ductor furoris nostri alludens fatale carmen orditur Gerlevus, "Equitabat Bovo per silvam fro(n)dosam; Ducebat sibi Mersuinden formosam. Quid stamus? Cur non imus?" Istud jocularé inceptum justo Dei judicio miserabile nobis est factum. Istud enim carmen noctes et dies incessabiliter gyrando per continuum redintegravimus annum. Quid multa? Finitis nocturnalibus sacris, prima missa tante noctis reverentie debita incipitur. Nos majori strepitu quasi Dei ministros ac Dei † laudes nostro perdendo choro superaturi debacamur. His auditis presbiter de altari ad ecclesie januam congregitur, nosque emissa voce ut Divinitati daremus honorem, et more Christianorum intraremus ad divinum officium contestatur. Sed cum nemo adquiescere vel audire vellet obdurato corde, sacerdos divino zelo Dei ultionem per sanctum Magnum martirem imprecatus est nobis, et "Ab isto," inquit, "officio ex Dei nutu amodo non cessetis." Dixerat; atque ita nos prolata sententia aligavit, ut nullus nostrum ab incepto cessare, nullus ab alio dissolvi potuerit. At presbiter mittit filium nomine Azonem, ut raptam de medio nostrum in ecclesiam adducat Avam suam sororem. Sed non ita resolubilem injecerat nobis manicam, nimisque tardè ei filie salus venit in memoriam. It ille patrio precepto, arreptamque manu sororem trahebat. Inauditum seculis miraculum! Totum brachium sequutum est, suaque compage avulsum in manum trahentis ultro recessit, atque illa cum reliquo corpore sociali choro inseparabilis adhesit. Maximoque hoc majus additur prodigium, quia exausto brachio nulla unquam gutta sanguinis effluxit. Refert filius patri munus lamentabile, refert partem nate quasi ramum de arbore, cetero corpore remanente, cum tali animadversione: "En pater suscipe, hec est soror mea, hec filia tua quam me jussisti adducere." Tum ille luctuosus et sero penitens sentencie sue solum brachium sepelit superstitis nate. Miracula miraculis repensantur. Sepultum membrum invenit sequenti die summo tenus projectum. Iterum sepelit, iterum postera die inhumatum ‡ reperit. Tercio sepelit, tercio nihilominus die altius ejectum offendit; quod ultra tentare timens, in ecclesia brachium recondidit. Nos nullo momento intermittimus chorizando circuire, terram pede pulsare, lachrimabiles plausus et saltus dare, eandem cantilenam perpetuare. Semper vero insultabat nostre pene cantilene regressus, "Quid stamus? cur non imus?" qui nec restare, nec sutulum nostrum mutare potuimus. Sicut autem nullus alius rerum nobis datur modus, ita quicquid est humane necessitatis nec fecimus nec passi sumus. Revera enim in toto anno illo districte expeditionis nostre nec comedimus, nec bibimus, nec dormuimus; sed neque famem neque sitim, nec somnolentiam, nec quicquam carnalis condicionis, sensimus. Nox,

* confugionis in *MS.*, but dotted under as an error† de *MS.*‡ inhumatum *MS.*

dies, estas torrida, hiems gelida, tempestates, inundationes, nives, grandines, universaque aeris intemperies, omnino nos non tetigere, nec lassati sumus circulationis diuturnitate. Non capilli, non ungule nostre crescebant, non sunt attrita vestimenta nostra. Ita clemens erat pena, ita suaviter nos torquebat superna clementia. Quas terras hec fama non adiit? Que gens, que natio ad hoc spectaculum non cucurrit? Ipse christianissimus imperator Henricus ut audivit, a facie altissimi imperatoris, ut cera a facie, ignis defluxit, suffususque ubercim lachrimis judicia Domini vera magnificavit. Tum humanè jussit super nos tecta a celi turbine defensoria fabricari; sed frustra laboraverunt artifices lignarii, quia quicquid in die edificabatur in nocte penitus evertebatur. Hoc semel, hoc bis, hoc etiam tercio ceptum et cassatum est. Sic nobis cum toto anni circulo sub nudo aere rotatis rediit mundo fausta et remediabilis nox Dominici Natalis. Illa nos alligavit, illa reversa absolvit. In eadem quippe hora temporis revoluti qua vel cepimus jocari, vel constricti sumus ore sacerdotali, repentina violentia quasi in ictu oculi singulis manibus abinvicem sumus excussi, ut nullus ab alio posset retineri. Eodemque impetu ecclesiam ingressi, subitoque in pavementum projecti, post longas vigilias triduo integro obdormivimus immoti. Tertio demum die, ubi per Resurgentem a mortuis surreximus et erecti sumus, tu comes longe inquietudinis, tu causa et exemplum tante animadversionis, que dextram amiseras datam sociis prevaricationis, jam tuos labores finieras, et somno perpetue pacis, ut credimus, dedita quiescebas. Ava puella, paterna virga nobiscum percussa, nobis surgentibus jacebas mortua. Stupor et tremor omnibus hec videntibus facta. Beata cujus periit unum membrum, ne perires tota; que divinis flagellis a corruptione servata, et moriendo a morte es liberata. Ipse quoque presbiter Rodbertus proxima morte filiam est sequutus. Brachium vero puelle inseparabile, imperator Henricus auro argentoque fabricatum ad exemplum Dei magnalium in ecclesia jussit dependere. Nos licet abinvicem essemus dissoluti tamen eosdem saltus et rotatus quos simul feceramus fecimus singuli; atque ita singuli jactu membrorum videbamus tumultuari. Stipat nos frequens populus, et intuetur nos quasi tunc primum cepissemus. Notant vestes nostras, crines, ungulas et cetera spectabilia inveniunt, que eodem modo omnia quo fuerant ante fera discrimina munda, nitida, integra. Ita ergo abinvicem, quasi conversa in aliam vindicta penam, sumus sejuncti, ut qui prius non poteramus separari, jam non possumus amplius agregari. Ita vagamur per omnes terras dispersi, ut quibus antea nusquam licuit prodire, jam nusquam liceat stabiles durare. Quocumque fugimus, iste nos rotatus membrorum fugat et comitatur, jamque nobis plures anni tam districte evagationis censentur. Propicius Deus propicietur! quicumque piis precibus nostram vicem miseretur!

Hec Theodericus; ille et ore referens, et litteris testibus ostendens, ipsoque adhuc motu affirmans, saltu et plausu suo injocundo propiciatricem Editham interpellabat. Illuxerat mundo celebris dies Dominice Annunciationis, omnibusque egressis remansit solus apud sanctam virginem advena spectabilis, cum ecce prostratus coram obdormivit et, O Dei omnipotentiam et apud Deum dilecte sue gratiam! evigilans homo totus sanus surrexit. Videt se de instabili stare posse immobilem, videt se totum factum sui compotem, signansque se miratur tam repentinam mutationem, miratur deletam sacerdotalis alligationis sententiam indelebilem. Concurrent passim ad majus spectaculum, magisque

jam obstupescunt hominem potuisse ab inquietudine cessare quam obstupuerant non potuisse quiescere. Supervenientibus quibusque qua leticia poterat exclamare "Videte, (inquit,) hec benedicta domina, quam vix invocare vix nominare recte sciebam, quid mihi desperatissimo fecit, quomodo me mihi restituit, et obprobrium meum omnium oculis conspicuum ab omnibus deterisit. Tot sanctos requisivi, sed lucet quia omnipotens Deus salutem meam annuit huic sancte virgini." Quale tunc erat videre eundem hominem alium atque alium factum; prius instabilem, deinde constabilem; et hodie importune saltantem modo opportune astantem. Competenter etiam solutus est per virginem in die gaudii virginalis, in die Dominice Conceptionis, qui ligatus fuerat in die Dominice Nativitatis. Hec in presentia memorate abbatisse Brihgtive declarata, et patriis literis sunt mandata. Sed his pro magnitudine sua ac novitate effusis liberius; cetera que restant suggeramus.*

III.—EXTRACTS FROM ROBERT OF BRUNNE'S CHRONICLE.

1. THE PROLOGUE.

Incipit Prologus de historia Britannie, transumpta per Robertum in materna lingua.

Lordynges, þat be now here, If 3e wille listene and lere All þe story of Inglande, Als Robert Mannyng wryten it and, And on Inglysch has it schewed, Not for þe lelid, bot for þe lewed, For þo þat in þis land wonne, þat þe latyn no frankys conne, For to haf solace and gamene In felawship whenne þai sitte samen. And it is wisdom forto wyttē þe state of þe land, and haf it wryten: What manere of folk first it wan, And of what kynde it first began. And gude it is, for many thynges, For to here þe dedis of kynges,— Whilk were foles, and whilk were wyse, And whilk of þam coupe mast quantyse; And whilk did wrong, and whilk ryght, And whilk mayntend pes and fyght. Of þare dedes salle be my sawe, In what tyme, and of what lawe, I salle 3ow schewe fro gre to gre, [†] Sen þe tyme of sir Noe,							
	4	And fro Eneas tille Brutus tyme, þat kynde he telles in þis ryme. Fro Brutus tille Cadwaladres, þe last Bryton þat þis lande lees. Alle þat kynde, and alle þe frute, þat come of Brutus, þat is þe brute; And þe ryght brute is told nomore þan þe brytons tymē wore. After þe bretons þe Inglis camen, þe lordschip of þis lande þai namen; South and north, west and est, þat calle menne now þe Inglis gest. When þai first [cam] amang þe bretons, þat now ere Inglis, þan were Saxons; Saxons, Inglis hight alle oliche, þai aryued vp at Sandwyche In þe kynges tyme Vortogerne, þat þe lande walde þam not werne. þat were Maysters of alle þe toþire, Hengist he hight, and hors his broþire. þes were hede, als we fynde, Where of is comen owre Inglis kynde. A hundrethe and fifty 3ere þai com, Or þai receyued Cristendome.	28		32		
	8						
	12						
	16						
	20					48	
	24						

* succr'gamus MS.

So lang woned þai þis lande in,		I see in song, in sedgeyng tale	
Or þai herde out of Saynt Austyn,	52	Of Erceldoun, <i>and</i> of kendale,	
Amang þe bretons <i>with</i> mykelle wo,		Non þam says as þai þam wroght,	96
In sclaundire, in threte <i>and</i> in thro.		<i>And</i> in þer saying it semes noght.	
þes Inglis dedes ȝe may here,		þat may þou here in sir Tristrem:—	
As Pers telles alle þe manere.	56	Ouer gestes it has þe steem,	
One Mayster Wace þe Frankes telles,		Ouer alle þat is or was,	100
þe brute alle þat þe Latyn spellen		If menne it sayd as made Thomas;	
Fro Eneas tille Cadwaladre,		But I here it no manne so say,	
þis Mayster Wace þer leuës he.	60	þat of some coppel som is away.	
And ryght as Mayster Wacë says,		So þare fayre sayng here beforne,	104
I telle myn Inglis þe same ways.		Is þare trauayle nere forlorne.	
For Mayster Wace þe Latyn alle rymes,		þai sayd it for pride <i>and</i> nobleye,	
þat Pers ouerhippis many tymes.	64	þat non were suylk as þei ;	
Mayster Wace þe brute alle redes,		And alle þat þai wild ouerwhere,	108
<i>And</i> Pers tellis alle þe Inglis dedes.		Alle þat ilk wille now forfare.	
þer Mayster Wace of þe brutë left,		þai sayd in so quainte Inglis,	
Ryght begynnes Pers eft,	68	þat many one wate not what it is ;	
And tellis forth þe Inglis story ;		þerfore henþed wele ye more	112
<i>And</i> as he says, þan say I.		In strange ryme to trauayle sore.	
Als þai haf wrytene <i>and</i> sayd,		And my witte was ouer thynne,	
Haf I alle in myn Inglis layd,	72	So strange speche to trauayle In ;	
In symple speche as I couthe,		And, forsoth, I couth noght	
þat is lightest in mannes mouthe.		So strange Inglis as þai wroght ;	116
I mad nought for no disours,		And menne besoght me many a tyme,	
Ne for no seggers, no harpours,	76	To turne it bot in light[e] ryme.	
Bot for þe luf of symple menne,		þai sayd, if I in strange it turne,	120
þat strange Inglis canne not kenne.		To here it, manyon suld skurne ;	
For many it ere þat strange Inglis		For it ere names fulle selcouthe,	
In ryme wate neuer what it is,	80	þat ere not used now in mouthe.	
And bot þai wist[e] what it mente,		And þerfore for þe comonalte,	124
Ellis me thought it were alle schente.		þat blythely wild listen to me,	
I made it not forto be praysed,		On light lange I it beganne,	
Bot [þ]at þe lewed menne were aysed.	84	For luf of þe lewed manne,	
If it were made in ryme couwee,		To telle þam þe chaunces bolde,	128
Or in strangere, or enterlace,		þat here before was don <i>and</i> tolde.	
þat rede Inglis it ere Inowe,		For þis making I wille no mede,	
þat couthe not haf coppel a kowe,	88	Bot gude prayere, when ȝe it rede.	
þat outhere in couwee, or in baston,		þerfore, ye ¹ loȝdës lewed, [1 MS. þe]	132
Som suld haf ben fordon,		For wham I haf þis Inglis schewed,	
So þat fele men þat it herde		Prayes to god he gyf me grace ;	
Suld not witte howe þat it ferde.	92	I trauayled for ȝour solace.	

Of Brunne I am, if any me blame,		He prayed þat ilk clerk Geffrey	
Robert Mannyng is my name.	136	To turne it fro þat speche away	172
Blissed be he of god of heuene,		In to latyn, as it mente,	
þat me Robert with gude wille neuene.		þat þe Inglis mot know þe entente.	
In þe þrid Edwardes tyme was I,		For Geffrey knew þe langage wele,	176
Whenne I wrote alle þis story.	140	In latyn he broght it ilka dele.	
In þe hous of Sixille I was a throwe,		Sipen com a clerk Mayster Wace,	
Danz Robert of Maltone þat 3e know		To make romancë had he grace,	
Did it wryte for felawes sake		And turned it fro latyne,	
Whenne þai wild solacë make.	144	And rymed it in frankis fyne	180
		Vnto þe Cadwaladres—	
<i>Dares frigijs, qui historiam troiam perscripsit,</i>		No forer þer makes he ses;	
<i>ait se militasse vsque dum troia capta est hos</i>		Als Geffrey in latyn sayd,	
<i>que duces se vidisse cum indutie cent' [?] et</i>		So Mayster Wace in frankis layd;	184
<i>partim prelio interfuisse.</i>		þe date of criste was þan þis lyue,	
		A thousand 3ere fif[t]y and fyue.	
Dares þe freson of troie first wrote,		Than com out of Brydlyngton	
And put it in buke þat we now wote ;		Pers of langtoft, a chanon :	188
He was a clerk and a gude knyght :		Als Mayster Wace, þe same he says,	
When troie was lorn, he sawe þat fight.	148	Bot he rymed it oþer ways.	
Alle þe barons well he knewe,		He begynnes at Eneas;	
Long or schorte, whyte or blak ;		Of alle þe brute he tellis þe pas,	192
Alle he telles, gude or lak,		And syen alle þe Inglis dedis;	
Alle þer lymmes how þai besemed,	152	After þe Inglis kynges he says þer pris,	
In his buke has dares demed ;		þat alle in metur fulle wele lys:	
Both of troie and of grece,		And I Robert fulle fayn wald bringe	196
What kyns schappe was ilka pece.		In ynglis tong þer faire saiynge:	
Of manyon he reknes and sayes,	156	God gyf me gracë wele to spede,	
Both of troiens and of gregeis,		þis ryme onne Inglis forto rede.	
þat it were oure long to telle			
And many wulde not þer in duelle		<i>Tot terre sunt, et vniuerso mundo. Genealogia</i>	
þare names alle forto here;	160	<i>primi Regis Troie [?] et Enee a Noe et Iaphet</i>	
Bot þe latyn is fayre to lere.		<i>vsque ad Lot undeducta.</i>	
. . . [A Latin title, rubbed.] . . .		Now of þe story wille we gynne.	200
Geffrey arthure of Mummue,		When god toke wreke of Cayne synne	
Fro breton speche he did remue,	164	þe erth was waryed in his werke,	
And made it alle in latyn,		As in þe bible says þe clerke,	
þat clerkes haf now knawying In.		þerfore god sent a fode	204
In Gloucestre was fonden a buke,		And fordid alle flesch and blode,	
þat þe Inglis couthe not rede, no luke.	168	Manne and beste þat beren lyues,	
On þat langage þai knew, no herde;		Bot fourre menne and fourre wyfes,	
Bot an erle þat hyght Roberde,		&c. &c. &c.	

2. R. BRUNNE'S PROLOGUE TO THE SECOND PART OF HIS CHRONICLE.

Explicit historia britannie transposita in linguam maternam per Robertum. Incipiunt Gesta Anglorum secundum[?] petrum de Langtoft. transposita per eundem R. Man-nyng.

Now haf .I. told of þe bretons,
Of kynges and som barons,
How þei mayntend þis lond,
Sipen brutus first it fond,
Vnto Cadwaldres tyme;
þer of bretons leue we to ryme,
And now of Inglis wille we telle
Sen þe bretons here gan duelle,
þat toke þe lond þorgh godes heste;
þer tyme we kalle þe Inglis geste;
Alle is cald geste Inglis
þat on þis langage spoken is.
Frankis spech is cald romance,
So sais clerkes and men of france.
Pers of langtoft, a Chanon,
Of þe hous of Br[y]dlyngtonn,
Onn frankis stile þis storie wrote;
Of Inglis kynges for him we wote,

He wrote þer dedes as þei wrouht,
After him in Inglis .I. it brouht.
Of his menyng .I. wote þe way,
Bot his faire spech .I. can not say;
I am not worþi open his boke,
For no konyng þer on to loke,
Bot for to schew his mykelle witte
Ouer my spech þat is bot skitte,
How he was quaynt in spech, and wys,
þat suilk a bokë mad of pris,
And gadred þe stories alle tille one
þat neuer ore was mad for none.
Whan he first bigan his werk,
He bisouht a holy clerk
To gyue him gracë wele to spede—
þat holy man hight saint bede.
For in his bukes mykelle he fond,
He mad fyue bokes of Ingland.
I sall praië him þat ilk wais,
Als [t]he holy and curtais,
He gif me gracë wele to say,
And rightly þis in rymë lay,—
þis story þat is said of pers,
þat alle be paied þat it hers. Amen.

3. THE BEGINNING AND END OF R. BRUNNE'S SECOND PART OF HIS CHRONICLE.

In saynt bede bokes. writen er stories olde.
sex hundreth and four score. and Nien jere mo er tolde.
sen þat Ihesu criste. of marie was born.
and þe kyng Cadwaldre. þis lond had alle lorn.
for Englis and sessions. he went to lesse bretayn.
to speke with his cosyne. his name was kyng Aleyn.
and fro þien he went. vnto þe courte of Rome.
for to tak his penance. and of his synnes done.
whan he was biried. in Romë solemplicie.
in þe jere after. nouþer lesse ne more.
kom his and his kosyn. Ini and Inore.
in schip out of Ireland. in Wales gan þei vpryue.
þorghout Chestreschire. werre gan þei dryue.

had þei no styntyng. bot þorgh alle þei ran.
vnto Wynchestre. alle þe lond þei wan.

In Westsex was þan a kyng. his [name] was sir Ine.
Whan he wist of þe bretons. of werre ne wild he fine
Messengers he sent. þorghout Ingland.
vnto þe Inglis kynges. þat had it in þer hond.
and teld how þe bretons. men of mykelle myght
þe lond wild wyne ageyn. þorh force and fyght.
hastily ilkone. þe kynges com fulle suythe.
bolde men and stoute. þer hardnesse to kipe.
in a grete daneis felde. þer þei samned alle.
þat euer siþen hiderward. kampedene men kalle. (MS. fol. 96.)
&c. &c. &c.

*De Rege de
Westsexe.*

The end of the Chronicle (MS. fol. 195) is:—

Now most .I. nede leue here. of Inglis forto write.
I had no more matere. of kynges lif in scrite.
if .I. had haued more. blithly .I. wild haf writen.
what tyme .I. left þis lore. þe day is for to witen.
Idus þat is of May. left .I. to write þis ryme.
B letter and friday. bi .ix. þat ȝere ȝede prime.

In red ink follows:

Expliciunt gesta Britonum et Anglorum in lingua materna per Robertum Mannyng transumpta.
Anno xⁱ Millesimo CCC.^{mo} tricesimo. viij Idus May. litera dominicali. D. prima. ix. tempore Regis
Edwardi tercii a conquestu xi^o.

IV.—EXTRACTS FROM HEARNE'S PREFACE TO PETER LANGTOFT'S CHRONICLE, as illustrated and improv'd by ROBERT OF BRUNNE. OXFORD, M.DCC.XXV.

§ XI. p. xxxvii-ix. Now from Robert of Brunne's calculating this Work for the Diversion and Recreation of the respective Readers, and such as met together for Mirth and Pleasure, we may easily gather, that he himself was of a chearfull, pleasant humour, and that he was very blithe and merry whenever he saw a proper occasion; at all which times, however, he behav'd himself without any immoral or indecent Expressions. He was naturally addicted to virtue, and his being engaged in a religious course of Life made him have a stricter Guard upon himself. But 'twill be objected,

Robert of Brunne a Man of a facetious merry Temper, yet without any Mixture of Immorality.

f

that in the younger part of his Life, as hath been already noted, he was a member of Sixille,* a House that consisted of Women as well as Men. Can we, therefore, think, that, since he was of a jocular Temper, he could be wholly free from Vice? or that he should not sometimes express himself loosely to the Sisters of that Place? This objection would have some weight, had the Priory of Sixille been any ways noted for Luxury or Lewdness†; but, whereas every Member

* Hearne refers to his Appendix No. vi. and to p. 243, where we find—

pe seuent day of Juny, Whitson euen pat tyme,
Died pat lady [Wencilian], bituex vndron and prime,
pe date of Criste pundred, pus many jeres euen,
A pousand & pre hundred pritty jere & seuen,
Hir cosyn dame Gladous, of Dauid douhter born,
A Nunne of Sixille hous, died a jere befor.

[† Not so much can be said for Robert's other Priory of Sempringham, a house for nuns as well as monks, at which Wencilian was brought up from the cradle, and where she lived fifty-three years. (R. Brunne, in Hearne, p. 243.) For Warton says—"In the Harleian manuscript, I find an antient French poem, yet respecting England, which is a humorous panegyric on a new religious order called *LE ORDRE DE BEL EYSE*. This is the exordium :

Qui vodra a moi entendres,
Oyr purra e aprendre
L'estoyre de un ORDRE NOVEL
Qe mout est delitous e bel.

The poet ingeniously feigns, that his new monastic order consists of the most eminent nobility and gentry of both sexes, who inhabit the monasteries assigned to it promiscuously; and that no person is excluded from this establishment who can support the rank of a gentleman. They are bound by their statutes to live in perpetual idleness and luxury: and the satirist refers them for a pattern or rule of practice in these important articles, to the monasteries of *Sempringham in Lincolnshire*, *Beverley in Yorkshire*, the *Knights Hospitalers*, and many other religious orders then flourishing in England." (MS. Harl. 2253, f. 121.) Warton, vol. i. p. 35-6.

The passage to which Warton refers, is as follows:—

En cel Ordre dount je vus dy,
Est primes issi estably,
Que ceux qe à l'Ordre serrount,
De Sympringham averount
Un point, qe bien pleyasant serra,
Come l'abbée de Sympringham a,
Freres e sueres ensemble;
C'est bon Ordre, come me semble.
Mès de tant ert changie, pur veyr
40 Q'à Sympringham doit aver
Entre les freres e les sorours,
Qe desplest à plusours,
Fossés e murs de haute teyse;
Mès en cet Ordre de Bel. Eyse
Ne doit fossé ne mur aver,
Ne nul autre destourber,

Qe les freres à lur pleysur
Ne pussent à lor sures venyr,
E qu'il n'eit point de chalaunge,
50 Jà n'i avera ne lyn ne launge
Entre eux, e si le peril ne launge
Entre eux, si le peril y a,
Jà pur ce ne remeindra.
De ylcoque est ensi perveu,
Qe cil q'à l'Ordre serrount rendu,
De l'Abbé deyvent bien estre;
E ce comaund nostre mestre,
Pur bien manger, e à talent,
Treis foiz le jour, e plus sovent.
60 E s'il le front pur compaignye,
Le Ordre pur ce ne remeindra mie.

Political Songs, ed. Wright (Camden Soc.), p. 138-9.—F. J. F.]

of it, both Men and Women, were very chaste, we ought by no means to suppose that Robert of Brunne behaved himself otherwise than became a good Christian during his Abode there. Had his Life been sullied during that time, he would have been branded for it afterwards; and 'twould have been impossible for him to have obtained a Canonry at Brunne. Had the Friars and Nuns of Sixille acted against the Rules of Chastity and good Manners, they had Enemies enough to have marked them for it, not only in those more early Times, but even of late, when some, particularly a very fabulous Historian, have spared no pains to rake up all the scandalous Stories they could against the Religious, tho' I do not know that they have particularly accused the Priory of Sixille. 'Tis indeed no wonder that there should be always such fictitious Writers when they have some wicked Designs to carry on. Malice hath always been at the bottom, and, tho' it hath oftentimes prevailed to the utter ruin of whole Societies, yet it hath frequently likewise discovered itself so palpably, as to baffle and quite overthrow such as have promoted it....

§ XII. p. xlv. But I must not pretend to enter into the minute Circumstances of the Life of Robert of Brunne, who, although he was so well known in his own time, yet is now, as it were, quite forgot, even among our best Antiquaries. Stow indeed hath quoted him¹ and given us a remarkable passage out of him. Otherwise I do not remember, that he hath been cited by any noted Writer.² A thing much to be wondered at, especially since Selden was very diligent this way, and hath given³ us a Passage out of the original Langtoft, whom Brunne calls his Master. And what is still stranger is, that he should not have been known to Leland,⁴ who had been at Bourne, and had taken special notice of the Place,⁵ for it's pleasant Situation. But it seems this Author's Works were not then at Bourne, having been, it may be, convey'd off in that time of Plunder; otherwise Leland, without question, would have judged them worthy his notice. Neither was there then, when Leland was there, as I believe, any Obit Book about the time when Robert of Brunne died; at least if there were, 'tis probable there was no note in it about his being a celebrated Writer, which particular, however, the members of the Priory might have acquainted Leland with, had they had any inclination to gratify him, as I am apt to think they had not, upon Account of the mischiefs they wisely foresaw Henry VIII. (from whom Leland had his Commission) was apt to bring upon them. For want, therefore, of particulars, we must not think of writing a full account of Brunne's Life, the only Memoirs about him being what he hath given himself in his Prologue⁶ to this Work, in his Transition⁷ from the first Part thereof to the Second, and in what he writes in the Harleyan MS. of MANUEL DE PECHE, which are indeed but slender, and yet such as give us some (and that no despicable) Idea of him. I wish he had been fuller of himself, as I do likewise lament that some other of our ancient Worthies had not left us Memoirs of their Lives. But this, it may be, was neglected by them, as disagreeable to the Rules of Modesty, which, notwithstanding, was a false notion, especially if they took care to

'Tis impossible to give a particular Account of the Life of Robert of Brunne.

¹ Annals, pag. 196 fol. ed.

² Ibid. p. 201. See also my (Hearne's) Preface to Rob. of Glouc. § XIV.

³ Diss. upon Fleta, p. 548.

⁴ See pag. 206, 285. [Hearne.]

⁵ Lelandi Coll. vol. iv. p. 31.

⁶ See the Appendix to this [Hearne's] Pref. Num. v.

⁷ See the Appendix, Num. vii. [in Hearne].

conceal what they committed to writing of that kind 'till after their death, and put it into the hands of some faithful Friends, that might make use of it in defence of their posthumous Fame against malicious enemies. Some of the greatest Men did not look upon it as immodest to do themselves this piece of Justice, not excepting even that good man Venerable Bede. And Posterity hath imitated them.

V.—A few CHARACTERISTIC BITS out of R. BRUNNE'S ACCOUNT OF ARTHUR, the readers of my edition of the ST. GRAAL will excuse me for extracting.

1. OF ARTHUR'S MARRIAGE AND OF GUINEVERE.
2. OF ARTHUR'S CHARACTER, AND OF THE ROUND TABLE.
3. OF THE FEAST AT ARTHUR'S CORONATION, AND THE GAMES AT IT.
4. OF ARTHUR'S DEATH.

<p>1. <i>Of Arthur's Marriage, and of Guinevere</i> (fol. 62, col. 1.) [Some p's are dotted, as if for y's.]</p> <p>Whan Arthure had his land Iustised. and alle don as he auysed. Genoyre he wedded, mad hir quene. norised with Cador had scho bene. scho was sir Cador cosyn. and born of þe romans lyne. and hir moder of roman kynde, so fair as scho, mot nq man fynde. Inouh scho couth of curtasie. large giffer, spekand lufely. of body was scho auenant. faire contenance with suete semblant, allas, þei mot non heire haue. noþer maiden childe ne knaue.</p>	<p>In alle ansuere he was fulle wys, Of alle manhede he bare þe pris; Of non þat tyme was suilke speche þat tille his nobleie mot reche,— 8 Not of þe emperour of Rome,— þat he ouer him bare þe blome; In alle mannere þat kyng suld do, Non oþer had grace þerto. 12 He herd neuer speke of knyght þat losed was of dedes wyght, þat he ne 3erned him to se, And for to haf of him mercy; 16 If he for mede serue him wold, He ne left for siluer ne for gold. ¶ For his barons þat were so bold, De þat alle þe world pris of told,— tabula ro- 20 For no man wist who was best, tunda.</p>
<p>2. <i>Of Arthur's Character, and his Establishment of the Round Table.</i> (fol. 62, b.) [All the lines do not begin with capitals, and the MS. is not stopped, except by metrical points. Note R. Brunne's cautious judgment on the truth or falsehood of the Arthur Tales.]</p> <p>He toke so mykille of curtasie Withouten techyng of any him bie, þat non myght con more, Noþer þorgh kynde, ne creste of lore.</p>	<p>Ne in armes douhtiest,— Did he ordeyn þe rounde table þat men telle of many fable. 24 At þer burde and tyme of mete, Alle þo douhty knyghtes suld ete, Non sat within, non sat withoute, Bot alle ever round aboute; 28 Non sat first, non sat last, But pere bi perē euer kast; Non sat hie, non sat lawe, Bot alle euenly for to knawe; 32</p>

Non was set at þe ende,
 Bot alle o round, *and* alle wer hende;
 Non wist who of þan most was,
 For þei sat alle in compas;
 Alle at ons, doun þei siten,
 At ons ros, whin þei had eten;
 Alle wer serued of a seruys,
 Euenli alle of on assise.
 What knyght had bene in alle þe world,
 þerof his los had bene wele herd;
 Were he frankis, wer he breton,
 Normand, flemmyng, or burgolon,—
 Of whom he held his fe or hods,
 Fro þe west vnto Mongods,—
 He was told of non honoure
 Bot he had benē with Arthoure,
 And had taken of his lyuere,
 Cloth or þing þat knowen mot be.
 PORE MEN LUFED HIM ALLE,
 And rich honoured him in halle.
 Felē kynges of fernē thede
 Sent him gyftes for doute *and* drede.
 IN þis tuelue ȝeres tyme
 Felle auentes þat men rede of Ryme;
 In þat tyme wer herd *and* sene
 þat som say þat neuer had bene.
 Of Arthure is said many selcouth
 (In diuers landēs north *and* south)
 þat man haldes now for fable,
 Be þei neuer so trew no stable;
 Not alle is sothe, ne allē lie,
 Ne alle wisdomē, ne alle folie.
 þer is of him no þing said
 þat ne it may to gode [be] laid.
 More þan oper was his dedis
 þat men of him so mykelle redis;
 Geoffrey arthur of Memmu
 Wrote his dedis þat wer of pru,
 And blames boþe Gildas *and* Bede
 Whi of him þei wild not rede,
 Sipe he was pris of alle kynges
 þei wild not writē his praysynges,

And more wirschip of him was
 þan of any þat spekes Gildas, 76
 Or of any þat Bede wrote,—
 36 Saue holy men þat we wote.
 In alle londes wrote men of Arthoure,
 His noble dedis of honoure; 80
 In france men wrote, *and* ȝit write,
 40 Herof haf we of him bot lite.
 Tille domes day man salle spelle
 Of Arthure dedis, talke *and* telle. 84

44 3. *Of the Feast at Arthur's Coronation.* (I) *The Mass-singing.* (II) *Of the Custom of Men and Women eating apart.* (III) *Of what knights only were praised: of the one-hued Dress of them and their wives, and of the Dress of the Ladies that were held chaste.* And (IV) *Of the Games at the Feast,—Jousting, Skipping, Casting the Stone, Dart-shooting, Lance-casting, Skirming, Juggling, Singing, Fiddling, &c., Tale-telling, Gaming at Dice, Hazard, Chequer, and Draughts or Chess.*

[The Commas are inserted by me; the full stops are the 'metrical points' of the MS.]

60 1. THE MASS-SINGING.
 Than þe procession was gone. *De Missa.*
 þe messe bigan son on one.
 þer mot men se faire samenyng
 64 of þo clerkis þat best couth syng 4
 with tribille, menē *and* burdoun. *De cantu.*
 of many on was suetē soun.
 of þo þat songē hie *and* lowe.
 68 *and* þo þat coupē organes blowe. 8
 Inouh þer was of mynstrualcie,
and of songe faire melodie.
 þer mot men folk com *and* go.
 72 to þe kirkes boþe to *and* fro. 12
 of knyghtes *and* of squiers bolde
 to liste songe, ladies to beholde,

if it had bene at *perē* pay.
pat songe had lasted alle *pat* day.

II. OF MEN EATING ALONE.

Whan *pe* messes were don
and homward were alle bon.
pe kyng did of his tire *pare*.
pat he to *pe* kirkē bare.
and toke anoper of lesse pris.
pe quenē did *pe* samē wise.
pe kyng [*zede*] in to his paleis.
and sat at *pe* mete *pat* ilk weis.
pe quenē tille a no^{per} *zede*.
and *pe* ladies with her gan lede.
som tyme was custom of troye
whan *pei* mad fest of Ioye.
men togider suld go to mete.
ladies bi *þam* self suld ete.
pat ilk vsaga was at *pat* feste.
pe women com amang *per* geste.
pe women withouten men suld be.
bot seruitourē of meyne.

III. OF THE KNIGHTS, AND THE DRESSES.

[*At the feast.*]

Of cristiente *per* was *pe* flour.
was *per* no knyght so hie of blode,
ne had so mykelle werldes gode,
pat *perfore* suld be holden of pris
bod he in dede were proued pris,
pris proued at *pe* leste,
pan was he alosed at *pe* feste,
pan suld his armēs *pat* men knew,
and his clopyng, [*be*] alle o hew,
pat same quantise his armēs had,
in *pat* same he suld be clad.
his wife was clad in *pe* same coloure,
for hir lord was of honoure.
if ane were douhty *and* syngle man.
he suld che[se] him a lemman.

els suld he not be loued. 16
bot he had bene in bataile proued.
pe ladies *pat* were holden chaste.
for no þing wold do no waste.
po ladies werē clad in one. 20
and be *per* cloping men knew ilkone.

IV. OF THE GAMES AT THE FEAST.

Whan *pei* had eten *and* suld rise.
ilk man dight him on *pat* wise.
pat he couth in play. *De diuersis ludis.*
vnto *pe* felde he toke his way. 4
and parted *pan* in stedes sere
to play ilkon on *per* manere.
som Iusted, *pat* couth *and* myght.
for to schewe *per* stedes lyght. 8
som skipped, *and* keste *pe* stone.
and som wrestrld fulle gode wone.
dartē schottē, lances kast.
and *po* *pat* couth, skirmed fast. 12
Ilkon played *pe* gamen he couth.
and maste had vsed in his ȝouth.
pat best did in his playeng.
he was brouht befor *pe* kyng.
and *pe* kyng gaf him mede. 16
pat he was paied or he *zede*.
¶ *pe* ladies ouer *pe* wallēs stegh.
for to behold alle *per* pleih. 20
who so had lemman þore in place.
toward him tourned *pe* face.
on boþē sides, ilk oþer beheld. 4
po on *pe* walles, *po* in *pe* feld. 24
¶ Iogelours were þere Inough.
pat *per* quantise forþē drouh.
8 Mynstrals many, with dyuers glew.
souns of bemēs *pat* men blew. 28
harpēs, pipēs, *and* taboures.
Fithols, Citolles, sautreours.
12 bellēs, Chymēs, *and* synfan.
Oþer Inouh neuē .I. ne kan, 32
sangsters *pat* myry song.
sounde of glew ouer alle rong,

disours Inouh teld fables.			
and som plaied with dees at tables	36	And per was slayn in þat stoure	
and som at þe hasard fast.		Of þe rounde table þe floure,	
and lost and wan bi chance of cast.		þat Arthur gadred of alle landes	
som þat wild not of þe tablere.		þat douhtiest were of þer handes.	12
drouh forth meyne of þe chekere.*	40	And Arthur himself pore,	
with drauhtes quante of knyght and roke		Men sais he wonded sore,	
with gretē sleiht ilk oper suoke.		For his wondes wer to drede,	
at ilk matyng, þei said "chek."		perfor þei did him lede	16
þat most les, sat in his nek.	44	In to þe Ilde of Aualoun:	
Thre daies lasted þe feste.		And per sais ilk a bretoun	
I trow was neuer non as þat.		þat o lyue per he es,	
.		Man in blode and in flesch;	20
		And after him ȝit þei loke.	
		Maister Was þat mad þis boke,	
		He sais no morē of his fine	
		þan dos þe prophete Merlyne.	24
		Merlyn sais fulle meruailous	
		þat Arthur dede was doutous;	
		perfor þe bretons drede,	
	4	And sais he lyues in lede.	28
		BOT I SAY ÞEI TROWE WRONG:	
		IF HE LIFE, HIS LIFE IS LONG;	
		BOT ÞE BRETONS LOUDĒ LIE,	
	8	He was so wonded þat him burd die.	32

4. *Arthur's death.* (fol. 82, back.)

Whan Arthur sauh Modred felon,
 He rode to him with grete raundon,
 Befor did bere his dragon,
 Modred to smyte als a leon.
 Modred he smote, and he smote him.
 On boþe parties wer wondes brim.
 Modred side gan misfalle,
 He was slayn, and his men alle.

* þat lough is here in þis cuntre
 cornerd as a cheker quarre.

MS. fol. 61, col. 2.

VI.—HEADS of the CHAPTERS, and CONTENTS, of the **AYENBITE of INWYT.** By
DAN MICHEL of NORTHGATE. (A. D. 1340. Kentish Dialect.)

	PAGE	THE DEADLY SINS (<i>continued</i>).	PAGE
pe Vore Speche	1	IV. SLOTH.	
The Ten Commandments.		pe verpe heaved of pe kueade beste of helle (onlosthede (sloth) and lyene to do evil)	22-3
pe verste Godes heste	2	pe peril of slacnesse	23
„ oper „	2	pe 6 poyns of sleupe pet brengep man to his ende	24
„ pridde „ (Romish; 4th Mosaic)	3		
„ verpe „ „ 5th „	3, 4	V. COVETOUSNESS AND AVARICE.	
„ vifte „ „ 6th „	4	pet vifte heaved of pe beaste	24-6
„ zixte „ „ 7th „	4	(avarice and covaytise; its pri bozes prin- cipales, p. 25; and its ten smale roten—	
„ zevende „ „ 8th „	5	pe verste is gavelinge, p. 25)	
„ extende „ „ 9th „	5	pe oper boz of covaytise (pyespe)	26-8
„ nezende „ „ 1st half of 10th „	6	pe pridde boz of avarice (roberye)	28
„ tende „ „ 2d half of 10th „	6	„ verpe „ (acsynge)	28-9
The Belief.		„ vifte „ (sacrilege)	29-30
pe tuelf Articles of pe Cristene Beleave	6-9	„ vj „ (symonve)	30-1
(articles 1-5, p. 7; articles 5-11, p. 8; article 12, p. 9)		pe zevende boz of avarice (wyckedhede)	31-2
The Seven Deadly Sins.		„ extende „ (chafare)	32
Of pesseawunge pet Seint Jon pe Godspellere yzep	9	„ nezende „ (is ine kuede creftes)	33
(of the Beast with Seven Heads, and Ten Horns with Crowns on them)		„ tende „ (kueade gemenes of des and of tables)	33
pe token of the heaveden of pe Beste	9, 10	A Tale (1, of a knight who swore by God's eyes; 2, of an archer who shot at God—four lines)	33-4
I. PRIDE, AND ITS 7 BOUGHS.		VI. LECHERY.	
pet verste heaved of pe Beste.	10	pe zixte heaved of pe beste (lecherie, and its 13 boughs)	34-7
pe myzte of prede (Prede is pe dyeveles oze doz- ter, p. 11, l. 7)	10, 11		
Hou me sshell todele pe zeve bozes of prede	11, 12	VII. SINS OF THE MOUTH AND TONGUE.	
(of the first bough, ontreupe, 11, 12)		pe zevende heaved of pe beste (pe zenne of pe moupe, and its 'vif bozes'	37-42
pe oper boz of prede (onworpnese, despit)	12, 13	pe verste boze . . . to ete before time	38
pe iij boz of prede (arogance)	14, 15	„ oper boz is of mete and of drinke, he to moche and wipoute mesure	39-40
„ iiij „ (fole wylninge, pet we clepep ine clergie ambicion)	15, 16	„ pridde boz is to verliche yerne to pe mete, ase dep pe hond to pe hes	41
„ v. „ (ydele blisse)	16, 17	„ verpe boz is of pan . . . pet despendep and wasteth vor to velle hare glotony	41
„ zixte „ (ypocrisye)	17, 18	„ vifte boz is pe hysihede of glotuns)	41
„ zevende „ (fol drede and fole ssame)	18	pe zennes of pe tonge (and their 'ten bozes')	43-53
II. ENVY.		(1, ydelnesse, p. 48)	
pe other heaved of pe beste of helle (Envie)	18-20		
pe zennen aye pe Holy Gost	20		
III. HATRED.			
pe pridde heaved of pe kueade beste (Hate)	21		

THE DEADLY SINS (*continued*). PAGE

VII. SINS OF THE MOUTH AND TONGUE (<i>continued</i>).	
(2) of þe zenne of yelpinge (or bragging).	44-5
(þe yelpere is þe cockou þet ne kan naȝt zinge bote of him zelve, p. 15, l. 5)	
(3) of blondinge (flattery)	45
(4, todrazinge, p. 46)	
(5) leazynges	47
(6) Of þe zenne of lyezinge	48-9
(7) Cheaste (strife, and its 'vij opre boȝes')	49-50
(8) of grochinge, þet is, of him þet ne dar naȝt answeare	51-2
(9) of wyȝstondynge	52-3
(10) of blasfemyes	53

Learn to die.

Vor to lyerny sterve	54
--------------------------------	----

Of Good and Evil.

Hou me ssel knawe guod and kueade	58
Of timliche guodes' (þe smale guodes, þe guodes of fortune)	58-60
Of þe lesse guodes (gifts of nature and teaching)	60-1
Of þe zoȝe guodes	61
Of þri maneres of guode—	61-62
guod worȝeslich (62-70), guod lostvoll (70-6), guod vremvol	
Of virtue	62
Of wyt and of cleregye	63
Myȝte	65
Vridom	66
noblesse	67
gentyl guod	69
Of tuo lostvolle guodes (1, þe vif wyttes of þe bodye, p. 70; 2, guodes þet comeȝ be þe geste pays of herte, and þe maistrie of his vyendes, and blisse of inwyt, p. 71)	70
Of þri pinges nyedvolle to the erpe	73-76
(and of þet trau of lyve þet is Jesu Crist)	

The Lord's Prayer.

þe vore speche of þe holy Pater Noster	76
(þet is ase ane inguoinge of þe vipele, p. 81, l. 4 from bottom)	
Hyer beginȝ þet Pater Noster	77
(Vader oure þet artine hevene) (of Adoption, 78)	
þe verste bene of þe holy Pater Noster	81-3
(þi name by yhalȝed, p. 83, last line)	
þe oȝer bene of þe holy Pater Noster	84-5
(þet Godes regne come to ous and wyȝpinne ous)	

THE LORD'S PRAYER (*continued*). PAGE

þe pridde bene of þe holy Pater Noster	85
(þet his wyl by ydo ine ous ase hit is ydo ine hevene)	
þe verpe bene of þe holy Pater Noster	85-8
(oure bryad of eche daye yef ous to day, p. 86)	
þe vifte bene of þe holy Pater Noster	88-90
(voryef ous oure dettes ase we voryeveȝ oure dettours)	
þe zixte bene of þe holy Pater Noster	90-1
(ne lede ous naȝt in to vondinge)	
þe zevende bene of þe holy Pater Noster	91-2
(delivre os of þe kueade. Amen.)	

The Seven Gifts of the Holy Ghost.

þe zeve yefes of þe Holy Gost	92-93
Huervore hi byȝe ycleped yefes	93
Huervore hi byȝe ycleped yefes of þe Holy Gost	94
Huervore is man yborȝe	95

OF THE SEVEN VIRTUES.

Of þe þri verste vertues (beleave, hope, and charite)	96
Of þe vour virtues cardinales (Sleȝpe, Temperance, Strengȝe, Dom)	97
Of þe office of þe vour virtues	97
Temperance	97
Strengȝe	98
Riȝtvolnesse	98

I. DREAD AND MILDNESS.

Of þe yefpe of Drede	100
--------------------------------	-----

Man, þerfore, þe beȝench;
Er þou valle of bi bench,
þi zenne aquench.

p. 101.

Hou mildnesse wext ine herte	102
Of þe stapes of milhede	103
Of þe zeve boȝes of mildnesse	105
(1) Be God to worȝespie	105
(2) þe oȝer boȝ of mildnesse (praise)	106
(3) Of milde herte	107
(4) þe verpe boȝ of myldenesse (to be 'poure of gost')	108
(5) þe vifte boȝ of mildnesse (the love of 'loȝe stedes')	110
Of boȝzamnesse	110
(6) The zixte boȝ of mildnesse (heriȝnge to byoly)	111
(7) þe zevende " (be him zelve of al ine god yleve)	112

THE SEVEN GIFTS OF THE HOLY GHOST (*continued*).

II. LOVE.	PAGE
Of þe virtue of love (and the zeve sceles (reasons) huervore we ssolle by al on) . . .	114-15
þe (7) bozes of lovedede . . .	116-18
þe verste stape of riȝtvolnesse . . .	119-22
(to be milde and dredevol)	
þe oper stape of riȝtvolnesse . . .	122
(to keep under one's body)	
þe þridde stape of riȝtvolnesse . . .	122
(to keep down love of riches)	
þe verþe stape of riȝtvolnesse . . .	123
(to follow good examples, and not be like the ass in 'Ysopes, þe fable of þe little hounde, and of þe asse' who fawned on his master as the little dog did)	
þe vifte stape of riȝtvolnesse . . .	124
(to fly 'þe foles and the kueade')	
þe zixte stape of riȝtvolnesse . . .	124-26
(to see 'þe grines and þe dyeveles ginnes')	
þe zevende stape of riȝtvolnesse . . .	126
(to look on high to God)	
of þe bozes of riȝtvolnesse (þe zeven principals virtues þet ansuereþ to þe zeve vices)	127

III. STRENGTH OR PROWESS.

of þe yefþe of strengþe . . .	128
þe todelinge of virtues (the seven points of Prowess) . . .	130
þe verste poynt—magnanimitie . . .	130
„ oper stape of prouesse (fiaunce or beleave) . . .	132
„ þridde „ proues (zikernesne) . . .	132
„ verþ „ prouesse (polyinye) . . .	133
„ vifte „ (stedevestnesse or constance) . . .	134
„ zixte „ (magnificence) . . .	134
(the seventh,—'honger and þorst of riȝtvolnesse')	
þe bozes of prouesse . . .	135
þe verȝte viȝt (aye dyeadlich zenne) . . .	136
Of þe vorpenchinge of kyng Daviþ . . .	136

IV. SHRIFT OR CONFESSION.

of þe ssrifte (and its 'zix conditions') . . .	137-144
þe verste is, þet hi bi ymad wysliche . . .	137
„ oper (that) he him of al hasteliche ssrive . . .	138
(3) (that) he ssel him ssrive openliche . . .	139
þe verþe (that) þe zenezere him ssel ssrive yhollyche . . .	139
„ vifte, þet me ssel by yssrive mildeliche . . .	142
„ zixte „ ofte by yssrive . . .	142

IV. SHRIFT OR CONFESSION (<i>continued</i>).	PAGE
vif þinges (that) specialliche destorbeþ zoþe ssrifþe: (1) ssame, (2) drede to do grete penonce, (3) kueade love, (4) hope of lang lif, (perfore þe dyevel playþ ofte mid þe zenezere, ase dep þe cat mid þe mous), (5) wanhope . . .	143-44
Of ynoȝbote (penance or satisfaction for sin) . . .	144-47

V. MERCY AND ALMS.

Of þe yefþe of red and of virtue of merci (and of þe zeve þinges þet moche ledeþ man to merci: 1, kende (p. 148); 2, grace (p. 149, l. 7); 3, þe heste of þe holy writinge (p. 149, l. 18, and herein of the devil Shut-Purse, who shuts up misers' purses); 4, the greates largesse of oure Lhorde (p. 150); 5, worþssipie God (p. 151); 6, þe dred of dom; 7, 'betere makeþ frut ine lhene, phanne hit do ine vette' (p. 152); the four anecdotes of saint Germain of Ancerne, John the Amoner (p. 152), saint Boniface and his mother, the poor man and the priest's cows (p. 153) . . .	147-58
Of þe guodnes of elmesse . . .	153-59
(And the three things to be observed in doing it (p. 154-5), and the four conditions, 1, gladness, 2, promptness (p. 155-6), 3, liberality (p. 156), 4, willingness (p. 157) . . .	

VI. CHASTITY.

þe yefþe of onderstondinge, and of þe virtue of chastete . . .	159-62
Of þe zeve stapes of chastete . . .	162
oe verste stape is clene inwyt . . .	162
„ oper „ to loki þane mouþ vram voule wordes . . .	163
„ þridde „ wel to loki alle þe wyttles of þe bodye . . .	163
„ verþe „ ssarpnesse of live, to do his vless ondervot . . .	164
„ vifte „ bevely kueade velaȝrhede and þe enchesons of zenne . . .	165
„ zixte „ to by ine nyedes of guode workes and oneste . . .	165
„ zevende „ guode benes to God . . .	166
(Of the four things by which holy prayer 'is yssored, ase mid vour postes' . . .	166-76
1, riȝte beleave, p. 166; 2, asking for things profitable to the soul, and hope, p. 167; 3, devocion of herte, not to speke 'to God	

THE SEVEN GIFTS OF THE HOLY GHOST (*continued*).

VI. CHASTITY (<i>continued</i>).	PAGE	VII. TEMPERANCE.	PAGE
patroyllart, ase þe ilke pet spekp half Englis and half Vrenss,' p. 169; 4, vestinge and elmesse, p. 174-76.)		Of þe yefþe of wysdome. Of þe virtue of temperance and of sobrete	197-202
þe zeve bozes of chastete (that is, 'þe zeve states of þe stapes of volke pet byeþ in thise wordle')	176	Of þe (7) stapes of sobrete	203
þe verste stat—of þan pet habbeþ wel yloked hire maydenhod	176	þe verste stape . . is . . mesure in onderstondinge	203
„ oper stat—of ham pet habbeþ hare chastete vorlore, and hare maydenhod	177	„ oper stape . . is, mesure in þe loste of þe wille	203
þe pridde is of ham pet byeþ ybounde be marriage	177	„ pridde stape . . is, mesure ine wordes	204
(Of the three cases in which 'we may do þe dede of spoushod wypoute zenne,' p. 178-9, and the three cases when 'we may zeneþi,' p. 179-181, and how 'þe elifans nele naȝt wonye mid his wyve perhuyle pet hi is mid childe,' p. 180)	178	„ verþe stape (p. 207) is, mesure ine hyerþe (hearing)	206-7
(4 Of widowhood, and of the three things 'that belong to the stat of wodewehod')	181-82	„ vifte stape is to loki mesure of ssredinge of precious robes (And 'of the eddre pet is yhote ine Latin Aspis,' p. 207)	207
þe vifte boz of chastete (is maydenhod)	182	„ zixte stape is pet ech loki mesure ine his contenonce	208
(And how 'þis flour' of maydenhod has 'zix leves and pry grayns of gold above wypinne,' p. 185-7.)		„ zevend stape is to loki mesure ine mete and ine drinke	209
(6) þe tende stat . . . is of clerkes yhoded	189	How 'þe virtue of sobrete' is over all other virtues	209-10
þe zevende stat is þe stat of religioun	191-97		
Hyer lyp a tale (of the devil-princes' reports of their deeds to 'ane gratne dyevel pet zet ope ane vyealdinde stole,' and how one devil had, after forty years' trial, tempted a monk to fornicate, 191-92.			
(On chastity in monks, &c.)	193-97		

THE END.

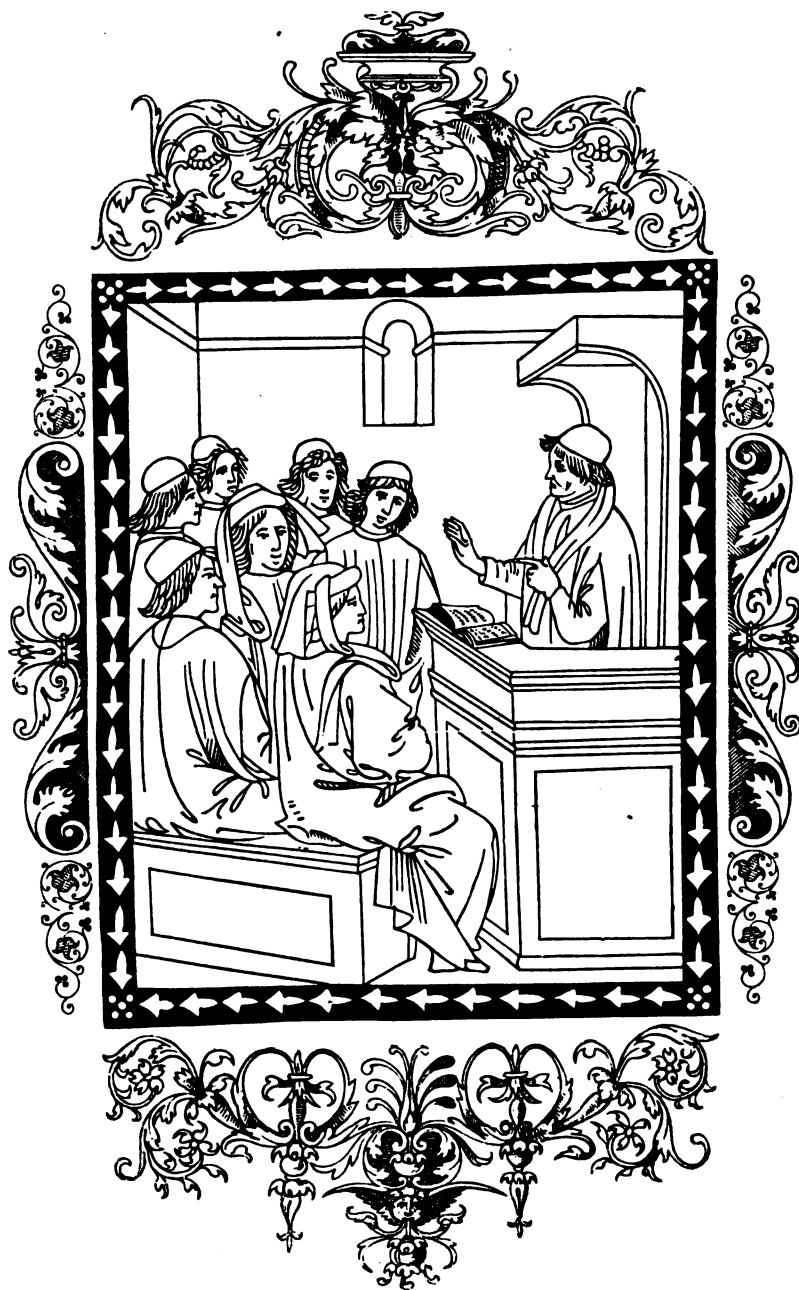
Proverbs.

Zuo longe geþ pet pot to the wetere pet hit comp tobroke hom, and

Zuo long vliþþ þe vlinde aboute the candle pet hi bernþ. p. 165, l. 7 and 6 from bottom.

(Like master, like man) To zuiche Lhorde, zuich maine. p. 189, l. 12.

(Make hay while the sun shines) Betere makeþ frut ine lhene, þhanne hit do ine vette. p. 152, l. 10



CONTENTS OF THE TEXT.

The Prologue

PAGES

1-6

How the writer's 'sawe ys, of the comaundementys of the olde lawe' (line 13), and then 'of the seuene synnes' (l. 19, p. 2), and then of the 'synne of sacrylege' (l. 21), and then of the 'sacramentys seuene' (l. 23), and then 'of the twelve poyntes of shryfte and of the twelve gracyes of here gyfte' (l. 25)

How he will not speak of privy sins (l. 30), or 'of thys clerkys' (l. 37), as he writes 'for lewde men,' and in English (l. 43), that those who gladly listen to tales and rhymes 'may weyl dyspende here tyme' (l. 46, 52)

Roberde of Brunne's account of himself (l. 61), and how he 'began thys englyssh ryme' A.D. 1303 (l. 74), translating it from a French book (l. 78) called *manuel de pecches* (l. 82)

How 'we handel synne every day' (l. 87), and should cleanse ourselves by shrift (l. 98); and to what purpose we should handle our sins (l. 98-118)

How Tales, Mischances from sin, and Marvels, will be found in the book (l. 129), but nothing without written or other witness (l. 134)

2

3

4

5

5

The X Commandments.

THE FIRST COMMANDMENT

6-21

If you ever forsake God, turn to him again for he is ready to forgive (l. 164, p. 7), as *Vitus Patrum* shows in

*The Tale of the Tempted Monk 7-12

A monk is tempted by desire for an idolater's daughter; he agrees to forsake God if he may have her, p. 8; the father refuses her, p. 9; the monk repents, does penance for three weeks, p. 10, 11, and the Spirit, a dove, flies into his mouth again, l. 322, p. 12.

On Witchcraft and Dreams 12-17

Against necromancy, sacrificing to the Devil, and taking money to raise him, p. 12; against looking in swords, &c.

Against belief in magpies, l. 351-62; in ill-luck from meeting people, l. 363-8; in 'hancel' or first-deal, l. 369-78; in dreams, p. 13-14.

* *Hansel*, or more fully *good-hansel*, is an earnest, something given or done to make good a contract. In the way of *good-hansel*, *de bon erre*—Palgrave in Halliwell. Gossips feasts, as they term them *good-hansel-feasts*—Withals, *ibid*. Then applied to the first use of a thing viewed as ratification of ownership.

The formation of the word (*hand* and A. S. *sellan*, *syllan*, O. N. *selja*, to give, bestow, deliver) has been commonly misunderstood

PAGES

Of the six kinds of dreams named by St. Gregory, 14 p. 14; Solomon's and Cato's opinions of them, p. 15; some dreams, like the 2 Josephs', from God, l. 429-42; Daniel's dream, p. 16; do not trust to dreams, 16 l. 461-78, p. 16. 17-19

*The French Tale of the Man who dreamt he should live long, and so, hoarded up his goods, and didn't make his will bequeathing money for his soul's good; but he died suddenly, his money was wasted, and his flesh went to rot and his soul to hell,—because he believed in his dream, p. 17-19, col. 2. Against belief in witchcraft, l. 479-98, p. 17.

'Lo here a tale of a wycche
pat (be-)leuede no better than a bycche.'

*The Tale of the Witch and her Cow-sucking Bag 17-18 showing the necessity for Belief; how a Bishop, though he repeated the words of a Witch's charm, could not make her Bag fly about and suck milk from cows, like she did, because he did not believe in the charm.

Against the sin of hiding words spoken against the faith, l. 563-70, p. 19. 19

Against believing that the Three Sisters^b can form a child well or ill before its birth; for God is the only Creator, l. 571-586, p. 20. 20

as if it signified delivery of possession, giving a thing into the hand of another. The real import is a striking of hands, giving of the hand in token of conclusion, making the expression synonymous with A. S. *handfæstan*, to pledge one's hand; Sc. *handfast*, to betroth by joining hands—Jam.; O. N. *Handsal*, stipulatio manu-facta, an agreement upon which hands have been joined, and hence a signet-ring as the sign of confirmation; *handsala*, fidem dextrâ stipulari, to join hands on it.

From *handsal*, a contract, were named the *Handsals-stadir*, the Hanse-Towns, a confederation of towns on the Baltic and North Sea united by mutual pledges for the security of trade. When the term became a proper name, the real meaning of the word seems to have fallen out of sight, leading to a mutilation, to *Hansa*, *Hanse*, which was applied to other mercantile corporations, and was supposed to signify an association. Fr. *Hanse*, a company, society, or corporation of merchants (for so it signifies in the book of the ordinances of Paris, and in some other old books); also an association with, or the freedom of, the Hanse; also the fee or fine which is paid for that freedom. *Hanser*, to make free of a civil company or corporation—Cotgr. G. *hänselein*, to hansom, to initiate a novice—Küttner. Here it will be observed we apparently get back to the original form of the word, but in reality the second syllable of the German verb is the usual frequentative termination, instead of the element signifying delivery in the O. N. *handsal* or E. *hansel*.—HENSLEIGH WEDGWOOD, Philol. Soc. Trans. 1860-1, pp. 36, 37.

^b In Bp. Pecock's Repressor, among the popular superstitions noticed as untrue and absurd, is 'this opinion, that iij sistris (whiche ben spiritis) comen to the cradilis of infantia, for to sette to the babe what shal bifalle to him.'

h

	PAGES		PAGES
Against believing that sins (f. i. lechery) shall be forgiven without repentance; for forgiveness must be in this world, judgment comes in the next, l. 587-605, p. 20-1.	20-1	l. 1075-6, or does not do their will gladly, l. 1082, p. 36. Also, children must support their parents in their old age, l. 1092-1103. But parents are wrong to sink their souls to get riches for their children, l. 1104-7, and also to give up their lands to them before their deaths, l. 1108-1117, p. 37.	36
THE ROMISH SECOND (MOSAIC THIRD) COMMANDMENT	21-27	*The Tale of the Fond Father	37-38
Against Swearing Oaths	23	How a father, too fond of his son, gave up all his goods to him, that he might keep him well in his old age. The son marries, and neglects his father; and, when the latter asks for clothes to keep him from the cold, the son tells his boy to fold a sack double and put it over his grandfather. The boy instead cuts the sack in half, and says he'll follow his father's example, and keep one half for him when he gets old.	
*The Tale of the Bloody Child	23-25	Parents, follow Solomon's advice, (not to give up your land while you may draw your hand,) l. 1172-6, p. 38; and Seneca's, don't make your heir or your physician your executor, l. 1181-7, p. 39.	38 39
How to a rich man, who swore oaths, the Virgin appeared with her child, all bloody—its bowels out, and the flesh off its hand and feet—and told him he had made it so by his oaths; on which he repents, and promises to give up swearing.		Children, do nothing important without your father's leave, except going 'to relygyun, or holy lande,' l. 1188-97. If you're a clerk, spend your father's money in learning, l. 1198-1211. Never alter or falsify a will, p. 40, l. 1212-17.	
How this tale is told for those that are bold with their oaths, the gentlemen who torment God, and shall go to the Devil, l. 759-68; and how every gadling not worth a pear follows their example, l. 770-4, p. 26. Of the danger of swearing against Our Lady, which is worse than swearing at Christ, l. 775-792, p. 26-7; and how two things are to be found in the Third (our Fourth) Commandment: 1, keep holy days well; 2, ever worship our Lady, p. 27.	26 27	Parents, don't give up your all to your children.	40
THE ROMISH THIRD (MOSAIC FOURTH) COMMANDMENT	27-35	Loue þou by chyldyr out of wytte; Trust to hem; and helpes sytte, p. 40, l. 1225.	
Holde weyl þyn haly day, l. 802, for, though the pope may alter the holy days, he may not Sunday, l. 809-818, p. 28; and, if God rested on the seventh day, how dare men work, l. 829-34. The serving man, too, must come to mass when he has leisure, l. 835-6. How once in England the Saturday afternoon was kept holy in honour of the Virgin, because she alone, while Christ was in the grave, believed in His rising, l. 845-874.	28	Parents, do not curse your children, p. 41.	
*The Tale of the Saturday half Holy-day	29-33	*The Tale of the Mother who curst her Child	41-42
In Naverne, in Venice, a tempest used to destroy the vines every spring, till, by the advice of an English priest, the people kept the Saturday afternoon holy to the Virgin, l. 877-902, p. 30. Then their vines were not destroyed, but other people's were, l. 911-17. Afterwards, a workman refuses to keep the Saturday half-holiday, and falls down as if dead, but is restored by the prayers of the bystanders, l. 918-75, p. 31-2.		because she didn't bring her clothes as soon as she called for them after bathing; and the Devil entered into the girl and made her mad, so that she rebuked all sinners who spoke to her.	
Those break the commandment who on holy days 'make karol or play,' l. 984, p. 33, or give a prize for a wrestling match, l. 990-1, or to get women together to see which are the prettiest, l. 997-9, or who jangle at mass, l. 1004, or who make their play at the tavern, l. 1016, p. 34 (for the tavern is the devil's knife, l. 1024), or who put any one to death, l. 1034, or gamble, or play at 'the ches or tablere,' l. 1040-3; and this specially if they are in orders, l. 1048-51, p. 35.	33 34	Children dread your mother's curse, l. 1284. Curse not, for on cursers cursyng shall come, l. 1296-9.	42
THE ROMISH FOURTH (MOSAIC FIFTH) COMMANDMENT	35-43	THE ROMISH FIFTH (MOSAIC SIXTH) COMMANDMENT	43-52
'Oure fadyr and modyr we shal honoure,' l. 1057, p. 35; and the child sins mortally who will not do his father's will, l. 1060, or lays hand on father or mother, l. 1067, or curses or opposes either,		'thou shalt no man slo,' nor put any in prison wickedly, l. 1312, nor deprive him of a limb, l. 1318, nor destroy poor men's food, l. 1325, nor refuse one a meal to save his life, l. 1329, p. 44.	44
		Against indicters and 'dormers,' l. 1334-51, and givers of false witness and hard judgment, l. 1352-61.	
		*The Tale of the Knight who had a Vision of the Judgment	45-48
		A knight is wounded by an arrow from heaven. He sees a bridge and a stinking grimly river under it; beyond, a lovely country. Good men cross the bridge safely, but sinners fall over into hell. Pers, who judged harshly, suffers terrible pains, p. 47. Stephen of Rome, a lecher, has his thighs torn by the fiend's crook, but is saved for a good deed he had done, p. 48.	
		Let hard and false judges take warning, l. 1486-99, p. 49. Draw no man from taking holy orders, l. 1503-13.	49
		Against backbiters, who always kill three men by their talk, l. 1514-29; and against giving nick-	

	PAGES		PAGES
names, l. 1531, p. 50, and speaking 'vyleyny,' l. 1535, specially by men in orders, l. 1540		they confess, l. 2024-28. Privities, or secret sins, we must not speak of, p. 66, l. 2035-40.	66
*The Tale of the Nun who spoke naughty words, how, though she was chaste in deeds, she was nasty in words, and so when she died the fiends came and burnt half her body, to show that half her life was not 'dygne.'	50-52	THE ROMISH SEVENTH (MOAIC EIGHTH) COMMANDMENT	66-84
Therefore, let us leave our foul talking, and not slay ourselves spiritually, l. 1592-5.		'No mannys godð shalt you stele,' l. 2048, for shameful death here, and hell afterwards, is the punishment, l. 2053-4. If men thought of this they would not be so fond of thieving, p. 67, l. 2067-9.	67
THE ROMISH SIXTH (MOAIC SEVENTH) COMMANDMENT	52-66	*The Tale of Zenon, the would-be Thief	68-69
'we shul noun hurdam do.' This was established in Paradise, when God gave Eve to Adam, l. 1603. Do not give your troth secretly to a woman in order to lie with her, p. 53, l. 1624. Do not lie with your betrothed before marriage, l. 1636. If you plight troth to one girl, and then marry another, you and she commit whoredom, p. 54, l. 1646-51, for there can be 'very matrimony' without 'fleshely dede,' l. 1658-9. Do not make children marry before they are of age, l. 1662-75. Priests, &c. may not wed, l. 1678. Do not marry a relative or a godchild, p. 55, l. 1682-9, or your godfather's wife, &c. l. 1690-5, or a mad person, l. 1696-9. Do not betroth yourself to a married woman, l. 1700-9; or employ a witch to mar marriage, l. 1710-17, p. 56; or disturb your child's troth though given without your consent, l. 1718-25. Adulterous wives are generally worse than husbands, l. 1726-35.	53 54 55 56	The abbot Zenon desires another man's gourd, but, knowing that he will be hung if he steals it, first tries what hanging by the hand only is like. He hangs on a pole for five days, and then gives up. All who have hands like quicklime should hear this story, p. 69, l. 2135-8. Men steal because they think they shall escape, l. 2141. Do not make a child to steal, l. 2149, or steal one, p. 70, l. 2153. Women, have no 'cumlyngys' or secret visitors, l. 2156-60. Men, break not into churches, l. 2163, and be not thieves of prey, l. 2169. Ravish no wedded wife, l. 2175. If you rape a maiden, your head shall be smitten off, l. 2177-80; if she is poor, you shall be at her will, p. 71, l. 2185-7.	69 70 71
*The Tale of the Adulterous Wife, whose Skeleton split in two	57-61	If a lord takes too much of men's goods, he steals them, l. 2195-8; if he is lord of a 'tounne' he should not 'robbe his men out of resounce,' l. 2201-2, for seignory is not leave to do robbery, l. 2209-10, and God will take vengeance for any excess, l. 2217.	
An island is made nearly desert by a dragon, which the inhabitants cannot find; they go to a hermit, who tells them to do penance for three days. Then God sends an angel who leads them to the dragon's dwelling, in a tomb, between the two halves of the skeleton of a woman who had committed adultery. At the angel's command the dragon flies off, and the people are relieved.		*The Tale of the Knight who robbed a poor Man	72-76
You consent to your spouse's adultery unless you reproach him for it, p. 61, l. 1868-75. If you go from your wife against her will, and she misdoes, you are the cause, l. 1876-85. Never upbraid your wife from jealousy, l. 1888. Where a wife is jealous, there is chiding, and not the Holy Ghost, p. 62, l. 1900. A good woman is man's bliss, l. 1905; and nothing so glads a man as a good woman that loveth true, l. 1911.	61 62	A knight who has robbed a poor man of a cloth, dies, and appears afterwards to a friend, and conjures him to ease him of the pain he suffers from the cloth, which lies on him like a mountain. The friend promises, and suggests several priests to 'sing' him out of pain; but they are all of unclean life. At last he names a good one, and satisfies the ghost, who, as a token, marks his friend's thigh so that the bare bone shows, but without hurting him. He takes palmer's weeds and goes to the Holy Land and Christ's sepulchre. Note, though, that the priest's sin does not hurt the power of the mass he sings, p. 74, l. 3297-3300.	
*The Tale of the Two Good Women	62-65	The sun, his fairness never he tines (loses), Though he on the muck-heap shines.	
St. Makayre, wanting to know who shall be his peer in heaven, is told that the goodness of two women is far above his. He travels to them, and finds the one secret of their goodness is, perfect love for their husbands—not once wroth in twenty years. Would to God such women were here now, p. 65, l. 1996-7; but they give back forty words for one joking one, l. 2000-1. You sin greatly if you lie carnally with your wife in time of penance, l. 2009, or in a holy place, l. 2015, or during Lent or Easter, l. 2020-3. Women who by whoredom breed false heirs to land, will go to hell unless	65	Certes, it is right wicked to pillage, rob, or beat poor men without reason, p. 76, l. 2355-8. Servants, leave off stealing little things, l. 2361-8. Do not raise prices, l. 2369; do not shirk or scamp your work, and excuse yourself by 'all the world does so,' l. 2379-86, p. 77. Do not use an article pledged to you, for that would be both usury and theft, l. 2389-2402. If a thing is lent to you, don't lend it to another man, l. 2403-8; don't keep a hired thing after the time agreed on, p. 2409-13. He who loves usury is, ghostly, a thief, l. 2417-8; but stealing a usurer's goods is still theft, p. 78, l. 2419-24. Also, not asking at church or market for the owner of a thing you've found, is theft, l. 2425-30. Taking, unknown to the owner, is theft, l. 2431-4. Do not keep back a man's wages.	76 77 78

	PAGES		PAGES
'Whan þe man hæþ do hys dede God wol þat he haue hys mede.' l. 2444.	78	*The Bible-story of John the Baptist's Death . . . and how Herod ought not to have kept his oath, for if she 'þat tumblede yn þe flore'	90, 91
Husbandmen, don't plough a furrow off another man's land, l. 2445-52. Usurers are the devil's peers, p. 79, l. 2454. Lending for interest, and buying things in advance, are usury, l. 2457-64. Usurers may not make their wills, l. 2470.		had asked Herodes ye, Troust þou he wulde nat a made a lye ? Y trowe he wulde haue be forswore, Ar he hade his ye forlore. l. 2839.	
*The Tale of Seint Forsyne's Visit to Hell . . .	79-83	*þe gest of -syre Jepte, or the Bible-tale of Jephthah and his Daughter . . .	91, 92
How 'Bede yn his gestys' relates, that, when St. Forsyne fell ill, an angel took his spirit, whether he would or he wouldn't, to hell, and showed him its depths, and then a great fire in the firmament, in which were souls burning, and fiends sticking crooks into them. One throws a burning soul on St. F., and tells him he slew it. He remembers it as that of a man who gave him a cloth to pray for him, which he forgot to do. The angel puts the soul back into the fire, because it was a usurer's; and takes St. Forsyne's spirit back to his body (which had been as dead for three days), and he lives many years, but with the burn of the soul always on his skin. He founded the church of Knares-myre, and the mother church of Norwich, and a minster (p. 83).	83	St. Austyn says that Jephthah 'synnede ryjt dedly,' for his vow was bad, and his deed much worse, p. 92, l. 2892-6.	
Have nothing to do with usurers, l. 2592-5. In a certain city, men held a usurer viler than a Jew, l. 2598, called his house the devil's seat, l. 2601, and him 'the cursed usurer,' l. 2605, would bring him nothing openly, l. 2609, nor bury him in a church-yard, l. 2613. He sold both night and day, for he gathered goods by day, and 'okerede pens yn hys cheste' by night, p. 84, l. 2616-25, so <i>lux perpetua</i> shall he not have, l. 2629.		THE ROMISH NINTH (HALF THE MOSAIC TENTH) COMMANDMENT . . .	92, 93
THE ROMISH EIGHTH (MOSAIC NINTH) COMMANDMENT . . .	84-92	'Coueyt nat by negheburs byng,' l. 2907, so as to take it from him by guile or wicked procurement, p. 93; but, as this is the same as 'coueytse,' 'I wyl now ouer lepe hyt here,' and tell of it when I speak of that deadly sin, l. 2916-21. [See pp. 167-202.]	
'þou shalt no fals wytnes bere, byn euene crystyn for to dere,' l. 2640.		THE TENTH COMMANDMENT . . .	93-95
They sin who say one thing and think another, l. 2641; who believe a witch, p. 85, l. 2649; who back up a lie to deceive men, l. 2653, or for fun, l. 2659; who use too fair speech, l. 2663-6, or overpraise men, l. 2667; or who lie to get goods, l. 2671. But the grievous sin is when men swear great oaths to their false witness, p. 86.	86	'Coueyt nat by negheburs wyfe,' l. 2927: and this is now a common sin, for almost every 'gentyl man hæþ a wyfe and a hore,' and wives have their 'husbondys and a ludby,' l. 2928-33. Wives too will gladly be masters; and, when they get the mastery, they make new laws, l. 2937, and it's all 'look to me,' p. 94, and fools begin to tempt them, l. 2943, for commonly men don't try wives unless they bully their husbands, l. 2948- 51. I mustn't say more, for fear of 'em, l. 2952.	94
*The Tale of the London Forswearer . . .	86-87	You sin if you kiss a man's wife, l. 2957, or give her gifts to do sin, l. 2958, or if you excite men's wives by word or deed, though you lie not with them, l. 2963-9. Also, if you ogle women, p. 95, or send or carry letters to them, l. 2978-83. But I will stop, as I touched on this sin in the Sixth Com- mandment, l. 2986-7.	95
A rich man intended to swear falsely against a poor man, but, when he had kissed the book, God took vengeance on him, and he fell down dead.		The Seven Deadly Sins.	
God has said, false oaths and wrong judgment shall never go unpunished, p. 87, l. 2732-3. The false swearer forsakes five things, i. the joy of heaven, l. 2742, ii. the help of Christ's suffering and death, p. 88, l. 2746, iii. his baptism, iv. his prayers; v. he goes to hell, l. 2758. A dangerous oath is, to invoke evil on yourself and yours if you don't keep an excessive pledge, l. 2768-79. Of the oath by fallacy or guile, p. 89; oaths shall be taken as the person sworn to understands them. Don't make others forswear themselves, l. 2792-7. Keep your oaths to God, if made willingly, l. 2798- 2805, but not if you've vowed to do a wrong thing, l. 2806-17.	89	FIRST, OF PRIDE . . .	95-117
		She was the first that walkèd wide, In every land, to every man, 2996. Through all the world, over all she ran.	
		All that are of her company she brings to hell, p. 96, l. 3006-7, so I'll tell you how she beguiles men; by making them disobedient to parents, spiritual fa- thers, and sovereigns, l. 3013-19; or too desirous of praise for good deeds, l. 3025-33; or vain of high birth, l. 3035.	96
		Vnwrtly art þou made gentyl p. 97, l. 3040 3yf þou yn wurdys and dedys be yl.	97
		Be not proud that you are wise, l. 3042, or of your beauty, l. 3046, or of your strength, l. 3050, or of your riches, l. 3054, or your singing, l. 3058, 'ful selde ys synger gode yn thew,' and beware of men of fair and flowery and laughing words, l. 3064-9. Be not proud of thy 'bayly' (office, authority), l. 3072,	98

	PAGES		PAGES
p. 98; nor of thy learning, l. 3078; nor, if a benefited clerk, of thy horses, hawks, and hounds, l. 3087-8; nor of a king's or lord's favour, l. 3098-9; think not that thy wits or goods came from thyself, p. 99; use not God's gifts to break his commands, l. 3110; boast not of them, or of those you have not, l. 3116-25. A vile sin men practise now, none can praise himself without blaming another, p. 99, l. 2126-31. Scorn no man, l. 3132, for David and Neomas a prophet say scorners shall be punished from God's mouth, p. 100. If you like to be praised for your good deeds, and be a hypocrite, then you are quit of reward from God, l. 3147, who full fell-ly chides those false hypocrites, l. 3150-1.	98 99 100	*The Tale of the Knight and Clerk who loved New Fashions	107, 108
*The Tale of the Hypocritical Monk of the Abbey Tangabaton	100-102	A knight who loved new fashions, had a quaintly pierced coat made; and one day, as he came from his robbery with his prey, his enemies bestead and killed him. His friends gave his clothes to the poor, and the 'kote of pryde' to a clerk who asked for it; but, as soon as the clerk puts it on, a burning fire lights on him, and burns him down to the ground.	
A monk, reported to be of holy life, summons his brethren to his death-bed, and tells them, that, when they thought he fasted, he used to eat twice privily, and, when they thought he had been 'holy,' he had eaten and drank full lustily; 'and now the devil has tied up my knees with his tail, and stopped my mouth with his head, and I am forlore.'		So let no man wear clothes contrary to his condition, p. 108, l. 3397, and specially not clerks 'ordeynede yn dignyte,' l. 3402, for the devil has made himself the Chief Justice of new fashions, l. 3405.	108
Hypocrisy, this is the sin,	3218	Men, don't desire to be called 'lorde or syre,' or women, 'madame or lady;' 'al pys cometh of grete pryde,' l. 3410-16. And don't delight in great 'meyne' (train of servants), p. 109, l. 3420, or in great halls, l. 3426, rich bedding, horses, armour, &c. l. 3432. And, for no such things do wrong to holy church or poor men, l. 3440-1.	109
Fair without, and foul within,		Women's trailing dresses are wrong, l. 3443.	
Be not proud of thy hair, p. 102, l. 3202, or thy chaplet, l. 3208, nor adorn thy body too much, l. 3204. And these bearded bucks too, who leave Christian men's customs, and follow all the new fashions! There's no grace in the land, l. 3212-17. And those disgusting women who powder their faces to make them fairer than God made them, l. 3221. What outrage that they're not satisfied with God's image! l. 3224-5. For heads dressed with hair and long horns too, women are lost, l. 3226-31; and rich ladies must not have 'corouns' out of measure, p. 103, l. 3232-5 . . .	102 103	*The French Tale of How the Devil has power over Women's Trains	109 n.
*The Tale of the Proud Lady, who was burnt to ashes again and again in Hell by a burning wheel.	103-105	A woman with a long train passes two monks; one sees a devil sitting on it, and, when she turns her tail to the monk, the devil falls into the mud. Therefore know that the devil has power over women's long tails.	
A lord's beautiful wife, who over all things loved fair dressing of her head, died in her pride, and afterwards took her lord's squire to hell, and showed him her torment;—how fiends put a burning wheel on her head, which burnt her down to the ground, and then she revived again, and was burnt again perpetually; and this because 'she dighted her head right much with pride,' l. 3295.	105	As to women's saffroned wimples and kerchiefs, men can't tell which is yellow, their wimple or their leather (skin), p. 110. Also, women's going from street to street to meet one another, and show their dress, is sin, l. 3452-91; and borrowing clothes 'yn carol to go,'	110
If God have lent thee hands and feet, Armès, legges, fair and sweet, Be not over proud of this,	3316	That poore priddè, God it loathes,	3462
They are not thine, but they are his.		That makes them proud of other men's clothes.	
Disguise (pierce and slash) not thy clothing too much, p. 106, l. 3324. A wedded wife may attire herself so that her husband love none but her, l. 3338, but she must not dress for others, l. 3341. Greatly they sin who spend their days in making novelties in dress, l. 3344.	106	Speak not words of pride to prevent other men's praying or fasting, l. 3464-6, singing in church, or other holy deed, l. 3472-3; and chide not with priest or clerk, l. 3475.	
		Also that clerk is much to blame,	3478
		That will not shave his crown for shame.	
		Scorn not God, p. 111, nor grumble against or chide him, l. 3490-3. If you have said or done wrong, don't be obstinate and back up your error, l. 3494.	111
		Of al follys þat beryn name	3500
		bys foly ys moste for to blame.	
		Loseniours, or flatterers, with words fair as flowers, may not enter heaven, l. 3504-17. Another kind of pride is chiding your servants, p. 112, l. 3519. And these cursed backbiters, l. 3529, 'God Almighty hatys,' l. 3540. He forgives no habitual backbiting or lying, l. 3545-6.	112
		*The Tale of the Backbiting Monk	113-117
		How a certain monk was a 'felun' in backbiting, and after his death a brother monk saw him at night sitting before the steps of the altar continu-	

	PAGES
ally spitting out his tongue (which was all burning) and eating it up again—'he gnoghe hyt ynwarde al to pecys'—and this was to punish him for his sin, for our Lord in the 'Apocalyps' says that liars and backbiters 'shal ete here tungen in peynes.'	114
Never counsel a wicked deed, but give good counsel, and avow it before God and man, p. 116, l. 3637-47.	116
Never tell a secret entrusted to you, l. 3652-7. For a priest to do so, is a special sin, l. 3658; even if men use force to make him, he must not, but rather swear falsely, l. 3670-1; or die, l. 3661.	
Speak no foul words, p. 117, l. 3678-83; menace no one, l. 3684; give not your goods to 'iogolours' to be praised of them, or make wrestlings that none be held so great as you, l. 3688-97;	117
pryde is be bygynnyng Of al manere wykkede byng. 3702.	
OF THE SECOND DEADLY SIN—ANGER 118-124	
Ire is 'the devil's daughter of hell fire,' l. 3707.	
Light wrath is not great sin, l. 3714; but, if it last long, it is sin strong, l. 3721-2; as is chiding, l. 3724; and continuing in wickedness after reproof, l. 3728; and in hate towards any man, l. 3732. If you bring another man into sin, you shall bear it, p. 119, l. 3738-49. It is also hell-worthy to counsel a man's death or wound him from anger, l. 3744, or slay him, l. 3752. Do not 'curse for lytyl why,' l. 3761; nor 'as yn game,' l. 3764. But, understand, you may get angry against sin, p. 120, l. 3772.	119
That God loveth, thou shalt love, Here in earth, and in heaven above; That God ne'er loved, thou shalt hate, Wrath, and other sin foolate. 3776	
You may speak sharp words and be angry, though hate be not in your heart, l. 3786-9. If you do hate, forgive quickly, l. 3790; for God saith "blessyde be al mercyable; þey shal se Gode, and haue hym stable," l. 3796-7.	
*The Tale of the Merciful Knight, and how the Crucifix kissed him 121-124	
Two knights quarrel, and one kills the other. The son of the slain man besieges the murderer, and shuts him up in his castle. At Lenten tyde the besieged knight sees people going to mass, and resolves to go too. He takes off his hose and his shoon, orders the gates to be undone, and walks barefoot towards church. His enemy meets him, and threatens to kill him; but he begs mercy for Jesu's sake, and the young knight grants it him.	
Now are we frendys þat ere were wroþe, Go we nowe to the cherech bothe.	
When the young knight kneels before the Crucifix, it lifts its arms from the cross, clasps him, and kisses him. All the parish saw it, and the fame of it spread wide, so that every man in that country lived more in charity.	

	PAGES
Now mowe ȝe se þat Gode loueþ hem dere þat forȝyuen here wraþþe in þis wrilde here. l. 3910.	124
OF THE THIRD DEADLY SIN—ENVY 124-134	
It comes from the devil, l. 3921; and you have it if you are pleased with any one's mischances, l. 3927, or sorrow at your neighbour's welfare, l. 3931, or regret his success, p. 125, l. 3935, or cause any one's 'godnesse' to wax less, or his harm more, l. 3942-7, or stop his learning any craft or other 'queyntyse,' l. 3448-57, or if you sneer at any one behind his back, l. 3959, or are sorry to hear him praised, l. 3964. An envious man may be likened to one who has the jaundice, 'a pyne þat men mow se yn mennys yne,' l. 3979; as the one thinks everything yellow, so the other's thought is full of envy, l. 3981-3.	125
*The Tale of the Bear which kept the Hermit's Sheep, and how it was slain by envious Monks 127-130	
Two clerks, Eutycyus and Florentyus, lived in a hermitage: E. was elected abbot of an abbey near, and Florens left alone. So he prayed to God for comfort, and He sent him a bear, which Florens made the herd of his six sheep, and which came home twice a day on ordinary days, but only once on fast-days. This tame bear was a miracle, for	
A bere þurghe kynde shulde etē shepe, 4076 And here, as an hyrde, he ȝafe to hem kepe, 129	
Four disciples of Eutycyus's are envious, and kill the bear. Florens prays for vengeance, and the monks become lepers, their limbs rotting before their eyes.	
Envy is a cursed sin, p. 131, l. 4134; it began with Lucifer, who envied man for his high estate, l. 4144. Englishmen especially are by nature high of heart, l. 4149-50, and this proverb is said of them and Frenchmen,	131
'That Frenche men synne yn lecherye, And Englys men yn enuye.' 4155	
of which lechery is the less, being of the flesh, while envy comes from the soul within, l. 4156-7. But, if you tell any Englishman he has envy, he says, 'hyt ys a lye,' p. 132, l. 4165; let us think thereon. Of envy too comes backbiting, l. 4170, and the backbiter is like an adder, who makes a mild appearance, but 'yn hys tayle ys venym wyld,' l. 4175. Solomon warns us against them, l. 4180. Judas was one of them, l. 4186. Under heaven there is no so great treason as in fair word of treacherous heart, p. 133, l. 4196-7. None are safe from it. Was Solomon, Absolom, Jonathan, or the clerk Virgil? l. 4210-15. The traitor is one in your presence, p. 134, l. 4222, the back-biter one behind your back; the liar has a trick of both, l. 4225; neither will be easily saved, l. 4231.	133

	PAGES		PAGES
OF THE FOURTH DEADLY SIN—SLOTH	134-167	iv. Sloth, for men love them more than God or	145
All rich men sin in this, l. 4243; specially on Sunday		mass, l. 4591. v. Covetousness, for knights try to	
mornings, p. 135, l. 4252, when the church bell	135	win horses and armour, or else they cheat their	
rings, they will lie and sweat 'and take þe mery		landlords, l. 4596-4601; vi. Gluttony, l. 4602.	
mornyng slepe,' l. 4261; they care not for matins,		vii. Lechery; for knights often make tourna-	146
l. 4263, and, when called for mass, hem and haw,		ments for women's sake, and then get beaten for	
and say, "What devyll! why haþ þe prest swyche	136	their love, so that they may not sit their horse	
hy (hurry)? Tell him to wait." When the time has		above, p. 146, l. 4615. And of jousting, and	
gone by, the rich man does get to mass, and there		squires' games, comes much mischief; lechery	
he dresses his hair, l. 4296, uses no prayers, and, if		makes 'em all begin, l. 4632.	
a friar comes to preach, thinks he'd much better			
talk of a dinner, l. 4300. Afterwards, if his dinner		<i>Against Miracle-Plays</i>	146-148
isn't ready, 'Take furþe þe chesse or þe tabler,'		They are 'a gaderyng, a syghte of synne,' l. 4643;	
l. 4308, and, after noon, do as before it, p. 137.	137	but in church men may play the Resurrection,	
He is no morè crystyn man	4321	p. 147, and 'howe god was bore yn 30lè nyghte,'	147
þan whoso kallyþ a blak oxe 'swan.'		l. 4651; but they must not be played in ways or	
What shall such say at the day of doom? l. 4322.		groves, l. 4654; for then these, and tournaments,	
They mind not our Lord's saying. 'Be waking		are Satan's pomps which you forsook at your	
what time that your lord will call; for, if you		baptism, l. 4665; and you sin if you go to them, or	
sleep at his calling, you shall not come in to the		lend horse or armour for them, l. 4676, and spe-	148
wedding,' p. 138, l. 4350. You think that God	138	cially if the lenders are priests, p. 148. Also of	
will let you live long in wickedness, l. 4359-60.		Daunces, karols, somour games,—	4684
But hear		Of many swych come many shames.	
*The Tale of the Unrepentant English Squire	138-142	<i>Against Minstrels</i> who delight in these things, and	148
Conrad, King of Mercia (now Lyndeseye), had a		would sooner hear of a dance than of God,	
squire who'd do any thing, even plunder holy		l. 4696.	
church, to get the king wealth. When he's taken		*The Tale of the Minstrel who was killed for dis-	
ill, Conrad urges him to repent, but he says he		turbing a Bishop	148, 149
will not have a priest for such a little illness.		A minstrel once asked charity at a bishop's house:	
Then the books of his good and evil deeds are		the porter let him in; the table was laid, and	
brought to him by two fair men and two black		the bishop was going to say grace, but was so	
ones, and he, 'that neure on boke couþe,' reads		'sturbled' by the minstrel's song that he couldn't.	
them both. One of the black foul-stinking men		So he ordered 'the charity' to be given to the	
begins cutting at his head with a burning knife,		man, and let him go, seeing he'd be killed. As	
and the other at his feet, and, when the knives		he was going out, a stone fell off the wall 'and	
meet, they haste with him to hell,—and all for		sloghe þere þe mynstral.' This is told for gleemen's	
his sloth, because he would not be shriven in time.		sake, l. 4736.	
Sloth grows on men, p. 143, l. 4517, and at last	143	*A Tale of Bishop Saint Robert Grostest of Lincoln,	
makes them despair, l. 4521. Solomon warns us		and why he loved Music	150
against it, l. 4524. Again, if men have to do good,		He loved much to hear the harp; beside his study	
they do it in the worst way they can, l. 4532-5.		was his harper's chamber; and, when asked why	
Hearing God's word seems to take a hundred		he held the harper so dear, he said, 'The virtue of	
years, l. 4537; but being at the ale-house, or to		the harp will destroy the fiend's might; and, if	
'rage' with a girl, seems only a little while,		God has sent so much joy to a tree, more must be	
l. 4541. At church they jangle or tell a tale, or		where He dwells; of this bliss the harp 'me	
ask where they can get the best ale, l. 4547. And,		ofte mones.' Therefore, when you hear gleemen,	
when men hear this preached about, they only		worship God, as David says in the Psalter,	
say lightly, 'God have mercy on us all,' p. 144,	144	'Yn harpe, yn thabour, and symphan gle,	
l. 4557. But, nay, nay, thou gettest not heaven		Wurschepe Gode,—yn troumpes, and sautre.'	
so lightly, l. 4560-2. Pray first to God for grace		<i>Against delaying Amendment of Life</i>	151
to do well, and then do it,—so may you come to		For every hour that you lie in sin, you shall get	
His mercy, l. 4567,		your pay in purgatory, p. 151, l. 4778. Some men	
And nat yn ydylness as 3e thynke,		will only go to shrift at Lent, l. 4787, and some	
Wel to ete and wel to drynk,		not at all, l. 4792, hoping to have time at their	
And ofte to swerē at youre wyl.	4570	death, l. 4796; but mind,	
<i>Against Tournaments</i>	144	He that will not when he may,	
How all the Seven Sins are found at Tournaments .	145	He shall not when he will.	4800
i. Pride, in men's attire, l. 4580; ii. Envy, when		Others can not be won to good, l. 4802; and others	
others 'do maystrye,' l. 4583; iii. Ire and wrath,		do evil for want of check, like a beast that goes	152
for		loose, p. 152. Slothful messengers are punished,	
3yf euery kny3t louede oþer weyl,	4588	and 'smart' ones rewarded, l. 4813-20.	
Tournamentes shulde be neuere a deyl.			

	PAGES
<i>Against Neglectful Parsons</i>	152
He is slow who will not work on his sheep, l. 4821 ; if he does not chastise them when they need it, he shall be punished, l. 4828-32. It is what pastors get their pay for; and if they take all the milk and the wool, and then let the sheep stray, holy writ holds them as 'wild wolves breaking folds,' p. 153, l. 4841-8.	153
That Children must have the smart end of the Stick Unless parents chastise vicious children, they will suffer for it, l. 4856. Solomon says,	153
'Wyle 3e bat 3oure chyldryn be aferde? 4861 3yueb hem be smert ende of be 3erde.'	4861
*The Tale of the Father who would not beat his Child	154
A foolish husbandman would not chastise his boy who used to curse God's name. Soon the child fell ill, and cried loudly, and told his father that black men, black, were about to take him. So he tried to hide in his father's bosom, but the fiends reft his soul to hell, and the child cursed God once more and died. He was only five years old, and was lost for want of chastisement.	154
<i>Of Rich Men's Sons:</i>	
How they are all shrews 'yn dede and in sawe' (word), 'Why? for they have nonne awe,' p. 155, l. 4907-8. When young, if they scorn others, l. 4910, learn tricks, l. 4913, and fight, l. 4917, their fathers make excuses for them and praise them. But hear	155
*The Bible Tale of 'Syre Ely' and his Wicked Sons	155-158
Now, 'this tale is no trifle, for it is written in the Bible,' p. 158, l. 5033-4.	
<i>Against Lazy Young Men, and Worldly People.</i>	159
It is a great un wisdom when a man will not work and learn his craft while he is young, l. 5048-52. Even if he has a heritage, he should learn 'man-hede and curtesye,' l. 5058. In all your thoughts, serve God, l. 5069.	159
How Ungrateful Men are worse than Dogs	160
An unnatural sloth it is when men will not thank God, for their limbs, and his other gifts, p. 160, l. 5083.	
A dogge ys kynder, bat goth lous : For, 3yue a dogge bryde part his fode, And he shal euer weyte be gode.	5100
Also, men are as unnatural as dogs, for a dog hates most his own kin, and bites his own mother '3yf he may come here to:' and thus do men, p. 161. Again, some men love neat and sheep more than their fellow-Christians, l. 5120-1.	
<i>On Continuance in Serving God</i>	161
If you are in good will to serve God, repent not, but go on to the end, l. 5127-33; turn not to evil at the close of your life, or God will forget all your good deeds, p. 162.	
<i>Against Sadness, and Wanhope or Despair</i>	162
Do not dread God, but 'serve him gladly with lovely cheer,' l. 5155, neither fasting always, nor being	

	PAGES
too confident, l. 5162-6. And fall not into despair, for that is worst of all, l. 5169. Sloth will try to bring you into it, letting you do no deeds of mercy, p. 163, making you 'a voyde vessel,' l. 5180, and binding you to Satanas, l. 5184. Thus was Judas: he despaired of God's mercy, l. 5192. God looked on him, as if to say, 'ask mercy for thy trespass,' l. 5196, but he would not. Think of the thief on the tree beside Jesu, l. 5208: he, for asking, was in Paradise even before the prophets, p. 164, l. 5216. 'Therefore dismay thee not,' l. 5221. God says 'Y wyl bat nonē synful deye,' l. 5232.	163
*The Tale of the Priest Carpus's Vision	165, 167
St. Dyony's of Fraunce tells us that the priest Carpus converted a Saracen, but another heathen reconverted him, and Carpus prayed that this converter might be sent to hell. God shows him a vision, that he may see he has done wrong. Over the pit of hell is a plank 'as sledyr as any glas,' and on it walks the heathen pervert. Carpus prays that he may fall into the pit, and then looks up to heaven and sees Jesus on the Cross, His wounds all bloody, and hears him say. 'See with thine eyne what I suffered for man's pyne. Why wouldst thou damn this man to woe? Pray for his salvation.' Therefore let us be mindful to serve Him 'bat ys to vs so kynde,' p. 167, l. 5313.	164
OF THE FIFTH DEADLY SIN—COVETOUSNESS	167-202
Covetousness is desiring in thought, l. 5333; is of the will, l. 5339, and may come of good, l. 5335; while avarice is never good, l. 5338; desires all, and withholds men's food, l. 5336. You sin if you wrongly desire any man's goods, l. 5346, or make delay in order to take a man's things, l. 5357; or if you forge ('false') a charter, l. 5362; or unjustly take a man's (and specially a priest's) goods in fight, l. 5371-7, p. 169. If one holds or keeps back his corn that he may sell it dear,	168
Hyghely shal he go alone To be deuyll, body and bone.	5389
If you keep back other goods that the poor need, so that they die, you are guilty, l. 5391-8; also, if you consent to a false judgment, or hire a 'voket' to bring one about, l. 5404. As to the counsellors of lords, legisters, &c., who give counsel for wicked laws, l. 5413,—	170
parfor shul þey, and here cunsayl, Go to helle, boþe top ande tayle.	5418
Stewards are almost always too hard on the poor man, l. 5426-7. None of us may be judged by strict law, l. 5435; so remember,	
3yf þou of be porē haue pyte, þan wylle Gode have mercy on þe.	5441
*The Tale of the Hard Judge.	171
Beyond the sea was a hard Justice, who, when asked to have mercy on the poor, 'and pylle hem nat but mesurly,' answered, 'Y shal do hem no þyng but lawe.' (But many laws are out of reason,	

	PAGES
unless mercy goes with them.) When he was taken ill, he cried to God for mercy, but the answer was,	172
'þou haddest neuere of man pytē, Ne y shal neuere haue noun of þe.'	5480
Ye domesmen, be merciful to the poor, p. 172, l. 5483-90; do not fine them outrageously, l. 5492. Bailiffs, do not take too much of your lord's tenants, l. 5502; for of what you take God shall take a quest, p. 173, l. 5508.	
<i>Of Simony</i>	173
Which is, 'when gifts of holy church men sell,' l. 5514, or when you get promotion through favour of others when you are not worthy, l. 5518, or by gifts, l. 5526; you are then a wolf, l. 5525, and had better be a knave (servant), l. 5528, as had the sellers of the church's rights, l. 5529.	
<i>Of Usurers</i>	174
Those chapmen or merchants are usurers who make a bargain on a loan, that, whether you gain or lose, you pay a fixed sum, l. 5546-50; and none shall come into Christ's herd unless they restore their gains, l. 5565, or help poor men therewith, l. 5568.	
*The Tale of Pers the Usurer	175-185
How a poor beggar laid his fellows a wager that he'd get something out of miser Pers, 'be he neuere so gryl ne grym,' l. 5600. He asks Pers for charity just as an ass-load of bread is coming to his house. Pers stoops for a stone, but, as he can't find one, drives a loaf at the beggar, with which the latter wins his wager. Pers has a vision of the judgment on his deeds, and, against all his evil ones, this single loaf makes even balance. He reflects on this, and becomes meek and kind, p. 178, l. 5692. A poor man comes to him naked; Pers puts his kirtle on him, and the man goes away and sells it. Pers grieves greatly, but is comforted by a fair dream, p. 179, l. 5726; 'he sees God clad in his kirtle, and God says, that, as it was given to the poor, it was given to Him.' On waking, Pers says:	
'Blessyde be allē porē men, For God almyȝty loueþ hem.'	5741
He bestows his goods on the poor, and gives his notary 10 <i>l.</i> to sell him into bondage. The notary takes him to a church, p. 181, l. 5777, sells him to a reduced rich man, Yole, and gives the 10 <i>l.</i> to the poor. Pers 'sweles' (washes) pots and dishes, p. 183, l. 1, and bears the bullying of his mates most meekly. Through him his master prospers, and offers to free him, l. 5855. Pers refuses, and Jesus appears to him, comforts him, and shows him the kirtle, p. 184. Soon after, some of Pers's rich acquaintances come to his master's, and recognise him. He hears them, and runs away, miraculously causing the deaf and dumb porter to hear and speak, p. 185. He is sought, but can't be found. as He who took Enoch and Elijah, took Pers through His mercy to rest without end, p. 186, l. 5937.	
Take example by this, ye usurers, and share your goods with the poor, l. 5940.	186

	PAGES
Merchants sin also in covetousness, giving false weight and false measure, l. 5951. And it is covetousness to hire a servant away from his service, l. 5954, or to buy stolen goods of a servant, l. 5961, or to keep a thing forgotten by its owner, p. 187, l. 5966; or to make a man drunk, and buy his goods at a low price, l. 5970-80.	187
Against Rich Men who bully Poor Ones, being jealous that they have anything, and seeking to rob or prosecute them, or spoil their goods, l. 5980-98.	187
*The Tale of Lucretius and Saint Beatrice	188, 189
A rich man, Lucretius, covets the land of a wise maiden, Beatrice; and, as she will not sell it, he kills her and takes it. He invites the neighbouring lords to a feast, and a woman appears with a sucking child, which by God's might commands the devil to light in him. The devil does so, torments him for three days, and kills him.	
Against Niggards and Misers, who see God's people dying for want, and will not help the poor.	190
Against Mokerers or heapers of money, whose treasurer is the devil, and avarice their paymaster, l. 6067-80. A man may save moderately for his children, but not out of reason, and doing no almsdeeds, l. 6081-90. A boarder of money is always in fear, and thinks all who come near him are thieves, l. 6091-8; he has three sorrows, travail in winning, dread while keeping, and wo in parting from, his wealth, p. 191, l. 6101-6.	191
*The Tale of the Good Hermit who threw away the Money he had saved	191, 192
A hermit once thought he was in 'febyl aray,' and that he must get money together. So he does; and then is always thinking of it, and being afraid that some one will rob him, till one day he becomes convinced that God's curse is on his purse, and at once throws it to two men who happen to be passing.	
Avarice draws you from God, l. 6156, and silver is a god of 'maumetry,' for of it and like metal Saracens and other 'wanbodyes' make their gods, p. 193, l. 6162; and I have heard that some misers when dying would rather eat their 'pens' than let others have them, l. 6169-72.	193
*The Tale of the Cambridgeshire Miser-Parson	193, 194
A parson is taken with his death-evil; his two friends, friars, are sent for, but he cannot speak to them, though his eyes glance at a coffer on the floor. The friars have it opened, and the parson beckons for his gold; they give him a dish of it, and he stuffs it into his mouth as if he would eat it. They take the dish away, and he falls down and dies. Therefore, it is better to spend your money well here than hoard it up, p. 195, l. 6227-30; rich men only save to make their executors rich, and they care nothing for a man's soul while they fill their own bags, l. 6235-7. Executors, do not keep back money that you should pay for the good of your testator's soul. l. 6245, &c. Of all false men, false executors are most to blame, p. 196,	196

	PAGES		PAGES
l. 6260; (the Pope curses them four times a-year, l. 6264;) and, of all executors, a man's own kin and children are the worst, l. 6265. In London, the report is, that heirs have killed their fathers, l. 6285; and there too wives make their husbands cuckolds, l. 6288. So, rich men, think on your souls while you have power over your money, p. 197, l. 6295-8,—		soul what you wouldn't do for yourself and it? 201 l. 6448. Why should I spend your goods for you, when you wouldn't do it for yourself? p. 202, 202 l. 6461-2,—	
zyueþ 3eself wyþ 3oure hondys, For þe dede haþ few frendys. 6302		A peny 3yue of þe yn þy lyue, Hadde þe bettyr þan oure fyue. 6471	
*The Tale of the Three Dishonest Executors 197, 198		Don't blame your executors: you saved your money and made a rich heir, and he'll do like you, l. 6476-7. Our spending money will be but little good to you.	
A man, when he was dying, chose three executors, one a lord, the second a husbandman, the third a merchant. His goods amounted to 30 marks, 10 his 'vessel,' 10 of 'pens redy,' 10 his other store. The clerk said, "we are three: the man is dead, 'Y hope hys soule be in blys'; if so, he wants no gold; but, if his soul's in hell, no pence or priests will get it out; so he cannot want his goods: let's divide them: I'll take the 'vessel,' you husbandman the house-store, and the merchant the 'pens':" 199 and thus they did.		Loke now by selfe, and gode skyl why, þat þou art more to blame þan y." 6491	
Y pray God, mysauenture Hauē swych execture. 6366		Wherefore, let men do good while they live, 203 p. 203, l. 6493, think on their end, and spend their wealth well, l. 6507.	
Executors that will not do as the dead ordained generally come to an evil end, p. 199, l. 6367-76.		OF THE SIXTH DEADLY SIN — GLUT- TONY 203-228	
*Tale of the Kesteven Executors. 199-200		'Be mesurable yn alle þyng: of allē wysdoms þat shal dure, 6528 þe most wysdom þan ys mesure.'	
The two executors of a Kesteven man took off all his goods, and would not let his son see his will. The child prayed to God for vengeance, and one executor was soon strangled, and the other died in poverty.		*The French Exhortation against Drunkenness, and the Tale of the Monk's Twō-Candle Test of when he had enough Drink 204	
*The First French Tale of the Three Executors, or how to account for Charity-Money (from the fourth Commandment, p. 40) . . . col. 2, p. 199-202		Do not load yourself too much, p. 205, l. 6542: or commune with any cursed or excommunicated man, l. 6551; for, if cursed men get company at the alehouse and elsewhere, they will not care about the excommunication, l. 6560-5, and meek them to holy church, as they should do, p. 206, l. 6574. As Saint Paul says:	
A dying man chooses three executors, one the vicar of the church, one a 'prodome,' and the third the provost, and charges them to take a third of his goods for themselves (to give for his soul), a third for his children, and a third for his wife. He dies and is buried, and the wife takes her third, the children theirs, and the executors carry off all the rest,—pot, pail, griddle, &c.; the vicar and prodome each take 100 marks worth, and the provost has the rest. After a year they meet to render an account of how their money has been spent for the testator's soul. Says the vicar, 'I have sung ever so many masses for the man, and so my third's accounted for.' 'That's just how I've spent mine,' says the priest, 'all in singing masses.' 'Oh,' says the provost, 'as both of you have sung so much, I'll just carol for an hour, and then the soul 'll be out of pain, and I shall have accounted for my third too.'		Who so handlyþ pycche wellyng hote, He shal haue fylþe þerof sumdeyl 6580	
As false executors come to a bad end, so good ones shall have joy and honour, l. 6412-29.		And thou shalt not eat or drink with a Jew, for the Jew is Jesus' enemy, l. 6588-93.	
Now we have abused executors, let us hear their excuses, for they say the fault's all in dying men. "Man, you knew the value of your life and goods better than I, l. 6440-3, and yet did not think of saving yourself. Why were not you your own steward? Why should I do for you and your		Nor shall you make a man drunk at the alehouse or your own house, l. 6601-4; nor ask for your food too soon on a fast-day, p. 207, l. 6612; nor have too many costly dishes, l. 6617, as lords do, who ought instead to give alms to the poor, l. 6619-25. Think on	
		*The Bible Tale of Dives and Lazarus 207-210	
		Our lord Jesu tells this tale for rich men's benefit, that they may give their meat to the poor gladly, and not with beating and abuse, p. 210, l. 6722-9. And thou that feedest thee so richly, think how thy body shall stink all the fouler for thy rich meats, p. 211, l. 6754-9: think too how soon thy food grows rotten inside thee, l. 6764-5. But not only for gluttony did Dives go to hell, p. 212; it was also because he let his hounds out to bite the beggar at the gate, l. 6780-1, being unkind, as rich men often are, l. 6788-9.	
		Lorde, how shul these robbers fare þat þe pore pepyl pelyn bare,— Erlēs, knyghtēs, and barouns, 6792 And owþer lordyngēs of tounes.	
		Think ye on Dives' fate, p. 213: ye are worse than he, l. 6811. He only set a dog at the poor man, but you slay and beat the poor yourselves, l. 6815. God charges you to give not only largely, but	

courteously, to the poor, l. 6822-9; so do not punish a poor man if he takes once or twice, l. 6830-1.	
*The Tale of Saint John the Almoner, and his great Liberality and Courtesy	214-15
He is Bishop of Constatyne-noble, and reputed a large alms-giver. A pilgrim, to prove him, asks charity once, and gets six bezants: then changes his dress, and gets another six; and then asks a third time. The almoner is angry, but St. John says, 'Give the man twelve bezants; peradventure God will prove me, and try whether I will 'missay' any of his; or it is God himself.'	
Let this tale make you give your alms without chiding, p. 215, l. 6890: also give them quickly; do not let a wretched man stand all day at your gate crying in the cold, l. 6899, 6900. And never repent of the alms you give, p. 216.	216
*The Tale of Bishop Troylus and his Thirty Pounds	216-221
Under St. John the Almoner was the covetous Bp. Troylus. One day St. John has not enough money to give in alms, and he so speaks to Troylus that the latter orders 30 <i>l.</i> of his to be given away as St. John directs; but he then goes home, and falls sick for sorrow that he has lost his money. St. John comes to comfort him, pays him back the 30 <i>l.</i> , and Troylus recovers 'smartly.' But Jesus shows him what he has lost: in a vision he sees a most glorious palace, with this inscription:	
'Reste and hous wyb outyn ende þe bysshope Troylë shal to wende'	
But soon this is scraped out, and another title written, that all is given to the patriarch John, for 30 <i>l.</i> that he bought and gave away in alms. Troylus wakes, and resolves to be liberal.	
Of the Virtues of Alms, How they Destroy Gluttony and all Sins	221
For alms come of love, either to God above or to his household here, l. 7082-91. Two things you may get by gifts, either the love of lords here, l. 7097, or the love of God and poor men, p. 222, l. 7105.	
What Charity is	222
'love of þyn eynocrysten dere,' l. 7113, 'þe longyng of love,' l. 7116.	
Se now what seynt Poullë seys Yn a pystyl þe same weys;	7123
I Cor. xiii. 1-8, versified	222-3
If we will have this charity, let us give to the poor when they ask, without abuse or any fight, l. 7176-9.	
On Moderation in Eating and Drinking	224
Eat only what is necessary, l. 7187; and attend to Cato's saying, that too much drink will bring your body to sorrow and sickness, l. 7194-7201. Eat not too greedily, p. 225, nor all day, like a beast, l. 7207.	
Of the Men whose Wombs are their Christ, (l. 7228) and whom the apostle Poule damns to woe, l. 7223. Young growing children may well have three meals a day, but yet times must be set for them, l. 7232-7; for, as the proverb says (p. 226),	225

3yue by chylde when he wyl kraue, And by whelpe whyl hyt wyl haue, þan mayst þou make yn a stounde A foulë chylde and a feyrë hounde. 7243	
Of Dainty Lords and Ladies, whose cooks can never please them, l. 7250-1; and of 'Rere' or Late Suppers in privacy, which are of gluttony, and where lechery is queen or king, l. 7266; and againt servants having late suppers after their masters have gone to bed, and sitting up till cockcrow over their riot, l. 7268-79.	
Eating flesh and drinking till past midnight on Thursday is sin, as on Friday bread and water should be your food, p. 227, l. 7280-91	227
Early dinners, before high mass is over, on Sundays are wrong, l. 7292-5. Hear the whole mass out, l. 7297; and, before you eat, take holy water and holy bread, p. 228, l. 7303. On week-days, too, hear mass before you dine, l. 7310; and let no priest leave his mass on the altar to go to a dinner, l. 7320-1. Enough of gluttony: if any one has sinned in it, let him leave it, and God will forgive him, l. 7326-35.	228

OF THE SEVENTH DEADLY SIN—LECHERY

It is the last of the Seven Sins, and furthest from heaven, because it always damns two people, l. 7340-3. There are seven kinds: i. Fornication, l. 7352-7; ii. Adultery, l. 7358-67; iii. Incest, p. 230; iv. Copulation of monks with nuns, l. 7383-91; v. Rape of virgins, l. 7342-7401; vi. Rape of married women, p. 231, l. 7402-19, which is a treble sin if done by 'clerk ordrede, l. 7408-9; and these lordings both ravish maidens and carry off men's wives, and sometimes make a boast of it, l. 7420-7; vii. Lying with common women, l. 7428, &c.; with whom are three special dangers, p. 232; they may have your brother or kin; you may get into strife and lose your life; or you may get leprous, l. 7448,	229-265
berfore, 3e men, takeþ none, 7458 Ne 3e wymmen, takeþ but one.	
Whoso will be clean, must fight fast his flesh and cast it down, p. 233, l. 7468-73.	233
*The Tale of St. Benet's Temptation from Lechery, and how he freed himself by rolling in Thorns and Nettles	233, 234
The devil comes to St. Benet in the likeness of a throstle. When he crosses himself, the bird's voice leaves it, and it flies away, but leaves the saint with such a strong temptation to lechery, that he has to take off his clothes and roll himself in thorns and prickles 'tyl his temptacyun was al gone.'	
þe bornës prykkede, the netles dyde byte, Of fleshely temptacyun þey made hym quyte.	
This tale is told that you may stand against temptation, p. 235, l. 7532, and Seynte Poule	
Seyþ, 'y forbede 3ow echoun 7540 Wyþ womman for to go alone'	

	PAGES		PAGES
Against being alone with Women . . .	235	No Woman should be a Priest's Mare . . .	248
Be þou neuer so chaste ne straunge,		And shame hyt ys aywhare	7980
Be ȝe alone, þyn herte wyl chaunge.		To be kallede a prestes mare.	
Against Sins of Lechery, Awake and Asleep . . .	236	*The Tale of the Priest's Concubine, and how Fiends	
'Fylþys of þoghte' in bed are grievous sins, l. 7565-6;		carried off her Dead Body . . .	248, 250
thy will shall answer for the deed, l. 7571. Sin		A priest right amorous and lecherous had four chil-	
too is 'yn handlyng or dremyng of foly,' l. 7579;		dren by a woman, three of whom he brought up	
such dreams arising by sight or thought, l. 7592.		as priests, and one as a scholar. The woman, when	
Against Women dressing themselves up to make Men		exhorted by her priest-sons to repent, refuses to	
lecherous; but the men who consent shall have		do so while she has three priests to read and sing	
equal punishment, l. 7620-2 . . .	237	for her. She tells them she shall be saved if they	
Against helping Lechours, by letting them sin in		will keep her corpse for three days and three nights.	
your house, l. 7632-3, or carrying their errands,		Sone aftyward she euyldē,	8032
&c. l. 7639. Those lords who bind men by vow		And deyde sunner þan she wylde.	
to do so are just devils, p. 238, l. 7646-57 . . .	238	Her sons 'wake' her body: the first night the bier	
Against children lying together, l. 7658-61. Sin		shakes; the second, the fiend draws it to the door,	
may come of it; don't practise sin in youth, for,		but the sons pull it back and wind a rope round	
as says 'a prouerbe of olde englys,'		the body; the third night, 'come fendēs fele, wyþ	
þat ȝougþē wones, yn agē mones. 7674		lobely brous,' and carry the body and bier away	
Against Kissing and Handling Women; . . .	239	'none wyst whore.' And the youngest scholar-	251
for kissing 'ys erande for fleshely synne,' l. 7683;		son preached this about in England to prevent	
and no woman, knowing good, should kiss any		women falling into his mother's sin, p. 251, l.	
priest's mouth, l. 7692-3.		8070-9.	
That Priests ought not to Touch or Handle Women	240	Ye women, think on this tale, for, as the proverb	
St. Gregory even prayed that no remembrance of		says 'He wise is, that ware is,' l. 8085. Of priests	
his sister might ever come into his thoughts,		and clerks I dare not speak; but holy writ tells	
l. 7708-9; for the devil rejoices when he can		us what terrible torments lecherous priests shall	
tempt a holy man, l. 7720.		suffer, l. 8088-8101.	
*The Tale of the Jew who heard some Devils' Reports		Against Kissing and Dandling Women . . .	252, 253
of their Deeds to Satan; . . .	241-245	Some think that kissing is no sin; but there's	
and how the Devil, who, after forty years' tempta-		peril in it, l. 8108-9. You may kiss your mother,	
tion, had got a Bishop to pat a Nun on the back,		l. 8113, and your wife—but with her take care,	
was the most praised of all; one who had killed		l. 8114-5. Kissing women to entice them to sin,	
the bride and bridegroom at a wedding, and caused		may send a man to the devil, l. 8126-31. Thou	
murders, being beaten; and another, who in seven		may'st sin too 'in the looking of thine eye,' p. 253, 253	
years had killed 20,000 men, being sent to trial.		l. 8133; 'beholde nat wymmē ouer mochył.'	
Also how a Jew heard all this, and saved himself		Worse is it to try to win women with sorcery,	
from the Devil by making the sign of the Cross,		l. 8142-53.	
thus becoming to them a 'lore, empty, or voyde		*The Tale of Saint Justyne, and how the Sign of	
vessel,' (l. 7853-67).		the Cross protected Her from Devils . . .	254-256
Thus you may see how the Devil thinks 'he haþ do		The heathen Agladius is enamoured of the	
a grete chaffare' when he has enticed an ordrede		Christian girl St. Justine. To get her, he goes	
man to sin, p. 245, l. 7883-9.		to the necromancer Cyprian, who sends fiends to	
How Priests should not Play and Rage with Women . . .	246	Justine in the form of her father and mother, to	
'for aftyr pleyyng cumb outrage,' l. 7879. There-		tell her to yield to Agladius. She crosses her-	
fore, follow St. Jerome's example, and flee to the		self, and they vanish, and after three times cannot	
desert, l. 7904; get out of woman's way.		approach her. Cyprian is surprised, and finds	
But of wymmē, hyt ys grete wundyr,		that this is through the power of the Cross, and	
Hyt fareþ wyþ hem as fyre and tundyr;		that Jesus is greater than the devils. He at once	
Comunly forsake þey none	7927	turns Christian, and becomes a bishop; and Jus-	
þat euer ys made of flesshe and bone.		tine becomes a Saint, a martyr, and a holy virgin.	
How Women will have Priests, and Priests Women . . .	247	I've told you this that you may not fear witch- 257	
But how as euere men preche or spelle,		craft, p. 257, l. 8272-3; no one need do so who is	
Of prestēs wyues men here euere telle.		of clean life, l. 8281.	
Of oubere wyues y wyl naghte say,		Against Foul Speech . . .	257
þey do nat wrong,—but all day.	7939	Against Old Boasters of Lecherous Deeds . . .	258
Let every woman who disturbs the holy life of		Take warning of Sodom and Gomore which sank	
the priest through lechery, know, l. 7944, that all		because they had joy of sin that stank, l. 8312-3.	
in paradise, in purgatory, and in earth, shall arise,		Against Gifts for Lechery Sake . . .	258
l. 7949, and condemn her, and curse the time that		Take heed ye women, 'for mede ȝe wyl soon consent,'	
she was born, p. 248, l. 7970-1.		l. 8329, and men say oft that money is the devil,	
		l. 8331.	

	PAGES
Against procuring Abortion; and concerning forced Promises to Sin, l. 8332-43	259
If a lecher meets a woman in a privy place, l. 8347, and will only let her go on her swearing to meet him again, she may swear and not sin, l. 8356-9.	
Against Private and False Betrothments, and Secret Love	260
Of alle foles, are þey fyles þat gentyl wymmen begyls Wyb a troupe of tresun, To reue here here warysun.	8372
No troth should be given except with approval of holy Church and one's friends, p. 261, l. 8404-7. The privities of lechery that in open speech are 'vyleynye,' we must leave, l. 8408-17.	
Against Despair on account of continued Temptations, for all may be quenched with a drop if you have but the will to leave your sin, l. 8423-4. Consider the temptations of St. Paul, and St. Benet (p. 233), and mishope not, p. 262, l. 8440.	262
*The Tale of the Tempted Hermit, or how we should never Despair	262-265
A hermit was once much tempted in the flesh, and was so rebuked by an old man for it, that in despair he was going back to the world; but meeting the abbot Apollo, who told him of his own temptations, he was so reassured that he returned to his cell. The abbot then prayed that the old rebuker might feel some temptation of the flesh, and at once saw a black man shoot arrows of temptation at him, so that the rebuker 'sate as he hadde be madde,' and then started back to the world as the hermit had done. Apollo met him, and reproved him for his pride in rejecting his brother hermit when he had confessed to him.	
This tale is told that none miscomfort him though he have temptations, for never was holy man without them, l. 8572. Take heart, and fight them again, l. 8577.	
OF THE SIN OF SACRILEGE	266-293
'Mysdede to holynes'	
Sacrylege on englysshe ys.	8600
Against robbing Churches and stealing Hallowed Things	267
I will tell you of some kinds of sacrilege as Manuel Pecches teaches me, l. 8620; and I know my telling may be blamed for foul English and feeble rhyme; but God reward them who mend my want of skill, l. 8625-30; those who blame and will not mend it, do not as courteous people do, l. 8631-2. 'Go we furpe now on oure werk':—	
Against beating 'ordrede and relygyous clerks,' l. 8633-40	268
Against Fighting Monks: 'pey oghe to be suffrable and meke,' l. 8643.	
3yf any be yn foly stoute, Holde yn cloystre, and com nat out.	8647
Against People who Defile Churchyards	268
The Churchyard is hallowed, and	
Oure long hous hyt ys to come, To reste yn, tyl þe day of dome.	8656.

	PAGES
Priests are wrong to let their beasts dung there, though the grass is theirs, l. 8659-61;	268
but lordes pat haue seynorye þey do beryn most vyleynye.	8664
*Tale of the Reproof that a Norfolk Bondman gave a Knight for not respecting the Sanctity of a Churchyard	269-70
The herds of a knight whose manor was near a churchyard, let his beasts into it, and they dunged on the graves. A bondman told the knight of it, and he answered, why <i>should</i> he care about churls' black bodies? The bondman rejoins	
'The Lord that made of earthē earls, Of the same earth made he churls;	
earls and churls go to the grave together, and none can know your, from our, bones.' The knight repairs the churchyard walls and stops the beasts coming in. Few lords would take reproof so well now; they only abuse their reprovers.	
We've enough Lords, but few Gentlemen, l. 8713-18	270
Of Burial in the Church	270
None but bishops, abbots, and priests, and men of good fame may be buried in God's house, l. 8719-28. Yet usurers, lechers, and lords of foul manners (if they pay for it) are laid in a stone tomb, with their images 'depeynte ryȝt as he were a cors seynt,' l. 8735-40.	271
*The Tale of Valentine, and how Devils pulled his Body out of its Grave in the Church	271-2
He was 'playtour' of the church of Milan, but more for profit than God's honour, and was buried in St. Syxtes church at Genoa. The first night the wardens were awoke by a noise, and found a lot of devils dragging Valentine's body out of its grave. Next morning they opened the church doors, and there was the body outside with its feet tied together. And St. Gregory says, this was because he was not worthy to lie in the church.	
Against lords having fine Gravestones, l. 8781-6; and people's using hallowed things	272
It is a great sin to drag a man out of church, unless he has broken her franchise or privileges, l. 8797-8804	273
Against Men and Women standing in the Chancel during Service; for women may tempt the priest and disturb his devotion, l. 8815-6	273
*The Tale of the Temptation of St. John Chrysostom's Deacon	274, 275
Ioun Chrysostomus was so holy a man, that, whenever he consecrated the mass, the Holy Ghost came down in likeness of a dove, so white, so blissful, and so clear. One day the dove does not appear. John finds no cause for this in his own heart, and calls on his deacon to confess. The deacon does so, and owns that the sight of a woman had inflamed his heart. This woman is the devil, well attired, who had envy of St. John. The holy man absolves his deacon, the woman disappears, and the Holy Ghost comes forth anon.	
And this tale is told for women's sake, that they may keep out of the chancel	275

	PAGES
With their kerchiefs, the devil's sail, Else they'll go to hell, both top and tail.	8885
Priests must not stare about after women during service time; nor jangle bold words . . .	276
Also it is villainy for laymen to plead at law in church, or for assisers to enquire into felony and theft, l. 8911-21.	
And if you ever in church become excited with wo- men, it is mortal sin, l. 8923-6 . . .	277
And for to fle swych trespas, Y shal þow telle an auenturs kas.	8937
*The Tale of the Sacrilegious Husband and Wife	277, 278
A rich man, Ryhere, fled to an abbey for fear of his enemies. In his room there one night he lay with his wife, and they could not be got asunder. So, that they might be undone, he sent for the monks and besought their prayers, which the monks gave, and their request was granted.	
If God took vengeance for a deed done in wedlock, moche more dampnacyun Wyl falle of fornycacyun, And ȝyt more for auowtrye Of prestes, or wyuës lecherye.	8980
Against Carols, Wrestlings, or Summer Games, in Churchyards, . . .	279
Or entyrludes, or syngynge, Or tabure bete, or oþer ppyngge, all this is forbidden during mass-time. And I shall tell you 'a ful grete chaunce' that happened in England in King Edward's time, l. 9010-16.	8993
*The Tale of the Sacrilegious Carollers:—How they danced together for Twelve Months without Stopping, and then hopped separately ever after- wards . . .	280-286
One Christmas night twelve fools got up a carol, and came to the town of Colbeck, to the church of St. Magne and St. Bukcestre; their leader was Bevo, and their poet Gerlew, and Merswynde and Wybessyne were two of the maidens. These girls go in and fetch out Ave, the daughter of the priest Robert, and they carol away in the churchyard. They disturb the priest at mass, and he bids them cease, but they will not; on which he prays God and St. Magne that they may be made to dance on for a twelvemonth (or, as the Latin says, for ever). At once their hands are locked together, and cannot be parted for a year. The priest sends his son Agone to bring in Ave, and he does take hold of her arm, but it comes off, and the body goes on dancing, and neither it nor the arm bleeds. Agone takes the arm to his father, who is full of woe, and buries it; but next day it is out of the grave again, and this is repeated twice; so the arm is laid on the altar. The carollers dance on, feeling no cold, or heat, or rain, knowing nothing of night or day. What living man could help coming to see the marvel? The Emperor Henry came from Rome, and told carpenters to make a covering over them; but what was put up one day, 'on the tother, down it lay,' and so the attempt was given up. At the	281

	PAGES
twel'month's end, at the same hour in which the priest cursed them, the carollers flew apart, and into the church, and lay three days as dead. Then all revive but Ave. whose father dies too, and her arm is put in a vessel and hung in the church. The carollers go on hopping separately, never together; four went 'with sundry leaps' to the Court of Rome, and were 'ever hopping about,' and got no relief except at the tomb of St. Edith. 'This tale so marvellous' is told by Bp. Brunyng of St. Tolouse, afterwards Pope Leo; and it is written in Chronicles beyond the sea more than it is here,—as men well say, 'The nearer the church, the further from God,' l. 9236-43. Some men 'hold it but a troteuale' (gammon), others as a great marvel; it certainly is a fair example against cursing, and against carolling in churchyards against the priest's will, l. 9244-53.	286
Jangling is sacrilege. All that we jangle in church the devil writes down on his roll against us, l. 9254-9. But I'll tell you a joke of a holy man,—	
*The Tale of the Devil's Disappointment with the Jangling (chattering) Women . . .	287, 288
At a mass-time, while reading the gospel, a deacon laughed out loud. His priest blamed him, and asked why he did it. He answers, 'As I read, two women were jangling, and a devil between them wrote all their words down on his roll till he'd filled it. Then he tried and tugged with his teeth to pull out more parchment; it wouldn't come, but tore, and his head drove against the wall, at which I burst out laughing; and when he perceived that I saw him, he hit the roll with his fist and went away; which was good game.'	
Thou Jangler, hold thy tongue in church, and speak to God in thy prayers, l. 9308-13.	288
You may commit sacrilege too by not paying tithes of all that accrues to you, or by giving them with wicked will, l. 9316-25. If you tithe rightly you will have, i. long life; ii. good health; iii. 'grace good within'; iv. forgiveness of thy sin, l. 9326-33.	289
Sacrilege it is also, to use a holy place or holy vessels 'for worldes wynnyng,' l. 9334-43; and this I shall prove by	
*The Bible Tale of Belshazzar's Feast, and the Pro- phet Daniel . . .	289-291
Of ill-gotten Goods . . .	292
Here mayst thou see evil-won thing With heir shall never make good ending	9435
And with the church's money and parsons' heirs it is as with fairs, which look well built, but next morning there's never a bit of them, l. 9438-47. And these 'parsones cosynges,' they live richly while the parson lives, but get nothing after, l. 9448-53.	
Of Purchasers too the heirs waste the gains, l. 9454-5.	293
You must look whether the buyer's money is got fairly, l. 9458; or falsely, l. 9462.	
Merchants, get your money fairly, or your third heir will lose your land, l. 9473 . . .	293
For things bought with money got by 'mar- chaundye' last not long, 'the third heir selleth all away,' l. 9479.	

Lastly, let us withhold no goods of holy church, or do aught against her franchise, else we sin mortally in sacrilege, l. 9480-9. God give us grace so to serve 'holy cherche, oure modyr dere,' that we may be hers, and she may take us.	293
Of the Seven Sacraments of Holy Church.	
BAPTISM	294-302
The fyrst sacrament ys holy bapteme . . .	
'Crystyndom' or 'crystynyng,'	9496
pat ys on englys oure spekyng.	
By it alone we are saved from the head sin of Adam, l. 9503, for unbaptized people and Jews must go to hell; they who doubt about Jews' damnation err full much, l. 9517,	
For, shal neuer Iewe pat deyep Iewe,	295
Of heuene blys haue part ne prewe.	
Lo, what good Jesu teaches us by St. Mark, 'He that believeth and is baptized, shall be saved; and he that believeth not, is lost, both body and soul,' l. 9530-5. It is the first sacrament, l. 9550.	
Hyt makeþ þe hyghe, þere þou were lowe,	
Hyt makeþ þe fre, þat er were bralle,	
Fro þe fendes seruage alle.	9555
How children dying before birth can't go to heaven, l. 9558-69	296
Ye who bring up children, look that ye be stedfast in our law, l. 9572-3; you are pledged to teach them, quit you well out of your pledge, l. 9576-83.	
And if ever you 're in a place of childbed, and can't help a child before its death, you are in peril; your ignorance shan't save you; you ought to have known the points of baptism, l. 9584-94.	
For a layman should baptize a child when it's in danger of death, thus "Y crysten þe yn þe name of þe fadyr, and sone, and holy gost," l. 9604.	297
Forget not these words, and to cast on water, whether you give the child a name or not, l. 9605-13.	
Midwives should be taught the points by priests, l. 9613-18. Hear	
*The Tale of a Midwife who Christened a Child wrongly	298
for she only said 'God and St. John christen the child both flesh and bone,' and that was not enough; so the priest cursed her, and the child was lost.	
Believe in no creator but God; He is the shaper of all things, and knows their middle and end, l. 9756-67.	
Against laying meat at new-born children's heads for False Gods, l. 9668-9; this is a wicked heresy, l. 9671.	
Do not christen a child twice, unless some point of baptism has been missed, l. 9768-89; 'he þat ys ones baptyse, ones for euer ys,' l. 9696	300
Teach your godchildren their Creed; and do not lead them into sin; let no goddaughter lie by you or dwell alone with you, for therein is privy peril, and specially during drunkenness, l. 9708-18.	

*The Tale of the Bad Priest who Seduced his God-daughter	300-2
One Easter time he asked her parents to let her be with him. Then he got drunk and lay with her; knew he had sinned, but preferred going to church and incurring God's vengeance, to staying at home and being suspected by men. For six days he escapes, and thinks God has forgotten his sin; but on the seventh he dies, and soon after a fire bursts from his grave, and burns up his cursed body, so that none of it may be found. See how grievously God took vengeance for this sin! It is a warning to us to keep the sacrament, l. 9774-83.	302
OF CONFIRMATION	302-305
'þe Secunde Sacrament, men kalle hyt Confyrmacyun'	303
and as, when you buy a house by charter, the king's grant enrolled secures it to you, l. 9794-9805; so confirmation is good assurance after christening, l. 9809: baptism is your charter, the bishop is king, and confirms your christening, l. 9810-29.	
And children ought to be brought up for confirmation, for by it we are made 'God's champions against the fiends, God's felons,' l. 9836-7. Certes those men much misdo who delay it, as children for want of it are terrified by the devil and see apparitions, l. 9842-57.	304
Against a Man holding his own Child, or any Girl, to the Bishop	305
For then he may never wed the girl, l. 9869; and, if he's a stranger, he might do so, or lie with her after she'd given herself to 'foly,' which would be great peril, l. 9873-83; therefore 'wise is that ware is,' l. 9885.	
OF THE SACRAMENT OF THE ALTAR	306-333
'The Thrydde Sacrament ys the Sacrament of the Autere.'	
O God of the winds, the waters, woods, and fields, grant that I may speak worshipfully of this worthy sacrament! l. 9892-9. Thy son gave His body to feed His disciples, and after let Himself be slain with full vile death for our salvation, l. 9904-23, and for all He asks us	306
No þyng but loue longyng:	307
To loue hym weyl ouer alle þyng,	
And for his loue to leue synne.	9928
Of love comes stedfast belief, l. 9942, so let us have the right belief as to the Sacrament of the Altar,	307
þat þe brede þat sacrede ys	9950
At þe auter, ys Goddys flesshe.	
And as to this change of the bread and wine into Christ's flesh and blood, surely if God made all things of nought, it is much less difficult to change the likeness of one thing into another existing one, l. 9964-72. And, if you 'feel no savour' of flesh and blood in the bread and wine, this is God's wisdom to prevent your loathing it, l. 9978-83. It is really turned; neither sight nor feeling (perception, taste) can judge of it, but stedfast belief, l. 9990-5. Some even have seen the change bodily: hear	308

	PAGES		PAGES
*The Tale of the Priest for whom the Sacramental Bread and Wine were turned into a Child's Flesh and Blood	309-311	l. 10,270-9; and one sinning soon after, is worthy of punishment.	317
A man of religion was a good almsgiver, but said before two Abbots that Jesus was not in the consecrated bread, and that he wouldn't believe He was till he saw it with his eyes. The abbots and he pray for a week that he may see it, and on the seventh day go to church, and at the words of consecration they see a child before the priest, which an angel divides as the priest breaks the bread, and its blood runs into the chalice. The man goes to take the Sacrament, and receives a 'morsel of the child all new slain, with the blood thereon all fresh,' whereat he cries out,	310 311	Do not forget or oversit the time for receiving the Sacrament. If thou dost, thou carest little for Him by Whom thou livest, and Who loves thee best of all, l. 10,286-8.	318
Mercy! God's son of heaven! The bread that I saw on the altar lie, It is thy body; I see it with eye.		The Old Law was, once a year to shew thy trespass; the New law is, once a year receive thy Creator, l. 10,298-301.	
Let the consecrating priest be pure, and the receiving layman put away all manner of filth, l. 10,076.		Blameable above all is the priest who leaves off singing masses, for all the souls in Purgatory await the succour of the Mass, l. 10,304-11; nothing clears them from pain like the Sacrament of the Altar, l. 10,316.	319
The Seven Properties of the Sacramental Bread, and their Meanings, I will tell, tho' my language be unlearned (lewd), l. 10,083. The wafer is small, so should we be little in will, l. 10,084-91; it is made of wheat, the loveliest corn that men eat, so should we be meek and lovely, l. 10,094; its paste must not be of sour dough, and we should not be envious, l. 10,098-108; as wheat will not prick as oats or barley do, so we must have no thorn of idleness, l. 10,108-21; as the paste is not of mixed corn, so we must not mix up with avarice, l. 10,122-9; as the wafer is not thick, so we must not be glut-tions, l. 10,130-5; as it is white, we must not be blackly lecherous, l. 10,136-9.	311-312 313	*The Tale of the Priest who was waited on by a Dead Lord whom he afterwards sang out of Purgatory The Priest Felyx lived near a hot bath, and whenever he washed in it he was always served most diligently by a strange man. After a time he gives the man two loaves as a reward, but the reply is, 'I am a man that is dead, That never more shall eat bread; I was a lord, and this service is my punishment; offer the loaves on the altar, and sing six masses for me, and then, if you don't find me here, I shall be in bliss.' The priest prayed and sang the masses, and the lord was saved.	319, 320
All they who receive the sacrament in sin or wicked intention are damned.	314	By this you see it is great charity to sing Masses for the dead: 'Passing all things, has it power, the Sacrament of the Altar,' l. 10,384-5. Hear further:	321
*The Tale of the Priest who was enabled to see People's Sins in their Faces	314-317	*The Tale of the Suffolk Man who was taken out of Purgatory by two Masses his Wife got sung for him	321-323
A parish Priest of great discretion had two parishioners who would not give up sinning. At Easter time he asked God whether he should forbid them the Sacrament, and was answered No. Then he asks that he may see in people's faces whether they've received the Sacrament worthily. God grants this, and he sees men's faces bright, black, red, swollen, &c. The bright faces show that men are in charity, the black that they are lechers, and the red that they are wrathful, and the swollen that they are envious. Those who snapped their fingers' ends were backbiters; the leprous men loved goods more than God; the image-looking ones trusted on worldly things. These men still will to sin, and therefore shall the Sacrament on them ask hard judgment.	316	A Sudbury man was allowed after his death to come and ask his wife to get a Mass sung for him, to deliver him from his woe. She has a 'Mass in common' sung, but her husband's ghost says he only had part of that; he must next have one all to himself sung by A prest, A prest, of clenë lyfe	324
Put away sin from heart and thought when you come to the altar	317	She goes to a Prior, and begs that the best of his Brethren may sing a Mass for her husband. A holy friar accordingly sings one, and at night the ghost comes back to the widow, and says, 'Sleepest thou?' 'Nay, she sayde, how fare ye?' 'Graunte mercy,' says the ghost, 'God has granted the priest's prayer, and now I wend to the Joy withouten end.'	
If you take the Sacrament with intent to forsake sin, and afterwards fall, that is not such offence to God as receiving it in sin, l. 10,254-59.		Note here the surpassing power of the Sacrament of the Altar, l. 10,493, and that the priest must be good and pure, l. 10,501.	324
No clerk habitually sinning shall serve at the altar,		Not only for the dead, but also in this world, is Mass good for temptations, wayfaring, sickness, l. 10,508-15, as is well shown by	
		*Bede's Tale of Jumna and Tumna; or, How an Abbot's Mass-Singing made the Fetters fall off a Knight in Prison	325-329
		In Bede's time was war between Edfryde, king of the north countrë, and the king of Lyndeseye (Lincoln). At a battle, beside a water men	

	PAGES		PAGES
call Trent, Edfryde's brother Elfwynne was slain, and a young knight, Jumna, felled down; but he recovered, and was taken by an Earl of king Eldred's. Through fear he professed to be a husbandman, and so the Earl kept him in service, and had him bound every night for fear he should run away. But, bind him as fast as they would, they always found him loose again; and the reason was, that his brother Tumna (from whom Tunchester in Northumberlande is named) was an Abbot, and had found a body that he thought was Jumna's, had buried it, and sung masses for it; and, whenever he sang, the bonds fell off his real and living brother. The Earl wonders at this, and asks Jumna, 'Kanst þou weyl on sorcerye?' No, says Jumna, it is my brother who daily sings a Mass for me, and nothing has power against the Sacrament of the Altar. On the Earl's pledge to save his life, he confesses that he is a knight, and the Earl sells him to a Frisian merchant, who binds him with bonds, but they always burst. So the Frisian sets him free on his pledge to pay the money he gave for him; this he gets from 'Loyre, kyng of Kaunterbyre,' pays it in London, and goes home to his brother Tumna.	326 327 329 330	l. 10,883. You must tell your sins openly, l. 10,843, and, when you remember any forgotten ones, tell them too, l. 10,856. Penance pains the devil, and pleases God, l. 10,852-3. But mind that you really do the penance set you, or you shall pay for it in purgatory, l. 10,858-65; and that you continue to do good deeds, for this is the essence of penance, l. 10,866-73. Do not think that deeds of penance avail not while you are in sin, for then you have most need to begin, and they'll raise you to repentance, l. 10,874-81.	335
How Offerings, as well as the Mass, help Men living and dead, l. 10,712-21	330	Let priests treat their parishioners as the Good Shepherd treats his sheep, not cursing them lightly, but chastising them with small baitings and smart speech, l. 10,882-97; for, when sheep go out of the path, the shepherd only sets his hound on 'em to bring them back, he does not kill 'em, l. 10,898-905; and so, let priests work with fair teaching, and not cursing, l. 10,912,	336
they are 'a present' to the Father of Heaven, to have mercy on the man they are offered for, l. 10,725. Hear	331	Kowardyse hyt ys, and foule maystry, To browe a faucoun at euery flye.	337
*The Tale of the Miner; and how his Wife's Offerings for his Soul fed him while he was buried alive in a Mine	331, 332	Laymen, do not be insolent to your priests, but long-suffering with them, l. 10,922-26; avoid cursing, for it deprives you of your spiritual friends and gives you to the devil, l. 10,926-33.	
Mynurs, þey make yn hyllys holes, As yn þe west cuntre men seke coles,—		OF HOLY ORDERS	337-343
As one holed in the hill for stones whereof men make silver and gold, part of the 'mine fell down in the hole, and closed him in.' His fellows told his wife he was dead; she mourned him, and offered a pitcher of wine and a loaf for him every day (except one) for a year. (Few women are so kind to their husbands now!) At the end of the year the other miners begin at the old mine again, dig down to their mate, and find him alive and in good condition. They wonder, and he explains,		'The Fyuethe Sacrament ys Presthode'	
'Y haue lyuede gracyus lyfe þurghe þe curtesye of my wyfe, For euery day she haþ me sent Bred and wynē to present:'		Against this Sacrament sin those who for money make a man of bad life, l. 10,955, or little learning, a bishop. Now is fulfilled Isaiah's saying, that the priest's life shall be the same as the layman's; for who give themselves more to worldly things than priests do, for all their preaching? l. 10,969 And, as says Solomon in his 'spellyng,' Woe the land where child is king, so wo the folk where Holy Church is misgiven, l. 10,979. Ye lords, do God's bidding, and give your benefices to good men, l. 10,982-6.	338
one day he had fasted, and this was the Good Friday that his wife had not made her offering.		Stopping the election ('weyl chesying') of a good man is also a sin, l. 10,988-99. Hear	339
But for all this tale, take care to make your own offerings while you live: trust not to wife or child, for there are no such kind wives now, l. 10,792-9. And let us pray our Creator, l. 10,808,	333	*The Tale of Paschasius's Punishment for not agreeing to elect the best man Pope	339-341
þat body and soule he wyl vs saue, And we hym loue, and he vs haue.		At an election for Pope, between Laurentius and Symmachus, the deacon Paschasius voted for Laurentius the worse man, tho' all his fellows chose Symmachus. After Paschasius's death, even though a mad man was cured by touching his bier, he was condemned to serve in a hot bath for not repenting of his vote for Laurentius. There Bishop Gemyne found him, and, in answer to his request, prayed for him, and set him free	341
OF PENANCE	333-6	Now if Paschasius, for whom a miracle was wrought, was sent to Purgatory for his wrong election, what shall be done to you simoniacal lords? l. 11,060-7. I'll tell you what lately happened in Wales, in the time of 'seynt Dauy,' l. 11,078.	
'The Fourthe Sacrament ys Penance'		*A Tale of Warning against buying Bishoprics and worshipping bad Bishops' Bodies	342
Against this, sin those who go to shrift without sorrow of heart and reflection: them the devil eats,	334	Some monks digging in a church found a corpse in its robes, quite fresh and well preserved. Thinking it a saint's body, they put it on the high altar and burnt incense before it. The Sacristan is	

	PAGES		PAGES
warned in a dream not to incense it, but does so, and is then told to look what is written in the corpse's mitre: this he does, and finds there		There are twelve points in shrift, and in all these are but three which are to do and which are to flee, l. 11,320-3. I. the great goodness that gives men grace to confess; II. from what things men should keep themselves; III. what things men should have that would ask shrift rightly, l. 11,324-31.	349
He þat þys stone hyleþ one lyche, Wykkedly boȝt hys bysshopryche.	343	For the disobedience of Adam and Eve it behoves us to make confession, l. 11,336-9; and to another man, for, as Jesus was clothed in our manhood and knew our sin, so we confess to God in man's breast when we do it to a priest	350
Against jangling (or chattering) in Church, and disturbing people's devotions; if you will not hear God's service yourself, do not stop others in their prayers, l. 11,137. Doing violence to clerks is also against this sacrament, l. 11,144; but I've touched on that before, l. 11,148.		(1) 'The Fyrste Poynt of Shryfte'	350
OF MARRIAGE	344-6	Cast thy sin away with goodwill and a free heart while thou art in full life, l. 11,353-5; not from necessity and pressure, like Achan the thief, with his mantle, and gold and silver, that you may see in the Bible 'yn the story of Josue.'	351
'The Syxte Sacrament ys Wedloke.'		The French text gives	
God established it in Paradise, and at the marriage in 'Kana Galyle' turned water into wine, l. 11,160-3.		*The Bible-Story of Achan (Josh. vii.)]	351
None must be married against their will, l. 11,167, nor with unright, l. 11,171; nor must marriage that ought to take place be disturbed, l. 11,178.	345	(2) 'The Secunde Poynt of Shryfte'	352
If you know that two are wedded who ought not to be, you must tell it to one who may prevent it, l. 11,183. And I pray every one that loves Christianity to have nothing to do with deceitful betrothment, l. 11,188-203.		'þat þou shalt shryue þe hastily; 'you forget it if you put it off, l. 11,377; and you waste your life, as for every hour of delay you must give account, l. 11,383: thirdly, sin parts you from heavenly bliss, and the fellowship of the saints, l. 11,388-95.	353
Also, let none betroth children for money; it pleases not heaven's king, l. 11,204-9; and when the goods are gone, 'welaweie' is the cry, l. 11,215; through your false promise they wed only the goods, and the sacrament is broken, l. 11,217-24. May all be brought to bed in right wedlock, and may God	346	(3) 'The þrede Poynt of Shryfte'	353, 354
		'Openly þyn herte up lyfte,' l. 11,403. Solomon says that 'Seven times a day the righteous man falleth,' so often, then, it behoves thee to rise, l. 11,408. It is good to confess to many priests, for—i. You may learn from every one a lesson, l. 11,418-23—II. The repetition causes you more shame, l. 11,426-29—III. You shall be included in the prayers of all of them all their lives,—for so the rule of priests wills it,—and at the Day of Judgment they shall certify to God that you were clean shriven of your sins, l. 11,431-41.	354
'delyuer men of here wyues þat oute of skyle chyden and stryues!' 11,231		(4) 'þe Fourþe Poynt of Shryfte'	355
OF ANEYLYNG, OR EXTREME UNCTION	346-348	'Yn shryfte to haue mekenes,' l. 11,452. Our Lady chose that virtue; so says <i>Magnificat</i> , her own story. Consider, too, the leper who kneeled to Jesu, and said, 'Thou mayst save me if thou wilt;' and for his mildness Jesu healed him, l. 11,459-66. He who is in sin, is spiritually a leper, and must meek himself to the priest, (that is, God's breast, l. 11,467-72;) and not be 'stour' to him, or defend his sin in pride and hypocrisy, l. 11,480.	
'The Seuenþe Sacrament ys Aneylyng.'		(5) 'þe Fyueþe Poynt of Shryfte'	356
St. James established it, l. 11,236; and, if you are shriven of mortal sins, the venial ones are forgiven, and from wicked spirits you get no ill, l. 11,238-45. When thou drawest to thy life's end, thou shalt ask for it devoutly, for then thou meekest thee to fulfil the sacraments of Holy Church, and she is bound to pray for thee both day and night, l. 11,248-63. Many say, Do not ask for it except you are sure to die, for if you recover you may not lie with your wife, l. 11,268-72; but this is not so; ask for it whenever you have a strong illness; ask for it betime, for death comes now as in 'swyme,' l. 11,287.	347	Don't be ashamed to confess your sin. And sin only lightly, for those doing great sins will hardly leave them, so are they bound in the devil's hames, l. 11,496. Delay not to tell your sin, the day, and how it was wrought, and all about it, l. 11,503-8. Then, as David says, your shrift and your shame will so cover and hide your blame, that the fiend will see nothing in you to betray, and God nothing to condemn, l. 11,509-18.	357
'Iesu, y þanke þe of þy grace, þat þou hast lent me wyt and space, þys yn englys for to drawe As holy men haue seyde yn sawe; For leuede men hyt may auayle, For hem y tokē þys trauayle.'	11,294	(6) 'The Syxte Poynt of Shryfte'	357, 358
Shryfte—	348-394	Sorrow of heart, which should be bitter and smart when we think on the deeds God has done for our needs. For we have done sin, the thing he hates most, and are of hell-pain worthy, l. 11,534.	
ITS 12 POINTS OR REQUISITES	348-369		
'Here bygynneþ shryfte.'			
'þou, Iesu, lyzt my soule wyt-ynne, And graunte me swychē to bygynne þat hyt mowe be, þe to queme, And vs alle fro synnē jeme!'	349 11,315		

	PAGES		PAGES
God himself made thy soul as fair as His; by sin thou makest it black as pitch, l. 11,452; and, if thou couldst see thy black burden on thy back, thou'dst never come laughing to a priest, l. 11,548-58. Traitor to God! 'Hast thou no mynde of Mary Maudeleyn,' how she sought our Lord Jesus in Simon's house? Open thy heart, and think on her bitter tears, wherewith 'she wysshe Jesus fete,' l. 11,572. With her must we weep, if we will truly forsake our sin, l. 11,574.		words, sin seems as if it were not sin, l. 11,763-6. Such words are a dodge of the devil's, l. 11,767-9. And you must not write your sins, you must speak them out with your mouth, l. 11,771-8.	
(7) 'The Seuenthe Poynt of Shryfte'	359	(11) 'The Eleventhe Poynt of Shryfte'	366
'bat by shryfte be wysly down,' that is, to a wise man, one who knows holy writ, who can bind and unbind, l. 11,578-88. For how can a priest without clergye (learning) distinguish thy sin? Yet now everywhere we see a mere holywater clerk of a town ordained a priest to shrive, l. 11,591-4. But a shriftfather must be learned. A man may live as a good man without learning, but it is necessary for those who preach or hear shrift, l. 11,595-604.	360	Do blithely the penance set by your priest; make no false delay; not doing penance in your own way, but in the priest's, l. 11,783-92. If you were in sickness of body, you'd do as the leech told you; then do for your soul as the priest bids, l. 11,797-802.	
Remember, that no strange priest can shrive you except by leave of your parish-priest, your 'parson, or vycary,' l. 11,605-12.		Many say, that, if they must do penance, they'll do it at their own will. But do you think you'll get to heaven with the light penance you'll name yourself? l. 11,809-10. Not so, you must buy it, and buy it dear with penance, or elsewhere have harder fate, l. 11,818.	367
(8) 'The Eyghthe Poynt of Shryfte'	360	(12) 'The Twelue Poynt of Shryfte'	367
'by shryfte shal be alle of by selue,' of thine own proper deeds, not betraying others', l. 11,618. David, by God's power, says in the Psalter,		Do it wholly, withhold no point, l. 11,820-1. If you confess by parcels, you steal your shrift. One priest hears one part, and another another; God is displeased, and you are unshriven, l. 11,825-34. If one sin is withheld, there is no shrift, l. 11,838; as if you have five wounds, of which the least may kill you, and you only heal four, the one left will bring you to the ground, l. 11,843-6. Hear	368
'Myn owne lyfe, lorde, y haue be shewede, None ouþer mannes y wyl dyscrye, For bat were boþe synne and vyleynye.'	361	*The Tale of how Shrift made a Woman's Unconfessed Sin fly out of her Mouth as a 'Blak' or 'Fende of Helle'	368, 369
Priest, take heed to this. If any confess a sin (as lechery, robbery), which cannot well be done alone, ask for no other name, hear only the sinner's own blame, l. 11,625-35. And, layman, if the priest asks, betray no one; confess your own deeds, but none other's, l. 11,461-4. Do not as the Pharisee in		A woman had been always ashamed to confess one sinful deed of hers; but one day grace was given her to go to a friar, who comforted her so that she told her secret sin; on which a bat flew out of her mouth. This was a devil, who, so long as she concealed her sin, had kept in her breast.	
*The Bible-Tale of the Pharisee and Publican	361, 362	For the devil will always stay where there's one sin to hide him; therefore let us shrive ourselves wholly, and not by bits, l. 11,875-80.	369
for, be publican had mochē banke, be pharysee, byfore God he stanke. 11,676		Now you have heard the Twelve Points of Shrift, which priests should know, and teach to laymen, l. 11,885-92; for Shrift can raise the dead to life, and confound the devil of hell, l. 11,898. Listen, good men, and hear its graces.	
Some heap their sins on God, saying they can't keep from sin, l. 11,681-4; some say that it's all through the devil, l. 11,686; and some, 'A! syre! so synneb alle be worlde,' l. 11,688; none blame themselves. But God shall blame thee! Why sayst thou, thou must sin? Can a devil tempt thee except by thine own will? As to the world, —do well thyself, don't blame it, l. 11,689-98.			
(9) 'The Nynthe Poynt of Shryfte'	363	Shryfte—ITS 12 GRACES	370-394
Don't lie against yourself; don't confess more sin than you've done, or conceal any. 'Seynt Luke seyb his autoryte,'		(1) 'The Fyrst Grace bat Shryfte 3yveþ'	370
*The Bible-Tale of Ananias and Sapphira	363-4	He makeþ by soule for to lyue.	
Therefore speak truth to thy priest, as if thou shouldst die; for thou speakest it not to him, but to God's breast, l. 11,754.		Whan þy mouþe wyþ shryfte ys opun, Dep and synne are boþe oute lopun.	
(10) 'The Tenthe Poynt of Shryfte'	365	But some have lain so long in sin that they cannot uplift their souls to God, as a palsied limb cannot feel if you prick it, l. 11,915-24; but through Jesus' grace the soul may come to shrift, and sorrow for its sin, l. 11,930.	
þy synne nakede shalt þou make, And opunly hyt forsake.		þan ys þys a feyrē 3yfte, be lyfe of euer, burg þy shryfte.	371
Conceal it not with fair words; as, in adorned, slicked,		(2) 'The Secunde Grace bat Shryfte 3yveþ'	371
		'Hyt aleggeþ be of heuy charge;' for every time that you confess, you are discharged from punishment, l. 11,944. Naturally, that man is heavy who has	

	PAGES		PAGES
sinned wickedly, l. 11,952, as Job says, I am full of anguish within, for the heavy burden that I bear, l. 11,959. And I (R. Brunne) know myself, that, when men have sinned, their souls are mourning and heavy; and, when they are clean shriven, they seem wondrous light, l. 11,969.		(7) 'The Seuenþe Grace þat Shryfte ȝyueþ'	377
God hates the sin that hangs on men, and God's hatred condemns to hell: but He has mercy, and waits for man's amendment, l. 11,978.		It blinds the Devil. When he makes us fall into sin, he takes from us our spiritual sight; let us give him the 'countre paye,' and blind him, l. 12,158. For	378
(3) 'The þrede Grace þat Shryfte ȝyueþ' . . .	372	We put out hys ȝȝe gostly, Whan we shryve vs opunly,	12,160
'Ys as hyt were anyntyng; . . . 11,984		'The Tale of how to put the Devil's Eye out spiritually, or how by Shrift a Man made himself invisible to the Fiend, who before used to lead him about chained	378-80
And shryfte ys a-noynting for euermore.'		A Hermit was so good that he was enabled to know sinners from good men. One holy-day, as he looked at the people going to church, he saw a devil leading a man by a chain. At the churchyard the devil stopt, and the chain broke in two when the man entered the church. He was shriven, and then came out and passed by the devil, who was unable to see him. The Hermit asked the devil what he was waiting for, and he said, 'My prisoner, whom I've long led about in a chain.' The Hermit then asks the man about his life, and he says that while going to church he felt burdened with an old sin; but he was shriven, and then he felt wondrously light.	
He who comes well to it has four things,—i. forgiveness of sins, l. 11,992; ii. meekness, and hope that sin is quenched, l. 11,995-8; iii. endeavour to get free from the devil's bonds, l. 12,000; iv. worshipping God Almighty with entire will, l. 12,006.	373, 374	'The French Tale of how the Christian Slave lived in Adultery with his Pagan Mistress; and how, by Confession and promising to leave off, he blinded the Devil, and prevented him from knowing anything about his sin. (At the bottom of pp. 381, 382, 383)	
(4) 'The Fourþe Grace þat Shryfte ȝyueþ' . . .	373, 374	(8) 'The Eyghete Grace þat Shryfte ȝyueþ' . . .	381-4
It confounds the Fiend of Hell; nothing does him so much woe as love of frequent shrift, l. 12,020; and he's then ashamed to tempt you, because you betray his secrets, l. 12,022, and he's ashamed that he's overcome, and his power superseded, l. 12,032. Let us try to shame him, for he'd like to spill us, l. 12,037-40.		How the benefit of confession is continuous. As oft as you go to it, it raises you from your sin: therefore renew it continually. Baptism draws us out of Adam's sin, but Shrift cleanses us every day anew. Isaiah counsels men in sin 'to sing oft worship unto heaven's king.' This song means true shrift, l. 12,276, for which God will give us everlasting joy	382
Another comfort is, that if the Devil is going to tempt you, and you withstand him, and see through his temptation, then he holds himself shamefully deceived that you've perceived his wiles, and he loses power to tempt you again, l. 12,041-52.		(9) 'That þou falle nat in wanhope' . . .	384-5
(5) 'The Fyfeþ Grace þat Shryfte ȝyueþ' . . .	375	God is more wroth with wanhope than with any other sin, l. 12,296; for it assumes that sin can be greater than his mercy, and that he has not might to forgive a man's sin, and so denies both his power and his mercy, l. 12,308. Therefore	
It makes us loved where we were hated, and appeases God when he is wroth. If thou shrive thee, and cry mercy, God forgives all thy sin, l. 17,064. Well, then, ought we to love Him. Shrift, thou art of great power, for the King forgives thee for thy asking, l. 12,077-81.		Don't make your Shrift in despair like wretched Cain, l. 12,309; and Judas, l. 12,316, who repented, but had no trust in God's mercy.	383
Shrift, thou art God's messenger, Thou makest sinful, angel's peer, . . . 12,084		Shrift and sorrow alone will not save a man, he must hope too, l. 12,325-30. A holy man says, that God was more wroth with Judas for his despair than for his treason, l. 12,331-6.	
When David said to Nathan, 'I have sinned, I will leave off,' the prophet at once forgave him, l. 12,091. And even if men only purpose to be shriven, and then for fear of God forsake their misdeeds, they shall be forgiven, as David shows, 'Yn a boke þat ys of kynges,' l. 12,097-108.	376	Jesu, ful of mercy mylde, Fro wanhope vs allē shyldē. . . . 12,338	
(6) 'The Syxte Grace þat Shryfte ȝyueþ' . . .	376	(10) 'That þou excuse nat by synne' . . .	385-8
'Hyt ioȝeþ alle þe court of heuene.' When thou humblest thee to Shrift, a sweetness of joy is among the angels in heaven, as is confirmed by the Gospel song, there is more joy in heaven over one repentant sinner than over ninety and nine angels who never sinned, l. 12,111-120.		Don't, like Adam and many people now, lay your sin on God. Adam said, 'My wyfe made me by-gynne.' See how he began to lie, and put on God his own folly, l. 12,352. And laymen, who say it was all God's will, err much. For, if it was His will, why did He forbid Adam the tree? l. 12,362.	386
When we repent, we fulfil the angels' longing; when we sin, we lose the joy that they are in, l. 12,133. 'Shrive we us then, and make the angels a fair feast,' l. 12,140.	377		
Shrift is the gate of heaven; and, at the entry, none are refused who are well shriven, but those unshriven are. Alas, they lose their joy, l. 12,141-8.			

	PAGES		PAGES
It was not His will, but His sufferance: He left Adam his will free to save or ruin himself, l. 12,367-70; and he did wrong to put his misdeeds on God,		and Riot, those I like. Holy Church I despise and defile," l. 12,564.	
he myst a forsake, and seyde nay; bat when he toke hyt, he brake be lay.	387	The holy man wonders, seeing in the sinner no repentance or sign of contrition, and asks him, 'Hast thou any shame of thy sin?' 'No, where I did one, I wish I'd done twenty.' 'Then art thou a wicked devil.' 'So I am,' l. 12,580. 'I conjure thee tell me why thou comest here to be shriven.' 'I see men come here whose souls are as black as pitch, and, when they are shriven, no sun is so bright as their souls are in God's sight. I know that I am hideous and black, and I expect through my shrift to turn bright as they.' 'Thou art deceived, foul traitor! Those changed men were repentant and are absolved; thence came the beauty of their souls. Thou hast no repentance, and shall be black and foul without end:	394
So Adam took the apple against the forbidding of God, and who dare say this was the will of God? l. 12,386.		'A deuy! bou come; to satan bou go, To bat sorowe bat bou come fro.' He wente away, alle for-lore, A deuy! as he was byfore.	12620
And many now say that men cannot keep from sin and live chaste, l. 12,387-92. But I say that such lie openly, for, if a man was going to do lechery with a woman, he'd leave off if another could see him, l. 12,393-8.		Therefore, good men, know, that Shrift alone saves not, unless ye have good repentance, and assurance of forgiveness, and good will to abstain from the sins you've confessed, l. 12,621-6.	
All those who say they <i>must</i> sin, blame God for it. Why should He forbid a thing that must be done? That were folly. Such men are strong liars, and heap on God their own wrong-doing, l. 12,401-410.		Gode graunte vs grace swyche shryfte to make, Ande for oure synnes wyche penaunce take, 12628 pat we be neuer more a-tynt For fals shryuyng ne for feynt; But graunte vs alle vs self to jeme, And yn oure shryfte Iesu to queme. Amen.	
11) 'That bou make nat by Synne lytyl to seme' . . . 388		(End of the English "HANDLYNG SYNNE.")	
'Dimination' is—i to make your sin seem little, and, ii. 'to make shedding of thy sin,' by confessing only your great sins, and not the little ones (or circumstances, as clerks call them,) which are 'purveyances' to the great sins, l. 12,426. For you first purvey in thought how the great sin is to be wrought, then comes the will, then a sight, then speech, then watching, then gifts, and then the deed, l. 12,427-36.		CONTINUATION OF THE FRENCH <i>Manuel des Pechiez</i> .	
As small sticks fire great stocks, so little sins kindle great ones; therefore shrive thee of these little sins, l. 12,444. Hidden sin is like fire; it will at last burn up its bearer, l. 12,447-50. If you show your sin here, it shall be hidden hereafter; if you hide it here, it shall then be shown, l. 12,456. If one sin is hidden, none are forgiven, l. 12,466.	389	Against an ill-regulated and too scrupulous Conscience 395	
Well teach these clerks that the place where God shall dwell must be clean. He will hold his hostel where sin is shriven, l. 12,472. He and the devil cannot be in one place together; so be not mad, but choose God 390		OF PRAYER 396	
(12) 'That bou make no Skornyng (pretence) yn Shryfte' 390		*Tale of Hezekiah's Prayer 396	
Do not go to confession deceitfully, with no will to withdraw from sin, l. 12,492. You can never be absolved unless you will flee from sin, l. 12,496. Do not think that the pretence of a false hypocrite will set you free, l. 12,500.		Prayer has Power over God, the Elements, Angels, and Men 397	
"A lytyl tale y wyl jow telle."		The Power of Prayer 398	
*The Tale of how the Devil came to be Shriven 390-394		*Tale of Julian the Apostate and Bishop Basil 398, 399	
He went to a holy man, set himself down on his knees, 'and tolde hys wykkesnes ful bostely.' 391		The Requisites for Rightful Prayer 400, 401	
"I went up into the wind, wrecked 3,000 ships, and drowned folk without number. On land I've done destruction with fire and slaughter, setting men at strife in towns; and in all the seven mortal sins I delight, and in foul deeds of the flesh. Through Pride and Covetousness 10,000 men are damned for love of me, and I make 'em fall from one wickedness to worse. I cannot tell all the sin I have done, and shall do. Christ I don't love a bit. The Commandments I never kept. Sacraments I never loved. But secret sins, Sacrilege	392	*A Tale of the Power of Prayer over the Devil and his Angels, or how a Monk ran away with a Knight's Wife, and Prayer saved them from Punishment 402, 403	
		The Power of Prayer 404	
		A PRAYER TO JESUS CHRIST 404-406	
		Of the Seven Spiritual Walls.—On the Four Cardinal Virtues 407	
		Of the Seven Blessed Virtues 408	
		A PRAYER TO THE SWEET LADY, ST. MARY 408	
		A Prayer to the Virgin Mary 409	
		The Sinner's Reproach to Himself before Christ and the Virgin Mary 410, 411	
		A Prayer to the Virgin Mary 412	
		The Author's (William of Wadington) Thanks to God, and his Account of his Book and himself 413, 414	

APPENDIX.

(The beginning of the French <i>Manuel</i> .)	
	PAGES
I. THE TWELVE ARTICLES OF THE BELIEF	415
The First Article of the Belief—in God the Father Almighty	415
The Second Article of the Belief—in Jesus Christ our Lord	415
The Third Article of the Belief—in Christ's Conception	416
The Fourth Article of the Belief—in Christ's Passion and Crucifixion	417, 418
The Fifth Article of the Belief—in Christ's Descent into Hell, and his Resurrection	419
The Fifth Article of the Belief—in Christ's Resurrection, of which the Phoenix is a type	420
The Sixth Article of the Belief—in Christ's Ascension—He is Lord of Heaven and Earth, &c.	421
The Seventh Article of the Belief—in Christ's Second Coming	422
The Eighth Article of the Belief—in the Holy Ghost	422
The Ninth Article of the Belief—The Communion of Saints	423
The Tenth Article of the Belief—The Remission of Sins	423

	PAGES
The Eleventh Article of the Belief—in the Resurrection of the Body, and the Judgment	424
The Twelfth Article of the Belief—in Life Everlasting	425
II. THE 'PETIT SERMUN PUR QEI VUS NE DEUEZ PECHER'	426
1. Of the Fear of God, and the Three Causes whence it arises	426
2. Of the Love of God, and the Three Reasons why we should love Him	426
Of Death—The First Cause of Fear	426
Of the Last Judgment—The Second Cause of Fear	427, 428
Of Hell-Torment—The Third Cause of Fear	429
Summary of the Three Causes of Fear	429
Of the Love of God	430
The First Reason why we should love God—He created us	430
The Second Reason why we should love God—He died for us	431, 432
The Third Reason why we should love God—His great goodness to us daily	432—434



ROBERDE OF BRUNNE'S MANUEL DE PECCHES.

[Harl. MS. 1701; Bodl. 415.] ⁵

THE PROLOGUE.

FADYR, and sone, and holy goste,
 þat art o god of myztēs moste,
 At þy wurschyp¹ shul we bygynn,
 To shame þe fende and shew our synne; 4
 Synne to shewē,² vs to frame,
 God to wurschyp, þe fende to shame.
 Shameful synne ys gode to lete,
 Al þat men do, boþe smale and grete; 8
 þe grete wypoutyn pruyte
 That ben³ commune to me and the,
 Of hem wyl y telle ȝow nede
 As y haue herde and rede yn dede. 12
 Of þyse þan ys my sawe,
 þe comaundementys of þe oldē lawe, *
 þyse ten were fyrst vs ȝeun,
 And fyrst we wylyn⁴ of hem be shreun,
 Yn what poyntys þat we falle 17
 Yn opon synne aȝen hem alle.

¹ worshepe. ² Harl. shew. ³ beyn. ⁴ welyn.

⁵ The Readings in the English notes are from Bodl. 415 (sometimes named O.) except when marked Harl. for Harl. 1701.

⁶ The Readings in the French notes are from Harl. 4657 (sometimes marked B.) except when marked A. for Harl. 273.

[Harl. MS. 273 and 4657.] ⁶

Le Prologe del Manuel des Pechiez.^a

LA uertue del seint espirit
 Nus seit eidant en cest escrit,
 A uus les choses ben mustrer^b
 Dunt hom se deit^c confesser,
 E ausi en la quele^d manere, 5
 Qe ne fet mie bon a tere; ^e
 Car ceo' la uertue del sacrement
 Dire le pechie, et coment. ^f
 Tuz^h pechiez ne poun recunter; ⁱ
 Mes par tant se peot remembrer, 10
 E les pechiez^j amender,
 Qe cest escrit uelt regarder.
 ¶ Primes dirrum la dreite fey,
 Qe fundement ert de notre ley,
 En quel ad^k dusze poins proue 15
 Qe sunt artikels^l apele.
 * ¶ Pus mettrum les comandemens,
 Qe garder deiuent tute gens.

^a Ici comence le manuel de peche.

^b A vus deus choses demonstrer.

^c deit ben.

^d en quele.

^e tut outrement

^f A. trere. MS. Bibl. ^h tuz les. ⁱ cunter.

Reg. 20 B. XIV. has *tere* ^j ben amender.
 too, and supplies the *et* in l. 8. ^k i ad.

^l coe ert.

^l A. miracles.

And syþen of þe seuene synnes¹
 In what þyng þe fende vs wynnes;² 20
 And syþen of synne of sacrylege †
 þat ys to holy chyrche outrage;
 And of þe sacramentys seuene §
 þat techyn vs to þe blys of heuene; 24
 Syþyn of þe twelue poyntes of shryfte ||
 And of þe twelue gracys of here 3yfte;
 Al þat toucheþ dedly synne,
 In any spyce þat we falle ynne, 28
 þat ys oponly seen or wrouȝt.
 Of pryuytes³ spekē y nouȝt;
 þe pryuytes wyl y nat name
 For none⁴ þareforē shulde me blame; 32
 Leuere ys me þat þey be hydde
 þan for me were oponly kydde.⁵
 Nopeles þey mote be shreuyn
 3yf 3yfte of gracē shal be ȝeuyn. 36
 Of þys clerkys⁶ wyl y nouȝt seye;
 To greuē hem y haue grete eye,
 For þey wote þat ys to wetyn
 And se hyt wel before hem wrytyn. 40
 þat may be weyl on englyssh tolde,
 To telle 3ow þat, y may be bolde;
 For lewdē⁷ men y vndyrtoke
 On englyssh tunge to make þys boke. 44
 For many ben⁸ of swyche manere
 þat talys and rymys wyl⁹ bleply here;
 Yn gamys, and festys, and at þe ale,

¹ synnys. ² wynnys. ⁷ lewede. See line 113 of
³ See line 83 of French. the French.
⁴ noun. ⁸ beyn.
⁵ oponly were kydde. ⁹ wyle. See lines 79-80
⁶ See line 91, &c. of of the French.
the French.

† ¶ Pus les set pechies mortals
 Desquels surdent tans mals.^m 20
 ¶ Vblier ne deuun, en nule guise,
 Les dreitures de seint eglise.
 ‡ Pur ceo de sacrilege, apres dirrum,
 Sicum des mestres apris auum.
 ¶ Pus i trouerez, ci vous plect, 25
 § De seint eglise les sacremenz seet,
 Per quels eole ert tute gouernez,
 Qe en confessiun ne seient celez;
 Dunk purra vere qe ad trespasse,
 Chescun amender ces pechiez. 30
 ¶ Pus trouerez un sermun de pour,
 E coment vus deuez pour auer et amur.
 || Vne liure trouerez de confessiun
 Qe ert couenable a chescun.
 ¶ Le prologe i ad pus le liure auant;
 Qe mult eyde a feble et uaillant. 36
 ¶ E pur qui confessiun fut establi
 En signe de humilite pur veir le di;
 E coment confessiun l' alme viuifie
 Que einz fu par pechie enmortie; 40
 Coment descharge confessiun
 Par penance et absolucioun.
 ¶ E coment confessiun quert grace a l'agent
 Qe la tenent leaument.
 ¶ Coment le deable ert confunduz 45
 Par confessiun et ces uertuz.

^m mortaus. De queus surdent tant de maus.

Then follow lines 25, 26; the next four run—

Par lesqueus est gouerne
 Tute seint cristiente
 Dunt purra ver qe ad trespassez
 Chescun, e amender sez pechez.

Then follow lines 21-4, and the rest are omitted up
 to line 49.

Loue men to lestene trotëuale; ¹ 48
 þat may falle ofte to vylanye, ²
 To dedly synne or oþer folye;
 For swyche men haue y made þes ryme
 þat þey ³ may weyl dyspende here tyme,
 And þere yn sumwhat for to here 53
 To leue al swychë fowl manere,
 And for to kunnë ⁴ knowe þerynne
 þat þey wene no synne be ynne. 56
 To allë crystyn men vndir sunne,
 And to godë men of Brunne,
 And speciali allë be name
 þe felaushepe of Symprynghame, 60
 Roberde of Brunnë greteþ 3ow
 In al godenesse þat may to prow.
 Of Brymwake yn Kesteuene
 Syxe myle be syde Sympringham euene
 Y dwellede ⁵ yn þe pryorye 65
 Fyftenë 3ere yn conpanye,
 In þe tyme of gode dane Ione
 Of Camelton, þat now ys gone; 68
 In hys tyme was y þere ten 3eres
 And knewe and herde of hys maneres;
 Syþyn wyþ dane ⁶ Ione of Clyntone,
 Fyue wyntyr wyþ hym gan y wone; 72
 Dane Felyp was mayster þat tyme
 þat y began þys englyssh ryme.
 þe yeres of grace fyl þan to be
 A þousynd and þre hundrede and þre. 76
 In pat tymë turnede ⁷ y þys
 On englysshe tunge out of frankys,
 Of a boke as y fonde ynne;

¹ trotuale.⁵ duellyde.² velanye.⁶ dan.³ *Hari. omits* þey.⁷ tournede.⁴ kun.

¶ Coment confessiun a deu nus apese,
 E nos almes met a grant ese.
 ¶ Rien ne purrum partreter,
 Mes sulement pechiez cunter. 50
 Fere couendreit trop grant liure
 Que dust trestutⁿ descriure;
 E pur ceo lesse^o ieo de gree
 Cunfermer par auctorite
 Les pechiez qe ci mettrai; 55
 Car de seins escrit^p les ay;
 Pur ceo, tut ert auctorite,
 Tut ne seient les seins nome.
 ¶ Rien del mien ni mettrai,
 Fors sicum ieo apris le ay. 60
 Nule faucine ni trouerez,
 Plus^a volunters le lisez.

ⁿ Ke tuz ces choses dust ^p tret.
del tut.^a Pur ceo plus.^o voil.

Men clepyn þe bokë "handlyng synne."

In frenshe þer a clerk hyt sees, 81

He clepyþ hyt "manuel de pecches."¹

'Manuel' ys 'handlyng wyþ honde;'

'Pecches' 'ys 'synne,' y² vndystonde. 84

þese twey wurdys þat beyn otwynne,

Do hem to gedyr, ys "handlyng synne." *

And weyl ys clepyd, for þys skyle;

And as y wote, 3ow shew y wyle. 88

We handel synnë euery day,

In wurde³ and dedë al⁴ we may

Lytyl or mochel synne we do,

þe fende and oure fleshe tysyn vs þerto; 92

For þys skyle hyt may be seyde

'Handlyng synne' for oure mysbreyde.

For euery day and euery oure

We synne þat shal we bye ful soure. 96

Anoþer⁵ handlyng þer shulde be,

Wyþ shryfte of mouþe to clensë þe.

Handyl þy synnë yn þy þou3t

Lytyl and mochel what þou hast wroghte;

Handyl þy synne to hauë drede, 101

Nopyng but peyn ys þarfore mede.

Handyl þy synnes, and weyl hem gesse,

How þey fordo⁶ al þy godenesse. 104

Handyl þy synnes, and weyl hem⁷ euene,

Ellës forbarre þey þe blys of heune.

Handyl hem at onys euerychone

Noghte onë by hym self alone. 108

Handyl so to ryse from alle

¹ pecchees.

² to.

³ wrde.

⁴ al þat.

⁵ A nowþyr.

⁶ fordoun.

⁷ alle weyl and euene.

† ¶ Le manuel est apele,

† Car en main deit estre porte.

L' alme aprent rectifier, 65

A chescun deit estre le plus chier.

Des pechiez ert le surnum,

Pur ceo apeler le deuum

* Le "Manuel des pechiez,"

Seit dunk ensi^r baptizez. 70

¶ Par perografts ert destinctez,

Que nus mustrent^s diuers pechiez.

Pur ceo nul trop hastiuement

Cest escrit ne lise nomement;

Dou^t feize deit rehercer 75

Qe sa alme uodera amender,

La ou il trouera diuers pechiez

Sicum il ert pirographes.^u

¶ Ki plus en lisant seit delituz,

Cuntes uus mettrum nus aucuns.^v 80

Sicum les seinz nus unt cunte,

Pur plus fere hayr pechie.

¶ Des priuitez ni trouerez ren,

Car mal peot fere, ou poi de bien;

Nepurquant nul deit lessir 85

Des priuitez sei confessir;

Folie serreit pur hunte lesser

Qe pus couenge^w a tuz mustrer.

A ceol grant assemblement^x

Quant iuge serrunt tute gent. 90

^r issi.

^t deus.

^s demustrent.

^u Si trouera vn perograft pose.

^v Cuntes akuns i mettrons. ^w couent.

^x A cel tre grant iugement
Ov assemblerunt tute gent.

þat nonē makē þe eft falle,
 Wyþ shryfte of mouþe, and wyl of herte,
 And aparty, wyþ penaunce smerte; 112
 þys ys a skyl þat hyt may be tolde
 Handlyng synnē many afolde.
 Handlyng yn spechē ys as weyl
 As handlyng yn dedē euery deyl. 116
 On þys manere handyl þy dedys,
 And lestene and lerne whan any hem redys.
 þou darst neuere recchewhere þou bygynne,
 For euery whare ys bygynnyng of synne;
 Whedyr¹ þou wylt opon² þe boke 121
 þou shalt fynde begynnyng oueral³ to loke:
 Oueral ys bygynnyng, oueral ys ende,
 How þat þou wylt turne⁴ or wende 124
 Many þyngys⁵ mayst þou þeryn⁶ here;
 Wyþ oftē⁷ redyng, mayst thou lere;
 þou mayst nat⁸ wyþ onys redyng
 Knowe þe soþe of euery þyng; 128
 Handyl, hyt behoueþ, oft⁹ syþys,
 To many maner synnes hyt wryþys.
 Talys shalt þou fynde þerynne,
 And chauncys þat haþ happed¹⁰ for synne,
 Meruelys, some as y fonde wrytyn, 133
 And oþer þat haue be seyn¹¹ and wetyn
 None ben þare yn¹² more ne lesse
 But þat y founde wryte,¹³ or had wyt-
 nesse. 136

¹ whedyr outys.⁷ Harl. oft.² opone. ³ on.⁸ nouȝt. ⁹ þe ofte.⁴ turne hyt.¹⁰ haue happyde.⁵ See line 73, &c. of¹¹ seye.French, and 79 for l. 127 ¹² be þer ynne. See line
Eng. 53, &c. of the French.⁶ þer yn mayst þou.¹³ fonde wrete.

¶ Pechiez qe tuchent religion
 Entre priuitez cuntum; ⁷
 Pur ceo ne veil traouiller
 Ci lur pechiez^a cunter;
 Qe chescun siet certainement 95
 Qe a religius meuz^a apent
 Euz confessir^b plus menuement
 Qe ne funt la laye gent;
 Car, cum il^c sunt plus pres de dee,
 Mels garder se deiuent de pechie. 100
 ¶ Les clers qe sunt bien lettre
 Seuent quant cheent en peche,
 Pur ceo, de euz tesrai de gree,
 Qe uers moi ne soient corouce.
 Mes, tant lur di certainement, 105
 Plus blames serrunt qe autre^d gent,
 Si il pechent au[si] souent^e
 Cum fet celi qe rien n'entent;
 Car plus ert certes^f a blamer
 Quant vn home [qi] veit cler^g 110
 Chiet en vn ord fosse,
 Qe cilqe ad les oils creue.
 ¶ Pur la laie gent ert^h fet,
 Deu le parface, si li plest,
 Que il vere pussent apertement 115
 Quant il trespassent, et quant nient.
 ¶ Si acun del oir seit amende,
 Deu de cilⁱ seit gracie.

⁷ les mettrum.^a A tuz lur pechiez ici.^a Coe ke a sa religion. ^c tant cum.^b Et se confessent. ^d erent blame ke laie.^e Si nul de eus peche ausi souent. ^f fet celui.^g Ki de ses oiz vait ben e cler

Kuant il chet.

^h ert cest escrit.ⁱ al rei de gloire.

parefore may hyt, and gode skyl why,
 'Handlyng synne' is¹ clepyd oponly;
 For hyt toucheþ no priuite,
 But opyn² synne þat called may be. 140
 Begynne we þan to telle yn hast
 Wyþ fadyr and sone and holy gost,³
 And yn wurschyp of oure lady
 And al þe hlewys þat beyn hem hy: 144
 þey 3eue vs grace ryzt⁴ so to deme
 Vs to profyt⁵ and god to quene.

The First Commandment.

The first commaundment ys of echone
 'þou shalt hauē no god but one,' 148
 Ne but o god shalt þou leue,
 Ne on no þyng þat wyl hym greue.
 Now be-þenke þe weyl on þys,
 3yf þou a3en þys haue⁶ do ouzt mys. 152
 The fyrst askyng ys yn oure boke,
 '3yf þou euere god forsoke;'
 Any tymē, as for nede,
 Or for folye, or for drede, 156
 Or ouþer chaunce þat you weyl woste,
 Forsoke fadyr and sone and holy goste.
 For þys ys onē þe most synne
 þat any man may fallyn ynne, 160
 3yf þou haue synnede þus gretly,
 Wyþ sory herte þou aske mercy.
 For God is ful euere⁷ of pyte,

¹ be: but *is* is a root, and ² opon. ³ hely gaste.
 in the Northern dialect we ⁴ ryþ. ⁵ profytte.
 find *I is, they is*, &c. Phil. ⁶ hast.
 Soc. Proc. II. 150-1. ⁷ euere ful.

Bor fut unques de mere ne
 Qe bien fut quite de peche; 120
 Mun nun ne vus voil ci nomer,
 Car deu sul qeor luer.¹
 Bien sai qe chescun receuera
 De deu cum meus trauaillera:
 Ore de par deu la fey mettum 125
 Solum ceo qe promis aum.

[For the lines following, containing the Twelve
 Articles of the Faith, see the Appendix.]

**Le premier Comandement des di; est qe
 nous ne epez fors un deu.²**

Chescun ueie a comencement
 Si encuntre ceo comendement
 Rien ad fet folement, 925
 Si le amende hastiuement.
 ¶ Ceo est a sauier, si par folur,
 Ou par cas de¹ pour,
 Deu reneiaſt a nul iur
 Qe est de tuz pechiez greignur. 930
 Si tant auez trespascez,
 Merci de fin qeor priez.
 Plein est deu de pitez;

¹ Kar de deu sol quer auer louer.
² Le premier comandment—ke vus ne aourez pas
 aliens deus.
¹ Ov par.

Hys mercy ys euere redy to þe.	164	Desesperer ne vus deuez ;	
Drede þe noghte ¹ 3yf þou wilt craue,	†	Merci vncore purrez trouer	935
Hys mochel mercy shalt þou haue.	†	Si vus le uolez demander.	
And þat may wel preuyd be			
Wyþ a tale of auctoryte.	168		
þe tale ys wrytyn al and sum	†	¶ Car en vn liure ai troue,	
In a boke of ' Vitas Patrum : '—	†	Qe 'vitas patrum' est apele,	

The Tale of the Tempted Monk.

Hyt was onys a munke and hade a celle	†	Qe vn moygne iadis esteit	
In a wyldernes ² for to dwelle ;	172 †	Qe en vne wastine maneit ; ^m	940
þys munkē of relygyoun			
Haddē ³ gretē temptacyoun ;	†	De sa char fu molt ⁿ tempte.	
He was so temptyde wyþ lecherye			
He 3ede fro hys celle to seke folye,	176 †	Pur ceo ^o de sa celle s'en est ale,	
He dede hym sone to a cyte			
In to Egypte þat yche cuntre.	†	La tere de Egypte fu entre,	
And as he cam ⁴ yn a strete,	†	Ou il, en une reue de vne cite,	
Wyþ a womman he gan mete ;	180 †	Vne femme regarda,	945
Hys flesshe on here was so abeytede			
þat þyke womman he coueytyde.	†	E folement la coueita.	
To here fadyr swyþe he 3ede,	†	Al piere la ^p feme s'en est ale,	
And askede here to have yn dede.	184 †	Sa fille li ad demande.	
Here fadyr was prest of sarysyne ;	†	Prestre fu de paenete,	
In maummetry he leuede ynne.		Le pere de la femme coueite ; ^q	950
þe prest seyde þe munke vn to		* E il respund "qe a nul la dorreit	
As my gode wyl, ⁵ so wyl y do.	188 §	Si sun deu ne li cunseileit,	952
She shal noghte ⁶ to any be sette *		E il de mariage fu pae,	
Wypoutyn leue of my maumette. §		Mult harreit, dist, r estre blame."	
The munkē seyde he grauntede weyl	†	Le fol moygne le grantast	955
Aftyр hys maumette to do euery deyl.	192 †	Qe il sun deable cunсилаust.	

¹ nouȝt.⁴ com.^m Qe loinz en vne gastine moneit.² wyldernesse.⁵ wyle.ⁿ mut.^o Dunt.^p cel.³ Harl. had.⁶ nouȝt.^q Le pere a cel k'il ad desire.^r Kar de ly ne vout.

þe sarysyne to hys gode ȝede	†	Le prestre maintenant ala,	
And askede cunseyl of swyche a dede,	†	E sun deu demanda,	
‘ ȝyf he were of þe munkē payde,	†	“ Si il serreit bien pae	
Or þe ȝyftē shulde be delayde.’	196 †	Qe sa file al moigne fu dune.”	960
þan answered hys termagaunt,	†	¶ Le deable respund meintenat,	
“ ȝyue hym þy doghetyr ¹ on þys cunnaunt,	†	“ Qe il li donast a tiel couenant ;	
þat he forsake, and quytē clene,	†	Si deu de ciel reniast,	
God of heuene and hys bapteme,	200 †	E sun baptesme refusast,	
And alle þe godenesse of hys munkhede ;	†	E purpos de moygne ensement ;	965
þese þre forsakē mote he nede,		Enquerez, dit, outrement	
And ȝyf he forsake hem apertly ²	†	Ci ces treis refuse apertement,	
ȝyue hym þy douȝtyr hardēly.” ³	204 †	Donez li nient autrement.” ⁴	
þys prest come to þe ⁴ munke and tolde	†	¶ Quant le prestre al moygne ad dit	
What he seyde, and what ⁵ he wolde ;	†	Qe sun deable li respundit,	970
‘ And ȝyf he wolde forsake þese þre			
Hys douȝtyr shulde hys ownē be.’	208		
She was so mochē yn hys þoghte, ⁶ —	†	Tant ad la femme coueite	
Had he here, he rouȝhte of noghete. ⁷			
Alas, Jesus he forsoke,	†	Qe, allas, deu ad reneie,	
And þe crystyndom þat he toke,	212 †	E sun baptesme refuse,	
And þe state of relygyoun,	†	E purpos de moygnage ;	
And chesē hys dampnacyun. ⁸			
Certys he dedē grete outrage	†	Certes il fist trop grant outrage.	975
To make þe deuyt so moche omage.	216		
Whan he hade grauntede al hys folye,	†	¶ Quant ces treis choses out grante,	
Out of hys mouþē he say ⁹ flye *		Allas, le oure qe il fu nee !	
A dowue vn to þe fyrmament ; †		* Vne columbe de sa bouche uist uoler	
þe holy gost þan from hym ¹⁰ went.	220 †	E hautement le ciel entrer.	
þe sarysyne wente to hys maumet	†	Le prestre a sun deu est returne,	980
And toldē hym how þe munke hade het.	†	Si ad trestut cunte	
“ þese þre þyngēs” he wyl forsake ;	†	‘ Les treis choses qe il chargea	

¹ douȝtyr. ⁴ þys. ⁵ how. ⁸ dampnacyun.

² apertely. ⁶ þouȝt. ⁹ saghe.

³ Harl. hardly. ⁷ nouȝt. ¹⁰ fro hym þan.

* ta fille autrement nent.

Shal y hym my douȝtyr ¹ take ? 224	Le moygne vtremment granta.'
Sey þou me þe certeyn of alle,	+ "Pur ceo dites moi apertement :
Wheþer y shal, or y ne shalle."	Si ma file li doygne ou nient." " 985
þe maumet answeyde hastyly,	+ E le deable respundi
"Y warne þe for enchesoun why ; 228	+ 'Qe ceo sust il bien de fi' ;
þoghe he forsake hys god for euere, §	‡ Qe sun deu nel out refuse
Hys god forsakeþ hym neuere, ‡	§ Tut li ust il reneie " ;
For he ys euere ful of pyte ;	+ "Car plein est," dit il, "de pite, 990
Men clepyn hym god of cristianite ; 232	+ Qe deus est de crestienete ;
For ȝyf he wyl hym mercy craue,	
Redyly mercy shal he haue ;	
þouȝe ² he to day fro hys god weyue,	
To morwe ³ hys god wyl hym receyue. 236	
þarfor, y forbede þe weyl,	+ Pur ceo, gardez qe ne li donez
Ne delē wyþ hym neuere a deyl."	+ Votre file, si me creez." "x
þe prest vnto þe munkē went	+ ¶ Le prestre al moygne est returne,
And seyde, "y haue commaundement* 240	+ Si li ad bien nuncie 995
þat y ne shal delē wyþ þe,	* 'Qe sun deu. le defendi
Ne my doghetyr þy wyfe to be ;	+ Qe sa file ne donast a ly ;'
For þy god ys of swych ⁴ manere,	"Si me dit pur uerite,
þoghe þou forsake hym ryghte now ⁵ here,	+ Qe deu ne vus ad refuse,
To morwe ⁶ mayst þou com aȝeyn 245	+ Car tut le eiez vus guerpi 1000
And make wyþ hym acorde ⁷ certeyn ;	+ Vnqore vus aide sachez de fi."
þoghe þou haue do neuere so ylle	
ȝyt wyl he graunte þe hys gode wylle.	
My god me bade on nounē wyse	
To dele wyþ þe, ne none of hyse." 250	* ¶ A tant en sei est returne,
þe munke rependyde hym þan, and þoghte,	* Le moygne si est purpense
"Alas !" he seyde, "what have y wroghte	Qe molt out fet grant outrage
þat y shulde euere hym forsake	E outre mesure sun damage,
þat ys so redy me efte to take. 254	+ Quant deu qe plein est de pite 1005
	Si folement out reneie.

¹ doghetyr.⁵ ryȝtnow.^t ta volonte.² þoghe.⁶ morue.^u ert a ly done.^v vraiment.³ morue.⁷ acorde wyþ hym.^w Ke tut eust le moyn sun deu reneie⁴ sweche.

Il nel ad pas vncore refuse.

^x Tut ad il ces treis refusez.

þy mercy, God, ys mochyl to telle ;

When y see a maumet of helle

þat neuere 3yt louede þe,

He spekyþ of þy mochyl pyte. 258

Sepyn þou art so mylde and meke

þy mochyl mercy wyl y seke ;

Here y forsakē þat y toke,

To hym y me betake¹ þat y forsoke. "262

Sepyn he 3ede to an ermyte, *

And shrofe hym of hys synne astyte ;

And tolde hym þat he had y-doun,² §

Forsaken God and hys relygyoun. || 266

þys forsayde ermyte ful sory was

þat he hade do so grete trespas ;

Noþeles, he bade hym dwelle³

þre wokys⁴ wyþ hym yn celle ; 270

For hys synne he shulde þan faste,

And yn preyers wel to last.

þys ychē munke þat was so madde

Dyde ryghtē as þe⁵ ermyte badde. 274

þey preyde boþe þat seuenyzt

To Godē for hys mochel myzt

þat he wulde have of hym mercy ;

þus preyde þey boþe specyaly. 278

At þe fyrst seuenyzt ende

þe ermyte seyde, " broþer hende,

Hast þou any gracē see

Yn þy preyers as þou hast be ? " 282

" 3e," he seyde, " y saghe a syghte

Yn þe lykenes of a dowuēs flyghte

Abouē⁶ yn ye firmament

Of þat dowue þat fro me went." 286

þe ermyte þoghtē þan astyte

* Pur ceo, a un saint home⁷ est ale,

§ Si li ad trestut⁸ cunte,

Qe per temptacion del maufe

|| Sun deu aueit⁹ reneie. 1010

Trestut le cunte li cunta

Sicum il le recorda.

† ¶ Le saint home molt se doilla,^b

† Nepurquant le comanda

† Qe ouek li demorast, 1015

† E qe treis symeines iunast,

† E deu de ciel od li priaust.

† Qe sun peche li perdonast.

Le cheitif^c de iuner ad comence,

E esperance out^c de la pitee dee : 1020

† E le prodom ad pur li prie,

† Qe deu li perdonast sun peche.

† Apres la premere symaine, demanda

† Al cheitif coment li sembla ;

† E il al saint home diseit, 1025

† Que haut vne columbe uoler ueeit,

Endreit de sa teste uist itant.^d

† Le saint home entendi maintenant,

¹ take.

⁴ þo þre wokys.

⁷ prodom s'en.

^b de ceo se doleit.

² how þat he hadde doun.

⁵ þys.

⁸ de chef en chef.

^c A. omits *cheitif* and *out*.

³ to dwelle.

⁶ Aboue me.

^a creatur out.

^d roant.

þat hyt was þe same spyryte	†	Qe ceo fu le seint espirit	
þat went from hym when ¹ he began	†	Qe de sa buche cel oure issist,	1030
God forsake for þat womman. *	290	† Quant deu de ciel reneia	
To þenauncē eft he hym toke		* Pur la femme qe il coueita	
For hys cristyndom þat be forsoke ;	†	¶ Pur ceo, vn autre symaine li ad en clos	
3yt a wokē he badde hym faste	†	Qe de moygnage refusa purpos,	1035
For his flessch þat hym downē caste,	294	† Comanda qe vnqore iunast,	
þat no more þurghe lecherye		E de fin qeor deu priast.	
He fordo hys gracē so gretlye.			
Þys ermyte preydē nyghte and day	†	Le seint home ad ausi deu prie	
þat hys penaunce were toke to pay.	298	Qe cel alme li fut grante.	
Whan þey had preydē day and nyghte			
Alle þat woke yn goddys syghte,	†	¶ Apres la symeine est returne,	
Þys ermyte seyde, "benedicite ;	†	Si ad le cheitif demande	1040
Broþer," he seyde, "how þenkeþ ² þe ? "	†	De sun estat la uerite ;	
"Weyl," he seyde, "þurghe Goddys grace,	†	E le moyne li ad cunte,	
þe dowue haþ be byfore my face,		Qe outre sa teste, amunt en l'eyr,	
And, a whyle, styll by me stode ;	†	Vne columbe en pes ester.	
þe syghtē þere of dyde me gode."	306		
"þat ys weyl, wyþ Goddys wylle,	†	Le seint home fu molt cunforte ;	1045
Dwelle 3yt wyþ me a wokē styll,	†	Pur ceo, al moygne ad comande,	
And be yn þyn afflyccyouns,		Qe ceole symeine neis iunast,	
Yn fastyng and yn orysouns :	310	E deu doucement od li priast :	
And y shal prey also wyþ þe			
þat God boþe herē ³ me and þe."			
Stedfastlych þey preyde a none		En clos l'ad pus est ale,	
Tyl þat woke were allē gone. ⁴	314	Si prie deu pur sun peche.	1050
At þe woke ende, spake þe ermyte	†	Apres la symeine returna,	
And askede þe munke of þe spyryte.	†	E al moygne demanda,	
þe munkē seyde, "y haue hyt seyn,		'Qe cele symeine veu aueit.'	
And on my hede syttyn and beyn ;	318	† Meintenant li respundeit,	
Y saghē hyt so mylde and spake		'Qe la columbe sur sa teste seeit,	1055
þat wyþ my ⁵ hande y myghte hyt take ;	†	De la main prendre la poeit ; ^f	

¹ wan.⁴ al agone.^e tant desira.^f le volait.⁶ þynke.⁵ myn.⁷ here boþe.

Me þoghte hyt was þat fro me steye,		Mes la columbe se est leue,	
A3eyn yn to my mouþe hyt fleye."	322	† E en sa buche est entre.'	
þe ermyte þankede God almyghte		† Le seint home ad deu gracie ;	
þat 3afe hym grace to see þat syzt.		Pus al moygne ad nuncie,	1060
" Now art þou clene," he seyde, " of synne, †		' Qe sun peche li fut pardone,	
þe holy goste ys þe wyþynne :	326	Ceo sout il de verite.'	
Kepe þe now fro swyche a kas,		† " Desore," dist il " uus gardez	
A3en God no more to trespas."		Qe uus deu ^s ne trespassez."	
By ¹ þys ensample may 3e see		" Ne ieo," dist le moygne, " ne frai,	1065
þat God ys euere ful of pyte ; *	330	Car tutdis ouek ^h vus demurrai	
þoghe a man hym onys forsake, §		Qe me auez deliuere	
Eft wyl God a3en hym take †		De mun tres horrible peche."	
3yf he wyþ herte wyl mercy crye		* ¶ Par tant vus ad deu mustre	
And do penaunce for hys folye.	334	Qe plein est de grace et de pitee ;	1070
Blessede be he among vs here,		Ne eiez fet ia si grant peche,	
þat he loueþ vs alle so dere. †		§ Neis si deu eiez reneie,	
Go we now fyrþer ² on oure pas		† Si merci de fin qeor priez,	
And tellē more of oure trespas.	338	E ben apres vus amendez, ⁱ	
		Qe tut vus ert pardonez ;	1075
		Vus seiez, sire, regraciez	
		† Qe si chierement nus amez. ^k	

On Witchcraft.

3yf þou euer þurghe folye		† ¶ Si uus unques par folye	
Dydyst ouzt do nygromauncye.		† Entremeisiez de nigremancie,	
Or to the deuyl dedyst sacryfyse		† Ou faites al deable sacrifise,	1080
þurghē wychcraftys asyse,	342	† Ou enchantement par fol aprise ;	
Or any man 3af ³ þe mede		Ou, a gent de tiel mester	
For to reyse þe deuyl yn dede,		Ren donastes pur lur iugler,	
For to telle, or for to wrey,		Ou pur demander la verite	
þyngē ⁴ þat was don away ;	346	De chose qe vous fut a dire,—	1085
3yf þou haue do any of þys,		Fet auez apertement	
þou hast synnede and do a mys,		Encuntre ceo commandement ;	
And þou art wurpy ⁵ to be shent		Ceo est grant mescreaunceie,	
þurghe þys yche commaundement.	350	Duter de ceo, ne deuez mie.	
3yf you yn swerde, oþer ⁶ yn bacyn,		† ¶ Si le sauter faites unques turner,	1090
		En espee ou bacin garder,	

¹ Be.⁴ *Hart.* þyng.^s uers deu mes.^h oue vus. A. omits ek.² furþer.⁵ wrpy.ⁱ E de vos pechez vus repentez.³ 3afe.⁶ or.^k This line omitted.

Any chylde madyst loke þeryn,
 Or yn þumbe, or yn cristal,—
 Wycchecraft men clepyn hyt alle : 354
 Beleue nouȝt¹ yn þe pyys cheteryng;
 Hyt ys no trouþe, but fals beleuyng.
 Many beleuyn yn þe pye : *
 Whan she comþ² lowē or hye 358
 Cheteryng, and haþ no reste,
 þan sey þey we shul haue geste. §
 Manyon trowyn on³ here wylys,
 And many tymes þe pye hem gyls. 362
 Also ys metyng on þe morwe
 When þou shalt go to bye or to⁴ borwe;
 ȝyf þan þy erende spede ne sette,
 þan wylt þou curse hym⁵ þat þou mette.
 Hyt ys þe tycement of þe deuyl 367
 To curse hem þat þoghte þe no⁶ euyl.
 Of hancel y can no skylle also,
 Hyt ys nouȝt to beleue þarto : 370
 Me þynkeþ hyt ys fals⁷ euery deyl,
 Y beleue hyt nouȝt, ne neuer shal weyl.
 For many hauyn glade hancel at þe morw,⁸
 And to hem or euyn comþ mochl sorw;⁹
 And manyon hauyn yn þe day grete noy,
 And ȝyt or euyn comþ to hem mochl¹⁰ ioie.
 So mayst þou wyte, ȝyf þou godē can,
 þat hancel ys no beleue to man. 378
 Beleue¹¹ nouȝt mochl yn no dremys, *
 For many be nat but gleteryng glemys.
 Þese clerkys seyn þat hyt ys vanyte,

Si en cele chose crussez¹
 Ceo serreit folie prouez.
 As oysails et lur chant,
 Creient les vns,— qe est folie grant; 1095
 * Si il oient la pie iangler,
 § Quiden sanz dute noueles auer;
 E pur vne feyze esternuer
 Tantost quident mal trouer
 Si nesheil ne diez apres, 1100
 Qe est folie et iangleis.
 A tiels choses fey doner,
 Ne poez vous sans pecher
 Les poins de la fei vus dis auant;
 Tiels choses netrouastes poine grant. 1105
 ¶ Vers le boys vet li archeer,—
 Le preste encuntre del muste,—
 Si le iur faut de sa beste
 Comence maudier le preste,
 E dit ‘ mal pee me porta; 1110
 E folement me demanda
 ‘ Ou ieo alay ’ quant me encuntra.’
 Qe tele chose creit se peot duter
 Qe il faudra de chose qe velt auer.
 Vne chose sai bien, par espreof, 1115
 Qe tiele creance ne valt un eof.
 Mes ceoli qe malueise mein ad,
 Souente feize mes-trerra;
 En sei meines seit dunc rettee
 Qe sa proye n’ad al ostel porte. 1120
 * ¶ De sunges ne fet pas bon a tere;
 En euz ne deit nul trop crere;
 Souent faillent a molt de gent
 Par le deable deceiement,

¹ noght.⁷ hyt fals.¹ creusez.² comþ.⁸ morue.³ Harl. or⁹ sorue.⁴ O. o:nits ‘ to.’¹⁰ hem comþ gret.⁵ hem.¹¹ Ne beleue.⁶ noun.

pat nouȝt ys, ne neuere shal be ;	382	Meinte feiz voir ^m trouerez	1125
And oftē ¹ mayst þou fynde hyt ryghte		Ceo qe a la nuyt sungez.	
pat þou hast mete vpon ² þe nyghte.		Mes quant vus meus affierez,	
But þerof to haue mochyl ³ affyaunce		Si vus vos sunges trop creez, ^a	
þe may betyde þe sunner a chaunce.	386	Deceū plus tost purrez estre	
On syxē maners may a man mete :	†	Qe ne serrez del pie al prestre.	1180
Sum beyn to beleue, sum beyn to lete.		Car en sis maners peot hom sunger,	
Sum men dremyn ⁴ for surfeture,	†	Qe ci vus voil destincter.	
pat etyn or drynkyn ouer mesure ;	390	¶ Par sorfet auenent sunges souent, ^o	
And sum dremē on ⁵ veyn þyng	†	De manger ou beiore— ne dotez nent.	
For ouer mychyl and grete fastyng ;	†	¶ E ausi par trop iuner,	1185
And sum beyn þe fendes temptacyoun	†	Avent as vus souent sunger.	
pat to þe trowþe ys fals tresoun ;	394	¶ Acune fiez par illusion	
And sum come of ouer mochyl þouȝt	†	Del deble venent, bien le sauom.	
Of þyng pat men wuld hauē wrouȝt ;	†	¶ E a la feyze de cogitaciun,	
And sum beyn Goddes pryuyte	†	Venent ouek illusioun.	1140
pat he shewyþ to warnē þe ;	398	¶ A la fiez de reuelaciun,	
And sum come þurghe gretē stody	†	Quant secre demustre dev a acun. ^p	
And shewē to þe apertly.	†	¶ A la feyze de cogitaciun	
þese syxē maners a clerk vs tellyþ,	†	Ensemble od reuelaciun.	
Seynt Gregory pat mochyl spellyþ.	402	¶ Ces sis maneres nus ad cunte	1145
þe fyrst twey maners, we wote ⁶ weyl,	†	Seint Gregoire le clerk sene.	
Beyn oure defaultē euery deyl.	†	¶ Les premiers deuz l'en auum seu,	
þe ton ys for ouer mychel outrage,		Car a chescun de nus sunt auenu.	
þe towþer ys febylnesse of corage,	406		
As yn mete, or drynke, ouer moche takyng,			
Or yn febylyng þe body wyþ moche ⁷ fastyng.			
þe touþer fourē þys clerkys wytyn,	†	Les quatre maneres drein cuntez,	
For yn þe byble þey ben wrytyn.	410	En seint escripture sunt trouez.	1150
ȝyf þey ne come þurghe temptacyun	†	Car si ne venissent de illusiun	
Of þe fende pat ys a felun,	†	Del deable qe tant est felun,	

¹ Harl. oft.⁴ dreme.² mette opon⁵ of³ But ouer mochyl to have þer on.⁶ woot.⁷ wyþ to moche.^m veirs.^a Plus tost estre deceu en purrez. This stands for the lines 1128—30.^o A. has this line—'Acuns sunges venent de surfets,' and omits lines 1185, 1188, and 1141.^p A. reuele deu auum.

Neuere hade seydē Salamon	†	Ja ne ust dit Salomon,
‘ þat dremys men deseyve manyon.’ 414	†	‘ Que sunges deceiuent meint hom.’
For þo þat to dremys ouer moche trastys		
To scornē hem þe fende þen frastys.		
3yf þey come not ¹ also þurghe þoghte,	†	¶ Si sunges ne venissent ensement 1155
þe wysē clerk hadde tolde hyt noghte, 418	†	De pensir od deceiument,
Ne suffryde hyt be wrytyn yn boke	†	Le sage home n’ust pas dit,
þat men alle day rede yn, and loke.		Ne en sun liure escrit.
þus þe wyse clerk seyþ, Catun,		De cures et pensers nomement,
And techyþ chyldryn þys lessun, 422		Sunges uenent, ceo ueum ^a souent; 1160
‘ 3eue no chargē to dremys,		Car de ceo qe auez souent pense
þey been but as glemys		Auez uus plus souent sunge.
þat yn þe þouȝt lepys		E tant en sungant plus delite,
A nyȝt whan þou slepys; 426		Cum la chose auum plus ame.
þat you wakyng þenkes		
Before þy yȝen ² hyt blenkys.’		
3yf þey ne come þurghe þryuyte	†	¶ Si de ^r reuelement ^a dampne dee 1165
þat Godē wyl shew me or þe, 430		Sunges ne ^r uenissent a la fee,
Iosep of dremys hade 3yue no kepe	†	Le patriarch Iosep n’ust pas ceu
What hym was shewede yn hys slepe,	†	Par tant qe en ^r sunge aueit veu,
þat fadyr and modyr and al hys kynde		Que ^t de ces freres serreit aore
þurghe hym shulde þey wurshyp ³ fynde.		Cum il esteit en la uence de blee. 1170
Yn þe byble men redē þys 435		
In þe fyrst boke of Genesys.		
Also hyt was shewyde pryuyly		
To Iosep that weddede oure lady, 438	†	¶ Ne Ioseph nient plus,
þat wyþ þe chylde þey shulde ⁴ fle	†	Qe fut la duce Marie espouz,
To Egypt, þat ychē cuntre.	†	Qe en Egypte deueit aler
þys ys clepyde reuelacyun,		Pur l’enfant e ^t sa mere mener,
To shewe byfore what ys to doun. 442		Sicum li fu nuncie 1175
3yf þey com noghte þurghe stodyyng,	†	En sungant, de angel dee.
þat tokene ys of selkowþe þyng,		¶ Si ne venissent de cogitacion
		Ensemble od ^a reuelacion;

¹ noghte.⁴ shulde þey.^a as acuns.^t Omitted in A.² eȝn.³ wrshepe.^a demustrance.^u oue.^r Omitted in A.

Danyel hade noght wyst³ byfore
 þe dreme of Nabugodonosore. 446
 Danyel seyð vn to þe kyng, †
 “ þou þouȝtyst to nyȝt a selkouþe þyng; *
 ‘ What manere folk⁴ shuldē þey be §
 þat yn worldē⁵ comē aftyr þe, 450
 And how þey shulde þe wurldē⁵ gouerne; ||
 Yn þy þoghte þou gūnne hyt ȝerne;
 And God shewede hyt yn þy syȝt;
 þat dremede þe þe touper nyȝt.” 454
 He tolde þe profyte⁶ þan euery deyl
 And þe profete⁶ redde hyt weyl:
 Wysly he seyde, and weyl þurghe soghte,
 When he hede toke to þat þe kyng þoghte.
 And God shewyde what shulde betyde; 459
 What manere folk shulde aftyr abyde.
 Seþyn þer beyn dremys so many manere,
 þan ys doute and gretē were 462
 To wytē where of dremys come †
 þat euery nyȝt dremyn þurghe custome;
 þer beyn so many dremys yn veyne,
 þat no man wotē no certeyn 466
 But þey⁷ þat beyn wyþ God pryue †
 To whom ys graunted swych þyng to see, — †
 Swyche men deseyueþ not⁸ þe deuyl,
 þey hauē⁹ grace to knowe hys euyl; 470
 Ellys may no man fynde hem stable, †
 So ben dremys deseyuable. †
 ȝyf þou telle hem, þan mayst þou erre;
 And ȝyf þow trow hem, þat ys wel werre;
 For þou mayst dreme of sum euyl þyng 475
 þat may turne to better for þy preying.
 “ þou, leudman, ȝyf godē tent,

† Daniel, esponant le sunge le rey
 † Nabugodonosor de paene ley, 1180
 De la racine de sun pensir,
 Ne ust comence espundre primer.
 Car al roy dist le seint hom
 † Qe Daniel le prophete aueit nun.
 * “ Vous, rey,” dist, “ pensastes durement,
 § Quel secle apres vous ert, et quel gent,
 || E comment le mund serreit guie;
 † E deu, li rei de maieste,
 En sungant vus ad reuele,
 Par sa grant grace^v sun secre. 1190
 Le prophete primes sun sunge cunta
 E uerreimint pus le interpreta.
 ¶ Daniel sagement comenca
 Quant primes prist garde qe le roy pensa,
 Pus dist de deu le^w secre, 1195
 Ensemble od ceo qe il out pense;
 E ke ceo auendreit^x qe il aueit sunge,
 Ceo sust il bien de verite.
 ¶ Pus qe en tantes maners sunt engendrez
 Vos sunges qe vus sungez, 1200
 Molt est cunfort a sauer
 † De quel racine vient notre sunger.
 Pur ceo, sunges crere par custum
 Ne purra seurement nul hom,
 † Fors cels qe de seintete 1205
 Vnt les seinz^y enlumine,
 Qe les reuelemens dampne dee
 † Conussent, et deceuances del maufe.
 † Autrement purra, sachez, errer,
 † Qe molt creit sun sunger. 1210

[For the illustrating Tale that follows, of the Man
 who dreamt he should live long (lines 1211—1252),
 see after line 1273, page 17.]

¹ Harl. omits wyst.

⁴ prophete.

^v A. sa grace, et.

^x A. Avint ceo.

² Harl. omits folk.

⁵ þo. ⁶ noghte.

^w A. qe de deu.

^y sens.

³ wrilde.

⁷ Harl. and O. have ‘no.’

Trow noghte aȝen þe comaundement." 478

ȝyf þou beleue yn wycchecraft
To chaungē þyng be þe deuylys craft,—
Swych beyn þe deuyl betaghte,
Wyþ holy chyrche þey ben vnsaghte, 482
And allē þo¹ þat on hem trowe
Mow drede hem self to brenne yn lowe;
And þoghe þey fynde hyt soþe oþer whyle,*
Hyt ys þurghe þe fendēs gyle. § 486
þe fend fondyþ wyþ alle hys myȝt
To put sumwat yn herē syghte
þat shal make hem swych þyng beleue
And God almyȝty myspay and greue. 490
For þere was neuere womman ne man
þat any wycchecraft began,
þat euer myȝt bryng hyt to an ende,²
But fals beleue þat wyl hem³ shende. 494
þe wurdys certys beyn ryghte noghte,
But fals beleue makeþ dede y-wroghte.
For whan þou trowyst yn a fals þyng
þe deuyl hyt shewyþ for þat trowyng. 498
Lo here a tale of a wycche
þat leuede no better þan a bycche.

The Tale of the Witch and her Cow-sucking Bag.

þere was a wycche, and made a bagge,
A bely of leþyr, a gretē swagge, 502
She sygaldryde so þys bagge bely⁴
þat hyt ȝede and soke mennys ky,
At euene, and at morw⁵ tyde,
Yn here pasture, oþer⁶ ellys be syde. 506
Long⁷ hyt ȝede aboutē⁸ fast

¹ Harl. also.

⁵ on morue.

² a nende.

⁶ or.

³ Harl. be.

⁷ Longge.

⁴ bagbely.

⁸ alaboute.

† ¶ En sorcers, ne en sorcerie, 1253
Gardez qe ne creez mie;
† Car ieo vus di en seurete 1255
A deables sunt sorcers comande;
† E tuz qe en euz crerrunt
† A iufs deables pur ueirs irrunt.
¶ Cunter lur sorceries,
E menuement lur folies,— 1260
Ceo ne serreit fors iangler,
Tens perdre, et poi espleiter.
* Veirs dient acuns a la fee
§ Per art et grant² del maufe,
Mes relement auendra,^a 1265
Car mentur est, et tutdis serra,
Le deable par ki enchantement
La sorcere dit uotre talent;
Pur ceo ne vus affiez,
Car meinteifeize faus trouerez 1270
Qe celes vus dirrunt pur verite;
Escomenge serrez
Si auerez malement espleitez. 1273

[The French Tale of the Man who dreamt he should
live long, from p. 16.] *

¶ Car un seint nus ad cunte, 1211
Qe vn^b esteit de dampne dee,
Qe vn home iadis esteit
Qe a ces sunges molt creeit;
Souente feyze li aueneit 1215
Sicum la nuit sunge aueit,

^a garant.

^a rerelement veirs lur dirra. l for r; it occurs again.

^b bien.

Tyl hyt was parceyuede at þe last :
 þan al þe godemen of þe tounne
 Byfore þe bysshop dyden here somounne ;
 þey dyden þe bag¹ wyþ herē bere 511
 To wetē what she shulde answeare.
 Hyt was shewyde byfore þe bysshope,
 þat she dyde to goo² swych a melk slope,
 þurghe wycchecraft and mysauenture,
 To sugkē here keyn yn here pasture.
 þe bysshop merueylede, and oþer mo,
 How þat she myȝt do hyt go. 518
 “ Dame,” seyde þe bysshope, “ do þy quen-
 tyse
 And late vs se how hyt shal ryse.”
 þys wycchē here charme began to sey,
 þe slope ros vp and ȝede þe weye. 522
 þe bysshope seyde, “ þys haue we seyn,
 Do hyt now to lygge aȝeyn.”
 þe wycchē dede al at hys wylle ;
 She made þe slope aȝen lygge styлле. 526
 þe bysshope made a clerk þan wryte
 All þat she seyde, mochel and lyte,
 And allē how she made here went ;
 þe bysshope þarto ȝaf³ gode entent. 530
 “ þan,” seyde þe bysshop, “ now shal y,
 As þou hast do, do þy maystry.”
 þe bysshope bygan þe charme to rede,
 And as she dyde, he dyde ynn dede ; 534
 He seyde and dedē euery deyl,
 Ryȝt as she dede, he dede as weyl.⁴
 þe sloppe lay styлле, as hyt dede wore,

¹ bagge.³ ȝaffe.² dede go.⁴ al.

Mes ceo fu temptacion
 Del deable qe tant est felun,
 Qe, par sunges, fu entour,
 Luy gabber al chief de tur. 1220
 Vne nuyt, en sungant,
 Esperance li fu done grant
 De viure molt longement,
 E le siecle auer a sun talent.
 Cest^c fol home se purpensa, 1225
 Deners et dereis amassa ;
 Longement viure ben quida
 Sicum il auant sunga.
 Long cunte ne vus cunterai ;
 Cest home dunc uus tochai 1230
 Sodeynement deuia,
 E ces chatels ne deuia,
 Testament nul ne fist,
 Ne autre bien pur iesu crist ;^d
 Car ren pensa de mort subite, 1235
 Long tens quidoit estre quite ;
 Ore oiez, cum fut gabbe
 Par deceuance del maufe.
 Sun chatel^e et ces deners,
 Qe^f deuant aueit mult chers, 1240
 Qe sa alme poeint valer,
 Vnqe ne li valust vn dener.

^c Le fol se comence purpenser
 Deners et autres choses amasser.^d Omitted in *B.* and ‘subite’ is ‘subit.’^e Ses chateaus.^f For the next three lines *B.* has only one—
 Dunt s'alme out mesters.

For hym ne ros hyt neuere þe more. 538
 "Why," seyde he, "wyl hyt nat ryse,
 And y haue do þe samē wyse,
 And seyde þe wurdys lesse ne mo,
 And for my seyyng wyl hyt nat go?" 542
 "Nay," she seyde, "why shulde hyt so?
 3e beleue nat,¹ as y do:
 Wlde 3e beleue my wrdys as y,
 Hyt shulde a go and sokun ky." 546
 He seyde, "þan fayleþ noghte but be-
 leuyng;"
 She seyde, "þat helpeþ al my þyng;
 And so hyt ys for² ovrē lawe,
 Beleue ys morē þan þe sawe; 550
 For, þou mayst seyē what þou wylt,
 But þou beleue hyt, ellys ys alle spylt;
 Alle þat y seyde, y beleue hyt weyl,
 My beleue haþ do³ þe dede euery deyl."
 Þe bysshope comaundyde þat she shulde
 noȝt

Beleue ne wurchē as she had wroȝt.

Here mow we wyte, beleue wyl make
 þerē þe wurde no myȝt may take. 558
 Þe bysshop seyde þe wurdys echoun,
 But, beleue þeryn hadde he noun.
 Nomore shall hyt auaylē þe
 þat beleuest not þere beleue shulde be. 562
 3yf þou herdyst a fals þyng or layþ^{foule} †
 þat were spoke aȝens þe feyþ, †
 And þou ne wuldest þeraȝen seye,
 But beleuyst, oþer for loue, oþer for eye,
 þou hast synned, and aȝen went 567
 þys ychē fyrst comaundement.

¹ nouȝt.

² doun.

³ of.

En esperançe de longe vie
 Garda, mes il fist folie.
 Pus morust sodeinement, 1245
 Chescun prist qe a luy apent;
 Le siecle sun or et sun argent,
 E ceo vodreit^s iugement.
 La char liuere a pureture,^h
 E l'alme a mesauenture. 1250
 De sunges vus ai ceo cuntez,
 Qe vus trop ne les creez. 1252

[Lines 1253-73 are on page 17.]

¶ Sachez qe folement creez
 Si mes-parlanz ne desturbez 1275
 Quant parler oiez encuntre la fey,
 Cunsentez sanz dire nay,
 Desturber si le poez fere,
 Pour ne vus deitⁱ retrere.

^s Ceo fu dreiturel.

^h mesauenture L'alme a turment ke tuz iurs dure

ⁱ deit ren.

bus seyþ þe lawë þat men hauntes

‘ 3yf þou forhelist, weyl þou grauntes.’ 570

3yf þou trowest or vndyrstondys

þat þre sustren ben shapandys,

And comun þere þe chylde ys bore

And shapyn hyt wele or euel before ; 574

For wykkede beleue þat þou art ynne

þey make þe¹ chylde to falle yn synne ;

Swyche beleue þou shuldest nat werche

A3ens þe beleue of holy cherche. 578

þer nys no shapper but God almyȝt §

þat yn þe vyrgyne Mary lyȝt.

He ys shapper of al þyng,

Of al þat ys, he wote þe endyng ; 582

He ys boþe god and man,

Alle he wote, and alle he can.

þe touper shappers þat men of telle,

Beteche we hem þe fende of helle. 586

3yf þou trowyst synne shal be forȝeue

Wypoutë repentaunce and shryue,

As sum² of þys lewede men seys,

‘ Gode of heuene ys so curteys 590

þat he shal on domysday certeynly ‡

For 3yue þe synne of lechery ; †

Lechery ys but lyghtë synne,

He wyl haue mercy on al þerynne ;’ 594

bus seye þey þat can no gode

And þou³ þey hemself vndyrstode.

3yf þou þe certeyn wylt lere,

þyn forȝeuenes mote be here. 598

Yn þe touþere world þere we shul come

¹ py.

³ þoghe.

² some.

¶ Cil qe creient en destine,— 1280

Que treis sors, quant l'enfant est nee,

Venent pur deuiser la uie l'enfant,

Qe il serra mal ou vaillant,

E sicum eoles unt deuise

L'enfant cherra en peche,— 1285

Ceo est encuntre la fey proue

Qe home peche par necessite ;

Ceo est dunc folie a crere ;

Ki l'ad creu se deit retrere.

§ Ni ad nu furmur fors deuz,^k 1290

Le roy pussant qe meine iceuz,

¶ Crere en nule manere deuez,

Qe peche mortel seit pardonez

Sanz repentance et confessiun,

Quant od prestre parler peot hom. 1295

Merci trouer nul ne purra,

Qe ci prier ne la voderà

De li qe ert munte le blanc chiual,

Cum vnt^l gabant li lecheral.

Car vn home dient^m vendra 1300

‡ Al iur quant deu iugera,

Munte un blanc chiul serra

Entierement parclurraⁿ

† Charnel peche, nomement,

Ceo est lecherie, a tute gent. 1305

Mes mult remeint le fol^o pense,

^k Ni ad nuli autre furmur

Fors deu de ciel, notre seignur.

^l vunt.

^m cum dient.

ⁿ Lecherie a tutez gent pardurra ;

and the next two lines are omitted.

^o ke fous.

pere ys but ryȝtfulnes of dome ;
 pere ys al ryȝtfulnes at þe last ende,
 Aske mercy or ¹ þou þedyr wende,
 Elles gest ² þou no forȝeuenes, 602
 Here ne þerē, more no lesse,
 God ȝyue us grace or ³ we be went
 To kepe þys fyrst comaundement.

The Second Commandment.

The touper comaundement ys, 606
 ‘ Swere nat ⁴ hys name yn ydulnys.’
 When þou yn ydulnes swerest hys name
 þou dost hym berē wytnes of blame.
 Vndyrstond þys,—þe menyng ys, 610
 Alle yn þe, þe wykednes ys.
 ȝyf þou sweryst fals þy wetande
 And for sopenes ys vnderstonde,
 þere takyst þou God yn þy sweryng 614
 To berē wytnesse of a fals þyng.
 Y askē ‘ wheþyr ys grettyr eye,
 A lesyng, or a fals talē seye.’
 Here mayst þou lernē a quentyse 618
 To knowe of boþe þe ryȝt asyse ;—
 þou mayst here and beleue a fals
 þat ys seyde of anoþer als,
 And telle hyt forþ þe samē wyse, 622
 Ryȝt as he vn to þe seyde,
 And ȝyf þou wene þat þat sawe ys ryȝt
 þouȝt hyt be fals, þou hast no plyȝt ;
 For þyn ynwyȝt, þe shal saue, 626
 þou menyȝt to seye weyl, no plyȝt to haue,
 A lesyng haȝ weyl wersē wey ;—
 þe tokyn of a lesyng y shal þe sey.

Car nule manere de incontynence,
 Ne nul autre mortel pechie,
 Sanz repentance ert pardone ;
 E sanz confessiun ki la peot auer, 1310
 Sicum nus vus deimes premer.

**Le secund comandement est qe bus ne
 epeȝ le nun deu en beȝn.^p**

¹ Ar.

³ ar.

^p est; uus ne prendrez mie en uain le non nostre
 seignur.

² Ellys getyst.

⁴ noghte.

Whan ys a lesyng, but þan ys hyt 630

Whan yt ys seyde azens ynwyȝ ;

Sopely to seye, a lesyng ys

Whan þou wost þat þou seyst mys, 634

And ȝyf þou make a grete sweryng

For to manteynē þy lesyng ;

Hym þan þat þou by sweryst,¹

Fals wytnes on hym þou beryst. ² 638

ȝyf þou by God, or oure lady,

Or ouȝer seyntes þat þou sweryst by,

þou dost hym berē fals³ wytnes

Of þy lesyng, þat soþ yt ys. 642

How shul þey þan help þe at þy nede,

Whan þou hem drawyst to þy falshede ;

And þyn inwyȝ, þyn ownē skyle,

Aȝen þe seȝþ⁴ and euermore wylle. 646

ȝyf þou trowyst⁵ þat God was nat byfore

Or⁶ he was of þe maydyn bore ;

Or ȝyf þou trowyst⁵ þat he was noghte

Beforē or⁶ þe worlde was wroghte ; 650

ȝyf þou wene þat verement,

Hyt ys azens þys comaundement.*

God was euer wyȝ outyn bygynnyng

Ar þe worlde, or man, or ouȝer þyng. 654

ȝyf þou trowyst þat hys manhede

Haȝ no powere wyȝ þe godhede,

Repentē þe, þou art yn synne,

For ydylnes hast þou hys name ynne ; 658

ȝyf þou trowest þat he may naghte⁷ †

Yn heuene and erþe hys wyl haue wroȝt, †

þe manhede þat toke flesshe and bone,

þat wyȝ þe godhede ys al one,— 662

¹ swerys.

² berys.

³ Harl. fas.

⁴ A, enseȝþ þe.

⁵ trowst.

⁶ ar.

⁷ noghte.

¶ Cels qe creient qe deu fet eyt

Rien qe en le monde seit

Fors pur bone fin et vtilite,—^a

Cheiz^r sunt en cest peche. 1315

* Encuntre cest comandement,

Pechent cels nomement

Ki ne creient de iesu crist,

Qe deu ne fut einz qe il nasquit

De^a la nette pucele Marie, 1320

En ki sumes avouerie.

Auant qe deu^t le mund cria,

Deu fut iesu^t crist, et tutdis serra.

¶ Cels qe creient qe le fiz est meindre

De sun pere, qe ne poent^u entendre,—

Repentent sei de ceo pechie 1326

Si estre ne vodrunt dampne.

¶ Ki creit qe il ne peot parfere

Ces voluntés par tute tere ;

^a bone humilite.

^r cheu.

^a En.

^t Omitted.

^u e ne poet el.

But þou repente þe byfore þy fyn^{ende}
þou mayst be lore, seyth seynt Austyn.

+ Sanz repentance perist sanz fin ; 1330
+ Ceo dit mun seignur Seint Austin.
¶ Ki, par le nun deu, funt serement,
E mensunge, et fausement,
Ou qe par custume iurent pur nient.—
Il pechent en cel comandement. 1335

Against Swearing Oaths.

3yf þou were euer so fole hardy
To swerē grete opys grysly, 666
As we folys do alle day, †
Dysmembre Iesu alle þat we may. *
Gentyl men for grete gentry
Wene þat grete opys beyn curteysy ; § 670
Nopeles, blodē, fete, and y3en,¹
þey scorne Iesu, and vpbreyde hys pyne.²
Of hys woundys he haþ vpbreyde,
Oure shame hyt ys þat yt³ ys seyde ; 674
Alle þat he suffred for oure frame,
As yn vpbreydyng we sey hym shame ;
Hys flesche, hys blode, he shedde for þe,
Woundys he suffred to make þe fre ; 678
So mochyl ys oure shame þe more
þat we eft pynē hym so sore.
And þo men fallyn more yn ply3t
þat sweryn oper fals or ry3t, 682
By any membre⁴ of hys manhede
Bynepyn þe gyrdyl, y þe forbede.
For y haue herde men swere swyche opys
To þenke on hem forsoþe me loþys. 686
A lytyl tale y shal 3ow telle
þat y herde onys a frerē spelle.

The Tale of the Bloody Child.

Hyte was onys a ryche man
þat grete opys swere bygan,— 690
For ryche men comunly

¹ ygne.

³ hyt.

² Harl. pyn.

⁴ membre.

^v Omitted.

^x E meinte pain pur nus suffri.
Dunt souent auez bien oi.

^y A. reads—Ki par deu de tute creatur
Iure desuz sa seruiture.

Sweryn grete opys grysly.—
 þys rychē man wldē nat lete
 But þat he swore euere opys grete. 694
 An euyl toke hym on a day
 þat he syke yn hys beddē lay ;
 A nyzt, as he lay a lone,
 A womman he herdē make here mone ;
 þat yche womman come hym byfore 699
 Wyþ a chylde yn here armys bore.
 Of þe chylde þat she bare yn here armys
 Al to-drawē were þe ^{guttys} þarmys ; 702
 Of handys, of fete, þe flessch of drawyn,
 Mouþe, yʒen, and nose, were alle to-knawyn,
 Bakke and sydēs were al bloody :
 þys womman soruful¹ and sory. 706
 þys man for here wax sore agrysyn,
 He spak,² whan he was rysyn,
 “What art þou womman þat makyst swych
 cry,
 Ho haþ made þy chylde so bloody ?” 710
 “ þou, “ she seyde,” hast hym so shent,
 And wyþ þy opys al to-rent.
 þus hast þou drawen my derē chylde,
 Wyþ þy³ opys wykkede and wylde ; 714
 And þou makest me sore to grete⁴
 þat þou þyn opys wylt nat lete.
 Hys manhede þat he toke for þe,
 þou pynyst hyt, as þou mayst se ; 758
 þyn opys done hym more greuesnesse
 þan alle þe Iewys wykkednesse.
 þey pynede hym onys, and passede a way,
 But, þou, pynest hym euery day. 722
 þe pyne, he suffrede for þy gode,
 And þou vpbreydyst hym of þe⁵ rode ;

¹ *Harl.* sorful.⁴ glossed *wepe* in *O.*² spak to here. ³ þyn.⁵ þat.

Alle hys flesshe þan þou teryst
 Whan þou falsly by hym swerest ; 726
 And y¹ am euere so mynde
 For to pray⁵ for al mankynde.
 How shulde y lengyr prey² for þe,
 So rulyche makyst þou hym to be, 730
 And ouþyr³ many mo þan þou,
 How shulde y þan be meke to ȝow ? ”
 Þe caytyfe þat lay yn hys bedde,
 For here seyyng wax sore adredde ; 734
 “ And⁴ ȝyf hyt be þy wylle,
 Helpe me, lady, þat y ne spylle.
 For al men seyn,⁵ o þou lady,
 þat þou art modyr of mercy ! ” 738
 She answeyde to þe caytyfe,
 “ Yn fals opys ys alle þy lyfe ;
 What mercy mayst þou aske þurghe ryȝt
 Whan þou þus my sone hast dyghte⁶ ? ”
 “ Lady, alle my⁷ opys grete 743
 Fro þys⁸ forwarde wyl y lete ;
 And preche to euery man þy lore,
 þat þey opys swere no more.” 746
 “ ȝyf þou wylt of opys blynne,
 þan wyl y pray for þy synne,
 þat þey may be þe forȝyue,
 And do penaunce whan þou art shryue.
 For alle men þat hauntyn grete opys, 751
 To helpe hem at nede, certys me loþys ;
 And my sonē wldē noghte here
 For fals opys, any prayere ; 754
 For he comaundeþ to more and lesse

¹ y þan.² preye.³ ouþere.⁴ And seyde.⁵ seynn.⁶ Whan þou my sone

hast þus ydyghte?

⁷ myn.⁸ þys day.

‘Swere nat¹ hys name yn ydulnesse.’ ”
 þys womman wyþ here chylde gan wende,
 Blessyde be she wyþ outyn ende. 758

For hem þat ben of opys bolde,
 For hem haue y þys talē tolde.
 þys gentyl men, þys gettours,
 þey ben but Goddys turmentours. 762
 þey turmente hym alle þat þey may,
 Wyþ fals opys nyzt and day.

But 3e leue 3oure fals sweryng,
 3oure vnkyndē vpbreydyng, 766
 3e shul go a deueyl weye
 But 3e amende 3ou, ar 3e deye.
 For euery gadlyng nat wurþ a pere
 Takyp ensample at 3ow to swere, 770
 So euery man vn to ouper—

þe porē to þe riche ys broþer—
 Yn opys and yn wykkedhede,
 þe toon þe toþer to helle shal lede. 774

3yf þou euere swore² by oure lady³
 Yn any tyme fals or wykkedly,
 Hastly⁴ þe wyþdrawe;
 Vengaunce comþ for swyche myssawe. 778
 Whan þou sweryst by here þat he lyzt ynne,
 He takþ morē to wrappe þat synne †
 þan þou mysdedyst azens hym

Wyþ worde or dede neuer so grym. 782
 And as moche he to hym mekep
 þat here wurschyppyp⁵ or here besechyp;
 þus seyþ seynt Anselme, and⁶ hyt wrote †
 To þys clerkys þat weyl hyt wote,— 786

¶ La mere iesu² deshonorer,
 Ceo est, li^a faus iurer,
 Ki qe dute encumbrement,
 Ceo pechie ne face nient. 1360

‡ Plus tost deu ueniance prent,
 Ben^b le sachez mult souent
 Ki ad sa mere deshonore
 Par faus serement qe ad iure,
 Qe si on li trespasa, 1365
 § Qe en sun duz uentre porta;

† Ceo nus ad seint Ancelme dit
 Qe en la fey fut clerk parfit.

¹ noghte.

⁴ Hastely.

² dev.

^a par luy.

² swore euere.

⁵ wrshepyþ.

^b For the next five lines *B.* has—

³ leuedy.

⁶ pat.

De li ke sa mere deshonore par serment,
 Ke de cely ke faus serment feroit,
 Par le duz cors iesu ke el letoit.

More drede ys by here to swere
 þan ys by hym þat she dede bere ;
 Sunner he takyth for here veniaunce
 þan for any oþer chaunce ;— 790
 þat shal y shewe when we be went
 Vnto þe þryde comaundement.
 3yf þou þe talē ryȝt¹ canst here
 Twey þyngēs þeryn mayst þou lere : * 794
 þe toon ys, ‘ holde weyl þyn halyday ; ’ †
 þe towþer, ‘ oure lady þou wurschyp ay. ’ †
 Now shul we leue oure oþys sweryng
 And speke fyrþer of ouþer þyng ; 798
 We shul eft touchē of þys synne
 When we be come fyrþer wyþynne.

The Third Commandment.

The þryd commaundement yn owre lay
 Ys ‘ holdē weyl þyn halyday, ’ 802
 And come blelyche to þe seruyse
 Whan holy chyrche settyþ asyse.
 Of al þe festys þat yn holy chyrche are
 Holy sunday men oghte to spare ; 806
 Holy sunday ys byfore alle fre
 þat euere 3yt were, or euere shal be.
 For þe pope may þurghe hys powere
 Turne þe halydays yn þe 3ere 810
 How as he wyl, at hys owne wyl,
 But, þe sunday shal stondē styl.
 þe halydays þat yn heruyst are
 In 3olē he may sette hem þare, 814
 And of þe 3olē euery feste
 May he settē yn² herueste.
 But, he may, þurghe no resun

¹ ryghtely.

² yn þe.

E ceo per cunte cunfermerai,
 Mes le ters comandement auant mettrai;
 * Qe douz choses en le cunte trouerez
 Si vus bone garde pernez,
 L’un est, qe vus deuez ben feirer ;
 L’autre, qe par notre dame iurer
 Ne deuez, plus qe par notre seignur, 1375
 Faus,—pur amur, ne pur pour,—
 Pur la dame deshonorar,
 Qe nus deuum amer si chier.

**Le ters comandement est qe bus gardeȝ
 les fepres qe sunt establiȝ eu seint
 eglise.^c**

Al comandement vnt trespasse
 Encuntre qe deu ad comande— 1380
 Cels qe eouere de sur symeine
 Funt le iur de clymeyne,^d
 Ou par autre iur feire
 Qe seint eglise ad comande.

^c est; vous garderez vos fairez.

^d dymein.

þe sunday puttē¹ vp no dowun; 818
 þarfore þe Sunday specyaly
 Ys hyst to halew, and most wurþy;
 And þat day þou owyst and shal
 For to herē þy seruyse al; 822
 Matyns messe here, to rede or syngg,
 Euery deyl to þe endyngg.
 Weyte þy² tyme, and be not þe last
 To come whan holy watyr ys cast. 826
 Come fyrst to matyns 3yf þat þou may,
 For hyt ys Goddys ownē day.
 God made þe wrldē, este and west,
 Yn syxē days; þe seuene to reste.³ 830
 þan restyd he hym fro al erþly werkys.
 How dur⁴ oper prestys or clerkys,
 Or þou lewede man, þat day werche,
 Whan þat day ys halewede yn holy chyrche?
 þe seruyng man þat seruyþ yn þe 3ere
 Oweþ to come when he haþ leysere.
 3yf þou come noghte,⁵ algate y rede
 Ete noghte ar þou haue holy brede, 838
 For to many þyngēs hyt may auayle,
 To soulē helpe, or lyuēs trauayle.
 þy body 3yf þau⁶ smartly endes,
 Hyt ys for housyl azens þe fendes; 842
 And holy watyr take of þe prestys hande,
 For anoylyng hyt wyl þe stande.
 Sum tyme hyt was wnt to be dowun
 To halewe þe satyrday at þe noun, 846
 Namlychē yn Inglonde;
 And nawer so moche y vndyrstonde.
 When þat custome was wnt to be,
 þan was grace and grete plente; 850

¹ *Harl.* put.⁴ dur þan.² *O.* omits þy.⁵ nat.³ he rest.⁶ þan.

And þere men hauntede¹ þat custome lest
 Falleþ oft tymē grete tempest.
 Þe satyrday ys specyaly
 Ordeynede to wurschyp oure ladye, 854
 And þat for a grete resun ;—
 Whan Jesu deyde þurghe passyun
 Hys dyscyplys doutedē echoun
 Wheþer he shuldē ryse or noun. 858
 Alle þat beleuede yn hym byfore,
 Alle here beleuē was nyghe forlore
 Fro þe fryday þat he deyde
 To tyme þat he ros, as he seyde. 862
 But hys modyr vyrgyne Marie,
 She bare þe beleue vp stedfastly
 Fro þe fryday at þe noun
 Tyl alle þe satyrday was down, 866
 And alle þe nyȝt tyl þat he ros,
 Of alle oure beleue she bare þe los ;—
 þat, crystyn men beleuyn now echone,
 In here þat tymē was hyt alone ; 870
 And for þat skylle þan² þynkeþ me
 Þe satyrday may here ounē be :
 þarfore þat day al holy cherche
 þeyr³ seruysē of here þey werche. 874
 And ryȝt now for þe samē skylle
 A tale perforē telle y wylle.

The Tale of the Saturday half Holy-day.

In Nauerne, be ȝunde þe see, *
 In Venysē,⁴ a gode cyte, 878
 Dwellyde a prest of Ynglonde,
 And was auaunsede, y vndyrstonde.
 Euery ȝere at þe florysyngge

* ¶ En Auerne^e vtre mer 1385
 Auint ceo qe voil cunter,
 Par unt nus vus dussum chastier
 Voz feires debruser,^f
 E notre dame nomement
 Deshonorer par fol serement. 1390
 Vn prodome religieux
 Pur uerite le cunta nus,
 Qe en cel pay soiurna,
 Sicum sun prelat li comanda.^g
 Mes chescun an, a florisuns, 1395
^e aluerne.
^f nus dussum estre chastie
 E nos fairez bien garder de gre.
^g Quant cest aventure auint la.

¹ hauntyn.

⁴ O. a later hand has
 inserted in before a.

² þen.

³ her.

When þe vynys shuldē spryngge,	882	†	Quant vignes florissent par custums,	
A tempest þat tymē began to falle		†	Vne tempeste venir soleit	
And fordedē here vynys alle ;		†	Qe lur vignes destrueit ;	
Euery 3ere wypoutyn fayle				
And fordydē here grete trauayle.	886			
þerfor þe folk were alle sory		†	Mult se doillèrent a resun	
þurghe þe cyte comunly.			Quant faillerent lur vignes par custum.	
þys prest seyde, “ y shal 3ow telle			¶ Vn iur, en vne citee,	1401
What shal best þys tempest felle ;	890		Ieo crei qe Viuers ^h est apele—	
On satyrday shul 3e ryngge noun,			Vn prestre, de Engleterre nee,	
And late no lenger no werke be doun :			Tiel cunsail les ad done,	
But halewe allē comunly		†	“ Ieo crei,” dit il, “ pur uerite,	1405
Yn þe wurschyp of oure lady ;	894		Tant me a fi ⁱ ne dampne dee,	
For, þat manere halewe we		†	Qe si vus, les iurs de samadi,	
þurghe Inglonde yn oure ¹ cuntre ;		†	Noune sonez a haute midi ;	
And 3yueþ bettere 3oure offryngys			Pus feirez, en tute manere	
And tyþeth weyl alle 3ourē þynges.	898	†	Sicum home fet en Engleterre,	1410
And 3yf 3e do þus Goddys heste,				
He saueþ 3oure vynys fro þe tempest.”		†	E vos dimes a dreit donez,	
At hys cunsel, on þys manere		†	Cum deu nus ad comandez,	
Halewedē þey, al þat yche 3ere ;	902	†	Il de uus auera merci,	
And whan hyt come to ² somer tyde,		†	Vos vignes gardera, sachez de fi.”	
Tyme of þe tempest to vnryde,		†	¶ Solun le consail qe les ad dune,	1415
Here vynys florshedē feyre and weyl		†	Cel an apres unt feire.	
Wypoutyn tempest euery deyl.	906		¶ E quant vint le tens d'estee	
þan commaundede þey, and made a cry		†	Furent lur vignes ben sauue.	
Yn the wurschype, of oure lady, §			Crier funt, qe a tutes anez,	
‘ On satyrday shulde men noun ryngge,		§	Par Samadi noune fut sonez	1420
And syþyn halewe of allē þyngge,		†	A midi, pur la dame honorer,	
And here tyþys to 3euē ryzt	910	†	E pur sa amur apres feirer ;	
Mochē bettyr at here myghte.’		†	Lur dimes ausi meuz doner	
And so gretē tempest secede al			Comencent, qe ne firent premer ;	
þat on þeyr frutys was wnt to fal.			E les tempestes trestuz ^k cesserent	1425
Sepyn oueral yn þat cuntre	914		Qe auant les molesterent.	
			Par tut le pays en uirun,	

¹ þat.² þe.^h aniuers.ⁱ affi.^k Einz les tempestes.

pere þey made nat þys solemnyte	†	La, ou ne aueint ceo custum,	
Were here vynys al destroyede	†	Souent feize furent gaustez	
And þe folk mochyl a noyde.		Lur vignes en le tens de estez.	1430
Fel hyt on a satyrday	918	¶ Vn iur vn home gent vet luer	
A man hyrede folkē to ful pay ;	†	En sa vigne pur ¹ traailer ;	
þe halfe day ne halewde he noghte,	†	Le Samadi ne les pardona,	
For al ¹ hole day hyt shulde be wroghte ;	†	Mes pur iur entier les lua.	
þe tymē come þat noun þey rong,	922	† Le Samadi a midi, nune sonerent,	1435
As þey hadde ordeyned hem among :	†	Sicum il custuners erent ;	
Alle þe wyrkmen homward ȝede,	†	Ouerurs al ostel par tut alerent,	
But he and hys dede furþ hys dede.	†	Mes il en la vigne traullerent.	
Ouper men seyde, þey shulde nat werche	†	Autres ouerurs, quant ceo virent,	
Lengyr þan þey rong none at þe chyrche.		De lur peche les repristrent,	1443
“ Comyþ alle home, and hauyþ doun,		Pur ceo que il ne feirerent	
And haleweþ wyþ vs at þe noun		Sicum il encustumez erent ;	
In þe wurschyp of oure lady,	930	Mes, apres qe noune fe sone,	
As now ys custome comunly.”		Vnt en la vigne trauille ;	
One of hem swore hys oþe *		Pensir dussent de lur alme,	1445
þat he ne wilde, for lefe ne loþe,		Dient, et de honorer notre dame.	
Halew morē at þe none	934	* Mes un iura sun ^m serement,	
þan hyt was wnt to be done ;	†	Per notre dame qe il lerreit nient,	
Ne he ne shulde, for oure lady,	†	Ne pur li ne feirereit	
But wyrchē forþe þe ² day holy.		Plus qe il feirer ⁿ ne soleit	1450
Dowun he smotē hys mattok,	938	† En tant, sa howe en tere feri, ^o	
And fyl hym self dede as a stok.		E la parole outrement perdi ;	
—Mattok is a pykeys,		Confessir le cheitif se uoleit,	
Or a pyke, as sum men seys.—			
þe caytefe lay and myȝt nat speke,	942	Mes il parler ne poeit.	
Furþ for dede men gan hym streke ;			
Men crydē fast ‘ A prest, a prest.’			
But no wrde come out of hys brest.			
As þey stode, and made grete þrong,	946		
A gode man stodē hem among,	†	¶ De grant fey il esteit, un prodom,	1455
And seyð “ þys man ys at þe dede ;			

¹ al an.² þat.¹ par semaine.^m il iura grant.ⁿ ke fere.

* A tant vout ouerir, e a tere chay.

Wyl 3e do allē at my rede ?

Allē men þat þys chaunce sees, 950

Syttþ dowyn vpp on oure knees ;

And pray we God þat alle þyng may,

And to owre lady þat owyþ þys day,

þat she graunte vs swyche a 3yfte 954

þat he may speke, and take hys shryfte, *

In swych a forwarde þat he and we

Shul euer more chastyede be.” †

When þey to preye on knees gan falle, 958

þe man spake fyrst among hem alle.

“ Whan y swore, he seyde, so hastyly,¹

þat y wld nat leue for oure lady,

Ne halewe þys day of my note, 962

An hande y saghe come to my prote

And hyldē me þarby so sore

þat y to 3ow myzt speke no more.

Oure lady was wyþ me so wroþe 966

þat y swore by here an oþe—

þat y wld nat leue for here to werche

poghtē men rong² noun at þe cherche ;

Ne here helpe hadde be,³ þat was so nere, *

þe hand me haddē stranglede here. § 971

And 3e þat stondeþ⁴ me bysyde,

þat preydē for me þat yche tyde,

Blessede mote 3e allē be 974

For oure preyers⁵ haþ saued me.”

Of þys tale ys alle þe entent

To kepē weyl þe commaundement,—

þat ys, to holde wel þyn halyday 978

In allē⁶ þyngē⁷ þat þou may.

Ne þou shalt swere vnwurschyply,

By oure lorde, ne by oure lady.

+ Qe dist “ deu pur li prium,

* Qe sa parole li seit grante

† A couenant qe apres seit chastie.”

Pur le home, unt deu tuz prie ;

E cil, qe sires est de pitee, 1460

Sa parole li ad grante.

¶ Le home lur ad tantost cunte.

+ ‘ Qe quant par la dame iura,

+ Qe pur ly ouerir ne lerra,

+ Vne meyn—ne sout dunt vint,— 1465

+ Ferm par la gorge li tint,

+ Par unt parler ne poeit ;

+ E par tant ben saueit,

+ Qe notre dame fu corouce

+ Qe par li out folement iure, 1470

+ E qe sun iur ne auait feire.”

§ “ Tut me ust de la main estrangle,

* Si sa eyde ne me ust socure.^p

+ E vus,” dit, “ qe pur mei auez requis,

+ Regracie seiez a tutdis.” 1475

+ ¶ Ceste cunte vus purra valer

+ Pur le comandement deu meuz tenir,—

+ Le premer est, bien feirer ;

+ L’autre, nient folement iurer.

¹ Harl. hastly.

⁴ stondyn.

^p mustre.

² poghe men runge.

⁵ preyer.

⁶ al.

³ hadde here helpe be.

⁷ Harl. þyng.

Swyche men halewe nat gostly	982	†	¶ Espiritalment ne feirent nient	1480
þat on þe halyday leuyn no foly.			Cels qe lessent folement	
3yf þou makē karol or play, *			De bens ^a fere espiritals	
þou halewyst nat, þyn halyday.			[Et] a tels iurs funt les ^r maus.	
3yf þou come ouergladly þer tyl	986		Sachez ausi de uerite,	
And 3yuest þar to mochyl þy wyl,			Qe malement vnt trespasse	1485
Yn þat hast þou mochyl plyzt			* Qe karoles par feires menent,	
For synne wyl come þurghe swychē syzt.			E cels ausi qe par folie les veent.	
3yf þou euer settyst swerde eyþer ¹ ryng ‡			Mult uient mal de tiel iuer; *	
For to gadyr ² a wrastlyng,	991		Pur ceo, defendre les ad mester.	
þe halyday þou holdest noghte			¶ Sachent pur veirs les luturs,	1490
Whan swyche bobaunce for þe ys wroghte.			Qe lutes funt a tuz iours,—	
Cuntek þere comyþ, or owþer bobaunce,		‡	Motons mettent, espeies pendent,	
And sum man slayn, or lost þurȝe chaunce.			Blames serrunt ^t si il ne amendent.	
3yf þou euer yn felde, eyþer ³ in toune,				
Dedyst floure gerlande or coroune	997	†	¶ Corounes ne gympeus ^a ne pendez,	
To makē wommen to gadyr ⁴ þere,		†	Pur gent assembler a folez :	1495
To se whychē þat feyrer were;—				
þys ys aȝens þe commaundēment,		†	Tiels choses ne deiuent regarder	
And þe halyday for þe ys shent;		†	Par iurs quant deuez feirer.	
Hyt ys a gaderyng for lecherye,				
And ful grete pryde, and hertē hye.	1003			
3yf þou euer ianglyst, at messe				
Yn þe cherche wyþ more or lesse,				
And lettyst men of here preyers, ⁵				
For hem perel soþely þou berys;	1007		¶ Plein est de desnaturesce,	
þe halyday þou holdest nat ryzt,			Qe souent le iur a la messe	
And lettyst to wurschyp God almyzt.			Deu nen ad regracie	1500
Halyday was made for preyere,			Des biens qe li ad preste.	
To Gode oure herende for to bere.	1011		Souent deuez de deu pensir	
Certys we ouzt þan wyþ ful mynde			Quant vus voderez a dreit feirir.	
To preye God vs of synne vnbynde,				
And yn gode lyfe vs wysse and rede			¶ Les tauernes, qe seint eglise	
And forȝeue vs al oure mysdede.	1015		Defendu ad par grant cointise,	1505

¹ settyst euere swerde or. ⁴ wommen gadere.
² gadere. ³ or. ⁵ preyers.

^a A. ben. ^t L'alme perderunt.
^r lessent tuz. ^s ver. ^w wimples.

3yf þou hauntyst to make þy play	†	Ne hantez pas per iur feirable,	
At þe tauerne on þe halyday ;		Mes beuez assez a uotre table.	
To many on comyþ parfore euyl	†	Mals enuenent trop souent	
þurghe cumberauncē of þe deuył.	1019	De tiel fol assemblement.	
Holy chyrchē wyl þe werne		Mes ki ne velt a la tauerne aler	1510
þe halyday to go to þe tauerne,		De li ne cessent fols parler ; *	
And namly byfore þe noun	1022	Mes sachiez ben, qe ceo funt,	
Whan Goddys seruyse owyþ to be down.		Enfern * par tant desserui unt ;	
Tauerne ys þe deuylys knyfe		Ou il de ceo se repentirunt,	
Hyt sleþ þe, oþer soule or lyfe ;		A vifs deables en irrunt ;	1515
Onē of þys shal hyt do,	1026	Pechours sunt tiels cheitifs,	
3yf þou haunte comunly þarto.		Bien le chacent * deables uifs.	
Hyt shortyþ þy lyfe, ouer mochedrynkynge,		¶ De malueis ⁊ fables, et chancons,	
And sleþ þy soulē wyþ bakbytyngge ;		Retrowenges, ⁊ et autres folurs,	
Hyt wastyþ þy body, and makeþ þe drye		Fere, ne oyr, a tels iurs ;	1520
And gadryd lecherye ¹ to glotonye ;	1031	Nul ne deit, cum funt plusurs.	
And þe comaundēment ys brokun,			
And þe halyday, byfore of spokun.		¶ Qe la gent velt ver pendre,	
3yf þou do any man o dawē ²		Lur peche est aukes greindre	
On þe halyday for any lawe,	1035	Si il delitent en lur peines,	
Swychē men greuusly werche		Cum funt les vns fols longaines.	1525
Azens þe state of holy chyrche :		¶ Gardez ausi de larun iuger	
For holy preyere, and for þe pees,		Par iur qe deuez feirer ;	
þe halydayē Gode hyt chees.	1039	As houres * de peş et de seintetez	
3yf þou euere wyþ iogeloure,		Vus sunt vos oures ^b grantes.	
Wyþ hasadoure, or ³ wyþ rotoure,		¶ Cels ausi qe par nul ^c iurer	1530
Hauntyst tauerne, or were to any pere			
To pleye at þe ches or at þe tablere,	1043	† As echeks ou al tabler,	
Specially before þe noun		Ou par nul iu en autre guise,	
Whan Goddys seruyse owþ ⁴ to be down,	†	Lessent oyr lur seruise,	
Hyt ys azens þe comaundment		Nomement a grant feyre,—	
And holy cherches asent.	1047	Sachent pur ueir qe il unt peche.	1535
3yf þou be ⁵ 'infra sacros,'	†	Si ceo seit clerc ordene,	

¹ gaderyþ lechours.⁴ oghete.^v mes-parler.[⁊] Romaunz.^b fairez.² O. gloss 'to the dep.'⁵ 'ordred' inserted in a^w Enfer.[⁊] Roterics.^c qe pur.³ oþer.

later hand.

^x sachez a.^a ouers.

And art a clerk, and hast þe los
 Of subdekene, or dekene by name,
 So moche art þou þe more to blame. 1051 +
 Þys lerned ¹ men 3yue ² ensample so
 þat þe lewdē men þe more mysdo.
 God 3yue us grace þe halyday
 To kepē, Iesu Cryst to pay. 1055

The Fourth Commandment.

The fourþe comaundment ys, "oure
 Fadyr and modyr we shal honoure."
 Certys þe chylde trespasyþ ful yl
 þat wyl nat do þe fadrys wyl; 1059 +
 þe chylde owyþ hys wyl al do, +
 But dedly synne be þar unto;
 For God forbedeþ swych synne algate, *
 For loue, or for ³ drede, erly or late. 1063
 Ellys yn al þyng þat we maye,
 Fadyr and modyr wurschyp we aye.⁴
 3yf þou euere yn euyl wetande †
 On fadyr or modyr leydest þyn hande, §
 Hyt ys comandede yn sum lawe † 1068
 þat swyche men shulde be doun o dawē. ||
 Vnneþys shulde þey mercye ⁵ fynde,
 For swyche a chylde ys kallede vnkynde; †
 No bysshope may 3yue þerfore ⁶ dome 1072
 But þe pope of þe court ⁷ of Rome.
 3yf þou were euere so felun +
 To 3yue fadyr or modyr þy malysun, †
 Or stonde azens hem yn answere 1076
 And wldest nat bowē ne forbere,
 þou hast synnede þan dedly, +

¹ lerenyde.

⁵ mercy shulde þey.

² 3eun.

⁶ þer of.

³ Omits 'for.'

⁷ curte.

⁴ Glossed 'euere' in O.

Tant est greignur sun peche;
 E tant qe le ordre est plus haut,
 Tant est plus gref, si deu me saut.

**Le quart comandement est qe bus
 honourez piere et mere.**

Encuntre ceo, funt premerement, 1540
 Cil qe ne sunt obedient
 A fere qe les vnt comande
 Pere et mere, sanz peche,^d
 Mes nul peche ne deuez fere
 Par comandement de pere ou mere; 1545
 Ne nul home religious
 A sun prelat est tant tenuz
 De pecher par sun comandement.
 * Car doterez donc [deu] nient ^e
 Qe comande nent pecher, 1550
 Pur manace, ne pur home paier.
 † ¶ Si l'enfant seit issi affolez,
 § Qe piere ou mere eyt botez
 Par male volunte, ou feru,
 Dignes fut estre pendu; 1555
 † Deu en la ley ad comande
 || Tiels oscire sans pite.

¶ L'enfant qe les ad anguissez
 Oue dure respuns ou maudiez,^f

Encuntre deu ad trespassez, 1560

^d A. inserts after this the two lines—

Mes muz des tiels sunt

E mult grant peche funt.

^e Kar dunke ne dotereit deu nent.

^f A. omits this line.

To endëles penaunce wurþy,
But sonë þer of þou þe¹ shryue 1080
And be bowyng yn al þy lyue.

3yf þy fadyr or modyr bydde þe ouzt do
And þou wylt nat bleply parto †
By þy wyl, but euer gruchande, 1084
þou shalt weyl vndyrstande,
þat þoghe þou do forþe þy dede,
þat synne ys mochë for to drede. †
þou oghetyst to berë penaunce grym, 1088
For þou greuyst a lytyl hym.

Wyþ al þy myghte, and ryzt gode wyl, †
þy fadrys byddyng þou shalt fulfyl. †

3yf fadyr or modyr falle yn elde 1092
And noþer for pouert may hem² self welde, †
Here chyldryn are holdë þan þurghe ryzt †
To susteyn hem at alle here myzt. †
3yf þey se hem so at mysese 1096
And þey may lyuë wel at ese, †
But þey help hem,³ þey are to blame
And wrþy to hauë worldës shame.
þoghtë þey hauë þe mysdown, 1100
þou shalt nat fyndë⁴ enchesoun
þat þyn help be fro hem went,
For hyt were azens þe comaundment.

Y se men þat purchasours are, 1104
þat coueyte catel wyþ sorwe and kare
Here chyldryn godë for to wynne,
And here soulës synke for synne.

And oþer men also y see, 1108
þat 3yue here chyldryn boþe lond and fee
For to fynde hem sustynauce

¹ Harl. þou þerof.

² hym.

³ hem helpe.

⁴ fynde none.

E ceo sache il ben per uerite.

¶ Cil n'est mie bon enfant,
Qe lur comandement fet groinant,
Tut face il lur volunte,—

† Nepurquant, en sun qeor ad peche. 1565

† Espleitalment^s et volunters,
† Face que li est comandez.

¶ Si pere ou mere out mester,
L'enfant les deit de gre^h aider
En seruise curteisement, 1570
E sustenance honorement; ⁱ
En tant sunt plusurs a blamer
Que pourement les eydent en lur mester,
Ne pite ne uint^k en lur qeor
Quant les veient meseise auer; 1575
Ceo est peche encuntre homesce,
Car ceo est grant desnaturesce.

¶ Chescun home fet grant folie
Qe se desmet¹ en sa uie,
Qe, pur enricher sun enfant, 1580

^s En espleitant.

^h par droit.

ⁱ E servir mut curtoisement,

E sustener honorablement.

^k vnt.

¹ s'enpouerit.

Yn here age for allè chaunce.		Sei memes fet mendiant ;
þo men, me þynkeþ, most mysdo	1112	
þat 3yue here godè fro hem so ;		
Hyt were bettyr holde here lande	†	Meus vaut qu euz urent ^m mester,
þan begge hyt at a nouþers hande :	†	Qe vos enfans mendiuer.
Men wexen sone sadde of hem þat craue		
Whan þey weyl wete þat þey noghte haue.		
By a tale y shal you mone	1118	
þat fyl betwyx þe fadyr and þe sone.		

The Tale of the Fond Father.

Of a man þat sum tyme was,	1120	†	¶ Iadiz de vn prodom oy cunter,	
Y shal 3ou telle a lytyl pas.		†	Ceo qe vus voil ci rehercer ;	1585
Of hys sone he was gelous,		†	De sun fiz fu mult geluz,	
And 3aue hym alle hys lande and hous, *			Sicum plusurs genz ueums ;	
And al hys catel in toune and felde, 1124		*	Sa tere pur ceo ⁿ resigna,	
þat he shulde kepe hym wel yn hys elde. §			Il se demist, et le fiz entra ;	
þys 3ong man wax fast and was iolyfe,			Tuz ces chatels ensement	1590
Hys cunseyl was to take a wyfe ; 1127		§	Li granta entierement,	
He weddyde one and broghte here home		†	Qe en sa ueillesce li seruist.	
Wyþ alle þe ¹ myrþe þat þerto come ;		†	E l'enfant femme prist ;	
He baddē here fyrst ² loude and style		†	En l'ostel sun pere le amena ;	
To serue hys fadyr weyl at hys wylle.		†	Qe ben li seruist, le comanda.	1595
Sone afterwarde, þys 3ongē man, 1132		†	Mes quant enfant out sa mulier,	
Hys herte, hys þoghtē, chaunge began ;		†	Sun qeor comenca a changer ;	
Tendrerre he was of wyfe and chylde		†	De ^o ces enfanz fu bosoignous,	
þan to hys fadyr oper meke or mylde.		†	De euz plus del veillard geluz.	
Of o day, he ³ þoghtē fyue ; 1136			E sa femme ^p ensement,	1600
Long hym þoghte hys fadyr a lyue ;			Serui sun pere plus teument.	
And euery day, boþe þe toon and þe toþer			Chescun iur plus qe autre	
Seruede hym weyl wers þan oper.		†	Le veil home suffri default.	
Y trowe þys man whan he gan mone 1140		†	De ceo qe ^a [a] fiz fet aueit,	
For þoghte þat he 3af so meche ⁴ hys sone,			Mult de ceo ^r se repenteit.	1605

¹ Omits 'pe.'

3 hym.

² Inserts 'bope.'

4 moche.

^m ke de vus eient.

P A. sun mari.

n ly.

^a Dunt de coe ke a son.

• **Entur.**

^r Lenement, coe crai.

bys oldē man was broghte so loghe
 pat he lay ful colde besyde a woghe.

bys oldē man vp on a day 1144

Pleynede hym þat he coldē lay :—

“ Sone,” he seyde, “ for Goddys loue

Wrye me wyþ sum cloþe aboue.”

þe sone, yt¹ was þe husbande 1148

To whom was 3yuē alle þe lande.

Clepyde hys sone, and bade hym take

A sak of þo that he dede make,

And badde hym turnē hyt tweyfolde² 1152

And ley hyt on hys fadyr for colde.

þe chylde, as he bade hym do,

Toke a sak and karf hyt yn two.

Hys fadyr spakē to hym 3orne,³ 1156

“ Sey, why hast þou þe sak shorne ? ”

þe chylde answerede hym yn haste

A wurdē þurghe þe holy gaste,

“ þys dedē haue y do for þe ; 1160

Gode ensample 3yuyst þou me

How y shal serue þe yn þy⁴ elde

Whan þou, þy self, mayst nat welde ;

þys halfe sak shal lygge þy fadyr aboue,

And kepe þe touper part to þy behoue. 1165

Vnkyndly þou techyst me þe gode,

Of unkynde cumþ vnkyndē blode.”

þys ensample were gode to kone, 1168

Boþe to þe fadyr and eke to þe sone.

God ys noghte paydē here we fynde

þat þe sone to þe fadyr ys nat kynde.

þarfor spekþ⁵ Salamon 1172

To fadrys and to husbandys echon,

‘ þe whylys þat 3e may drawe 3oure hande,

Ne 3yueþ neuere away 3oure lande,

¶ Vn iur se pleint mult de freid

A sun fiz qe la mesun teneit ; *

E il sun eyr ad apele,

‘ Si li ad un sac baille ; ’

Sur sun pere, le comanda geter. 1610

Mes l’enfant est entur le sac trencher.

Sun pere li demanda,

‘ Pur qei il le sac trencha.’

L’enfant al pere respondi a,

“ Pur ceo, sachez vus, le faz, 1615

Que ensample donez a uotre^t damage

Coment vous serue^u en uotre age ;

Pur ceo, le sac voil trencher,

La meite a uotre pierre bailler,

L’autre a vous garder. 1620

Dunt couert serrez quant ert mester.”

¶ Assez fu beal le document *

Al pierre al fiz ensement,

Ceo que l’enfant pronuncia,

Sicum deu le espira. 1625

Pur ceo, dit Salomon

Qe fu si tre sages hom,

“ Trop ne uus abandonez

A vos enfanz que vous engendrez ;

¹ pat.

³ O. glossed ‘vaste.’

^{*} tuz ses biens auait.

^u Cum ioe te seruirai.

² twofolde.

⁴ þyn.

⁵ spekyþ.

^t me donez a tun.

^v enseignement.

And make 3oure¹ self sogettys to be 1176
To hem þat owyn 3ow seruee.'

Anoþer wysdom a clerk vs telleþ—

Senek, þat moche of wysdom spellyþ—

' Ne be þou neuere² yn swych errour 1180

To make þyn eyr þy secutour,

Ne þy sekutoure þy fyscyene,

Yn hopē for to leue a 3ene.'

For þy þyng, þy³ eyr seyþ þys, 1184

þat byfore was þyn, he halt hyt hys ;

þyn executure to haue þy þyng

Wlde þat þou madyst þyn endyng.

þou owyst to do no þyng styлле † 1188

Wypoutē leue of þy fadrys wyлле,—

þat ys to seyē, take no wyfe ‖

For to makē betwyxe 3ou stryfe ;

Ne no gretē þyng⁴ beye no selle 1192

3yf þou vndyr hys gouernaunce⁵ dwelle.

To relygyun þou mayst go *

Wypoutē cunseyl of any mo : 1195

And to⁶ holy lande, 3yf þou haue hyt hette, §

Syb, ne vnsyb, may hyt lette.

A clerk þat folyllyche dyspendyþ ‡

þe godys þat hys fadyr hym 3yueþ or sendyþ,

And wyl nat 3yue hym for to lere 1200

Clergye ne craft or ouþer mystere,

Wykkedlyche al þat gode he dyspyndyþ †

þat hys fadyr for godenesse spelyþ.

To harde acuncte shall he be sette § 1204

At hys endyng, whan he shal be fette,

þat so hys tyme haþ al forlore, ‡

And a3ens hys fadyr so hym mysbore,

But he 3elde hym 3yf þat he may, 1208

Meus valt qe de vus eient mester, 1630
Qe vus de euz mendiuier."

† ¶ Qe grant chose fet sanz lur cunsail,

‖ Cum mariage,—ceo serreit mal ;

* Nepurquant,^x ki a deu velt aler,

Ne les couient nul cunseiller ; 1635

Car,—sanz cunsail de pere ou mere,

E san cunsail de seore ou frere,—

* En ordre rendre vous purrez,

§ Ou croiser si vous voderez,

Si estre quidez desturbe

Par lur cunsail, ou enpire. 1640

¶ Fiz ou fille ke sustret

Rien que en la mesun seit

Lur pere ou mere, par folur,—

Auer deiuent de ceo pour.

Si il quident qe ceo n'est peche,

A homicides sunt compare. 1645

† ¶ Clerc qe folement despend

Lur deners, et ne aprent ;

Tuz les deners ad malement^y emblez, 1650

En^z pere et mere trespassez.

§ ¶ Allas ! qe dirrunt al iugement,

Quant deu demandra estreitement

† De lur tens, qe unt perdu

Par lur rages, et lur iu.^a 1655

¶ En ceste^b peche sunt cheu,

Que honorables exeques^c ne unt purueu

A pere et mere, quant mort serrunt.

¹ 3ow.

⁴ gret þyng.

² Harl. omits 'neuere.'

⁵ gouernayle.

³ þyn.

⁶ to þe.

^x Nekedent.

^a geu.

^y A. omits 'malement.'

^b tel.

^z encuntre.

^c bonc exequeue.

Or preye for hym bope nyghte and day;
For 3yf þou mayst, and wylt noghte,
þou art yn weye to peyne be broghte.

For a noþer also þou mayst be shent, 1212
3yf þou destroblyst ¹ here testament †
Yn here lyfe, or aftyr here dede,
Wyþ powere or 3yft, cunseyl or rede,—
þou hast trespast apertly 1216 †
Azens þys comaundment so hy. †
Of allē wykkede men þat men calle,
þe fals executours be werst of alle; †
For þey ne reche how þe soulē fare,² 1220
And mennys owne eyres³ werst wyþ hem †
are.

Y tolde erwhyle, for no socour
þou makē þyn eyre þyn executour;
For alle þat was langere þy catel, 1224
He halt hyt hys euery deyl.
'Loue þou þy chyldyr out of wytte;
Trust to hem; and helples sytte.'
Ouþer ensample nedyþ ye³ noun take; 1228
What dost þou for þy fadrys sake,
3yt shal þy sonē do for þe les;
For euere þe laste, þe werstē es.
On hem y rede þyn herte so kest 1232
þat þou louē þy⁴ self best,
Loue so þy chyldyr, loue so þy wyff,
þat þou saue þe, bopē soule and lyff.
Loue fadyr and modyr, þat þe forþe brouzt,
þenk on pat loue whan þey may nouzt. 1237

¹ desturblyst.³ chyldyr.² vare.⁴ þe.

Solun ceo que fere purrunt.
E cil qe pur euz ne prie 1660
Tus les iurs de sa vie,
Ne les eide mie tant auant,
Cum fere dust bon enfant.
¶ Ceus que lur deuisement
Desturbent, ou lur testament, 1665

Vnt peche apertement
Encuntre cest quart comandement.
Souentefeize ueum nus^d
Malueis executurs plusurs,

Mes les enfanz peiours, 1670
De tus cels qe nus trouoms.
¶ La premere chose^e qe fiz vus fra
Quant sun pere mort serra,
Tut le blee achatera,^f
E le estor, si il purra;^g 1675
Mes quant il rendre deuera,
Petit ou nient vus rendra.^h
Pur ceo, trop ne uus affiez
De vos enfanz engendrez;
Tut le bien qe vus poez, 1680
En uotre vie, ceo le facez;
Tost uus obliera uotre fiz
Après qe vus serrez enfoiz;ⁱ
E uoster executur ensement,
Si auent il mult souent. 1685
Une cunte vous voil ci cunter
Qe ne fet mie a vblier.

[For the Tale of the Executors that follows, lines 1688—
1834, see under the Sin of Coveitise, about 5,000 lines
further on.]

^d Cest chose souent veoms. ^f maintenant.^e A. omits chose.^g si il poet quer tant.^h E petit ov nent asseketuis rendra
Kuant tuz les biens vers ly auvera.ⁱ Tost de fiz e fille ers obliez

Si tost cum serraz en-terrez,

and the next four lines, and the Tale referred to above,
are omitted.

Seynt Poule þat saghe Goddys pryuyte, †
 He seyþ yn hys autoryte
 A feyrē wurd vs for to saue, 1240
 And specyaly to hem þat chyldryn¹ haue : †
 He seyþ “ be 3e neuer so fole hardy †
 To curse² 3oure chyldryn byttryly ; †
 Ne greuusly, for lytyl trespas, 1244
 Betechē hem to Satanas.”
 Moche ys 3oure malysun to drede ; †
 Curseþ hem noght ; y 3ow forbede.
 Oft haue men bope herde and see 1248 †
 þat moche veniaunce þerfor haþ bee. †
 For to leue 3oure cursyng bolde,
 Y shal 3ow telle what me was tolde
 Of a prest þat saghe and fonde 1252
 þys chauncē yn þe holy londe.

The Tale of the Mother who curst her Child.

A womman on a day ful rape
 3ede to a watyr here for to baþe, †
 And toke³ here doghetyr here cloþys to
 kepe 1256 †
 And baddē here⁴ she shulde nat slepe ;
 “ But, as sone as y þe kalle, †
 Be redy wyþ my cloþys alle.” †
 Whan she was baped, she kallede here faste, †
 And bade here brynge here cloþys yn haste.
 Here douȝtyr was nat alle redy,
 Ne comē nat at here fyrst cry. †
 þe modyr þat sat in here baþ 1264
 Wax ful of ire and of wrap, †
 And clepyd eft sonys aftyr here, †

¹ chyldyr.

³ Harl. to.

² kurse.

⁴ bade here þat.

¶ Seint Pol le apostle dampne dee, 1833
 Qe sout de ciel la priuite,

A peres et meres ad comande
 ‘ Qe il ne seient^j angusse,
 Ne vers lur enfanz trop amer, 1837
 Pur euz folement maudier.^k ’

Mult durement doter deuum
 De pierre ou mere la malicun.
 Oy auum nus, et seu,
 Qe mals en sunt auenu.

The Tale of the Mother who curst her Child.

En la seinte tere, une femme esteit, 1843
 Qe un iur, quant ele se baigneit,
 A sa file comanda
 ‘ Que ele les^l dras bien garda ;
 Quant ele le apelast, rien ne targast,
 Mes ces dras tost li portast.’ 1848
 ¶ Quant la mere esteit baigne,
 Sa file ad tant tost^m apele ;

Mes eole ne vint pas maintenant ;
 Pur ceo la mere od ire grant,
 E^m l’apela en maudiant, 1853
^j vers lur enfanz.
^k Ne vers eus pas se ennuient,
 Ne folement ne les maudier.
^l ses. ^m A. omits *tant* *post* and *E*.

Kursyng wyþ ryghte gretë yre,
 And seyde, "þe devyl come on þe, 1268 † "A deables," dist eole, "vous comand!"
 For, þou art nat redy to me."
 "And I am redy," seyde þe devyl, † "E ieo suy ci," dist li maufe;
 "To take þat þou me betaghte wyþ evyl."
 He fleghe on herë þere she stode, 1272 † Si est en la pucele entre;
 And madë herë wytte¹ al wode. † Ele maintenant est^a deue
 þys godë man for a nouþer þyng Par le malicun qe li fust done. 1858
 Toldë hyt oft yn hys prechyng, ¶ Vn seint home, prestre ordeine,
 þat none durste speke wyþ here syþyn * Ceo nous ad pur veir cunte,
 But 3yf he werë clenë shryvyn; § 1277 E mult des chose la demanda;
 For 3yf he were yn dedely synne, * Mes nul ne osast od li parler 1863
 þe fendë þat was here wyþ ynne § Qe bien confes ne fust premer,
 Made here seye hym so moche shame † Ou hunte li dirreit le deable assez;
 þat alle men wundrede on hys blame.
 And þat was preuede wyþ manyone † Plusurs le unt esprouez.
 þat to þe holy londe was gone.
 þerfore, 3e chyldryn, before al þyng 1284
 Dredyþ 3oure modrys warryng;²
 And, 3e wyvys, þenkeþ on þys cas,
 Werryþ nat³ for lytyl trespas.
 þey þat wyl gladly warye, 1288 † ¶ Ky ces enfans maldie sanz deserte,
 Hem warryþ God and seynt Marye. † Le malicun descendra sur sa teste. 1868
 For ho so haunteþ comunly || Nul n'ad serui^o si bien
 Yn ernest or yn rybaudy, Cum cil qe maudie pur rien.
 He shall haue warryng for blysse, 1292 Pur ceo, deit chescun doter
 And of⁴ blessyng shal he mysse; † Sanz destresce^p maudier;
 And ho so curseþ wyþoutyn gylt † † Le ciel ne purra nient entrer 1873
 Hyt shal on hys hede be pylt.⁵ † || Qe est a ceo custumer,
 Cursers⁶ alle here lyue 1296 Si ne se amende premer;
 Shal neuere haue grace for to þryue; Ceo deit chescun bien sauer.
 As þey vse, so shal hem falle,

¹ here of here wyt.⁴ 'his' inserted in a^a devint. ^o Nul nel ad deserui.^p deserte.² warryng, glossed

later hand.

^q For the next four lines *B.* has

'kursyng.'

⁵ *O.* gloss 'caste.'

S'il ne se voet ici amender

³ Werryþ noghte,⁶ Kurserys.

Ailleurs auera reprouver.

For kursyng shal come on hem alle.

Wurschepþ þoure fadrys and þoure
fadrys þow, 1800
þan queme þe Gode and doun þoure prow.
God þyue us grace to oure endyng¹
To kepē us fro modrys cursyng,²
And our fadrys so to queme 1804
þat Goddys comandement we may þeme.

The Fifth Commandment.

To the fyfþe now shul we go,
þat ys, ' þou shalt no man slo.'
þe fyfþe, shalt þou vndyrstonde, 1808
Ys ' sle no man wyþ þyn honde,
Wyþ outyn iustyce, for felonye, *
Ne for no manere of robbrye.'

þyf þou do any man yn prysun, 1812 †
Wykkedly, as a fals felun, †
Or bynde yn uplande or in burghe,
þat he haue hys deþe þer þurghe,— †
Certeyn þe shal no þyng were³ 1816
þat for hys deþ þou shalt⁴ answeere. †

þyf þou euere yn any tyme †
Reftē any man hys lyme, †
Or hyt was reftē þurghe þy rede, 1820
þou art enchesun of hys dede.

þyf hyt be azens hys wyлле †
Or hys asent, þou synnest ful ylle. †

þyf þou þurghe wykkede ordynaunce †
Fordost pore mannys⁵ sustynaunce 1825 †
þat aftyrwarde he may nat lyue, †
þou art coupable,—a 3yfte y þyue.

þyf a porē man⁶ þe craue 1828

¹ endyngge. ³ O. gloss 'kepe.'
² kursyngge. ⁴ ne shalt. ⁵ mans.
⁶ 'of' inserted in a later hand.

**Le quint comandement est qe vous ne
osciez mie.^r**

Encuntre ceo funt plusurs, 1877
Nomement cil a premurs
Qe de sa meyn home oscie
* Sanz iustise, par feolunie,
Cest ad fet apartement
Encuntre cest quint comandement. 1882
¶ E ceoly ausi qe en prisun
Home met cum felun,

† Ou en autre luy qe morir couigne,
† Osas l'ad, sanz nul assoygne.
† ¶ Si vnques a home faites tolir 1887
† Aucune membre sanz sun pleisir,

A tort ceo, bien entendez,
Coupable estes del pechiez.
¶ Ceoly qe sustret le^a manger
Del poure, dunt il ad^t mester 1892
Tiel qe si ne manieue,^u murra;
Qe ne li doyne, oscis le a.

^r est, ws ne ociez nul hom. ^u manguce.
^a ne doune a. ^x ueritez.
^t al pouere ky ad grant. ^y issi en.

A melys mete hys lyfe to saue,—
 3yf þou mayst 3yue hym, and nat wylt,
 Beforē God þou hast hym spylt.

Seynt Ambrosē seyþ hardly,¹ † 1332
 þat hyt ys slaghetyr gostly. §

What shul we sey of þys dytours,
 pys fals men, þat beyn sysours,
 þat for hate a trewman wyl endyte, 1336
 And a þefe for syluer quyte ?

Be he neuere so strong a þefe,
 3yf he may 3yue, he shal be lefe ;
 A porē man þat may nat so, 1340
 þe deþe þey wyl dampnē hym to.

Also hyt ys of þys dormers yn tounne,—
 Falsē treytours and feloune,—
 þat falslychē, for enuye, 1344

On here negheburs wyl gladly lye,
 And seye forsoþe þat he haþ wroghte
 þyng þat neuere 3yt was do ne² þoghte.
 þey sle hem allē þat þey may, 1348
 Whan here gode los þey fordo for ay.
 Yn alle þe wrlde no ys more felonye
 þan of þy neghebur next þe by.³

3yf þou euere dedyst þyn entent 1352
 Yn fals cunsel or comaundment,
 þat a man to þe deþe were dyghte
 Wyþ wrongē dome or euyl syghte ; *
 þoghte hyt semyd wyþ þe lawe 1356
 To 3eue þe dome, hyt ys grete awe
 Who so demyþ felunsly,
 And noþer wyþ pyte ne mercy.
 He shal no mercy haue 1360
 þat alle wyl sle, and no man saue.

¹ hardly.

² no.

³ 'They *byed* on him.' Halliwell's Gloss.

'O. Norse *bía*, to spot or besmirch.'

† Seint Ambrose le dit pour veir,²
 Crere le deuez et sauer,

§ Mes espritel est le occisiun ; 1897
 Ceo dedire, ne peot nul hom.

¶ Par tant se peot bien duter
 Cil qe eyme tant dener,

Qe meint oscis ensi³ ad

Quant de sun huys uoid l'enchaca.² 1902

¶ De dous choses vous poez doter,
 De comandement ou cunsail doner
 De mettre home a la mort^a
 † * Sanz dreiture, mes a tort.

¶ Ne cruelte nient ne frez 1907
 En iugant,^b si me creiez ;
 Car une gent en iugant,
 Feolunie funt mult grant ;
 Plus querent uengement
 Qe iuger la gent leaument. 1912
 Ceo est trop^c grant pechie,
 En iugant, fere cruelte.

² sun vs les eschassa.

^a Le pouere home auez mort,
 and it comes after the next line.

^b A. *iugan*.

^c pur veir tre.

I shal 3ow telle for swychē dome		
A tale þat sum tyme fyl yn Rome.	†	¶ Vne cunte uous cunterai de gree,
Of holy wryt, þe englysh y toke,	1364	Parunt ceo ert cunferme,
‘ Dialogus,’ men clepyn þe boke.	†	Qe en vne liure ai troue
þys tale ys wryte þer yn ¹ redy,		Qe ‘ dialogue ’ est apele.
And fyl yn þe tyme of seynt Gregory.	†	De rome la haute cite
		En tens seint Gregoire le benore ^d ,

1917

*The Tale of the Knight who had a Vision
of the Judgment.*

In Romē fyl a grete moreyne,	1368	†	Esteit vne morine si meruillus,
A pestelens of men, a veniaunce to pyne,			
For some þat 3edē yn þe strete			Qe apertement virent plusurs
Sawē arwys fro heuene shete		†	Les setes de ciel ^e souent venir
And smotē men to þe deþ down ry3t ;	1372	†	Plusurs gent a mort ferir.
And one of þe arwys woundede a kny3t.		†	¶ Vn chiualer al heure esteit,
þe kny3t ful sorē syke gan lye,		†	Qe en rome dunc maneit,
And was yn poynt as he shulde deye ;		†	Feru fu, en maladie giseit.
Hys spyryt was takē see ² a cas,	1376	†	Mes cil, quant morir deueit,
Ryght as Goddys wyllē was.		†	Sun esprit fu mene
Hys frendys þat stodē hym by			Pur veer les secrez dame de. ^f
Wende þat he hadde be dede bodely.		†	Le cors fu mort apertement, ^g
But sonē, yn a lytyl prowē,	1380		A vis esteit a tute gent,—
þe body quakede þat þey alle sowe :		†	Mes en poy de heure reuiuifia ;
Seppē he tolde where he hadde be,			
And mochē þyng þat he hadde see.		†	Qe il out veu merueille cunta :
“ I saghe a bryggē moche wndyr,	1384	†	“ Ieo vy,” dist “ un punt
A grymly watyr was þer vndyr,		†	La ou mutes genz s’en uunt,
Blak ande depe and ful stynkyngge,		†	Le euze desuz meruilluse, ^h
Dredeful noyse hyt made rynnyngge.		†	Vnques ne vi plus dotuse,
Dunwarde yn to helle hyt 3ede ;	1388		Hyduse, et noyre, et trespuant ;
Whan y saghe hyt, y hadde grete drede. *		*	Del regard auoie hydur grant.
Be 3unde þat brygge was a cuntre,		†	L’ewe esteit a ual corant,
			Horriblement fu tost alant.
			Vtre le punt, esteit vn pays,

1937

1942

¹ þer yn ys wrete.² take to see.^d B. puts this line first, and prefixes ‘ Apostoile ’ to ‘ de rome.’^e del air.^f A. reads, *Ceoly fu auis pur verite.* ^g vraiment.^h mut parfunt; and omits line before and after.

þe feyreste þat euer God lete be ;		†	Tresdelituz ceo me fu a uis ; ⁱ	
As a medue hyt was grene,	1892	†	Vert ^k esteit la prerie,	
So feyre of syghte ys noun y wene,		†	La beaute descriure ne sai mie,	
So ful of flourys loghe ande hyghe,		†	Trop paresteit ^l beal florie	1947
And saueryde swete as spycerye.		†	Qe pleyn fu ^m de especerie,	
þarto so feyre syghte of coloure,	1896		Tant esteit de duz odor	
Delytable, and swete of sauoure,		†	E tres delitable sauur,—	
Y dar weyl seye þat euermore		†	Qe bien ose dire, sanz pour,	
A man myghte leuē þat were pore ;			Qe de ⁿ la bealte et la ducurz	1952
Deyē certys shulde he neuere,	1400		Peot hom uiure tuz iurs.	
For lyue and hele ys þere for euere.				
I saghe þere folk ¹ of so feyr syghte,		†	Tres bele gent i habiterent	
Here wonynge placys yn joye were dyghte		†	En mesuns qe il auēint,	
All þe folke ¹ þat I saghe þere	1404		Beals esteient sur tute rien,	
Were ² as feyre as aungelys were.		†	Cum sunt angles, me sembla bien.	1957
I saghe þere housys of ful ryche atyre,		†	Plein furrent lur mesuns	
Alle of gletryng golde as fyre ; §			De clarte, tres bele mansiuns,—	
Blesful bryghtenes was þerynne ;	1408		Aucunes esteient si tre beles	
þe syghte was cely, and welþe to wynne.			Qe recunter serreit merueilles ;	
For somē of þo wynly ³ wones ⁴			De tres bele graundur,	1962
Were peyntedē wyþ ⁴ precyus stones,		§	E tres bele riche atur,	
Some were caste wyþ ryche colours	1412		De fin or emerez,	
And feyr ⁵ peyntede wyþ frute and floures.			Esteient les vns tiullez ; ^o	
þere ys noun lyuyng here a lyue				
But Criste þat may ⁶ hyt alle dyscryue.				
þe sopē myghte y neuere wytte	1416	†	Mes sauer ne poay de verite,	
Who shuldē yn þo stedys sytte.		†	A ki esteient aturne.	1967
But yn þe watyr þat was hydus,		†	¶ Sur la riue del ewe huduse,	
Stynkyng, blak, and merueylus,—		†	Qe noyre fut et meruillouse,	
Y say ⁷ moche folkē falle þerynne,	1420			
Caytyuys chargede ful of synne.			Aucuns mesuns ui fundez ;	
A myste out of þe watyr come,		†	Mes vne niule estoit del ewe lēuez	

¹ These two lines are omitted in the Harleian MS.

³ O. gloss 'sekyr,' 'dwelllyngys.'

⁴ al wyþ. ⁵ proudly.

² O. omits "were." ⁶ Harl. omits may. ⁷ saghe.

ⁱ A. vis.

^k Quel verte.

^l esteit.

^m E. replenie.

ⁿ A. omits de.

^o tuez.

And to sum housys hyt gan gone,	†	Qe aucuns des mesuns ateneit,	1972
And to sum comē hyt noghte,	1424 †	E aucuns ateindre ne pooit.	
þat me merueylede yn my þoghte.			
þe bregge þat ouere þe watyr lay,	†	Le punt, dunt ieo vous cuntay,	
Hyt was euere of swyche asay,	†	De tiel esprof esteit, et de tiel assay,	
þat þer ouere myghte no man passe	1428 †	Qe si home le vout passer, ^o	
But he were clene of euery trespas	†	Si de peche ne fu net premer ;	1977
þat he ne shulde yn þe watyr falle		E l'ewe, dunt vous ai cunte,	
To þe mayster fende of alle.		Cherreit plein de horriblete. ^p	
þo men þat loue to do ryghtely,	1432 †	Mes dreiturels, et nette gent,	
þey shal passe þere sauely	†	Passer le poeint seurement,	
To þat blesful cuntre,	†	Entrer en le pays ioious ^q	1982
þere ioyē wyþoute ende shal be.		Qe est si beals et delitus.	
A preste y saghē passe þere weyl,	1436 †	¶ Vn prestre legerement vi passer,	
And hadde no lettyng of any deyl,		E le pays benore entrer ;	
As he hadde leuyde yn hys lyfe clene,	†	E tant plus legerement	
At hys passyng was hyt wel sene.		Qe sa uie mena nettement." ^r	1987
A man y kneughe þere also yn peynys	†	¶ " Vn home," dist, " que ieo conuz	
strong,	1440	tres bien,	
þat felunlyche dyde euere wrong ;	†	E n'esteit mie bon crestien,	
I kneghe hym here yn grete bayly,	†	' Peres ' out nun, et grant baillie	
He louede veniaunce wyþ oute mercy.		Aueit, tant cum fut en vie,	
' Pers,' y wote weyl, was hys name,	1444	Pene li vi la tres malement	1992
Yn þe watyr he suffrede shame.	†	En l'euze puante de neire gent.	
I saghe hym bere vpp on hys krowne	†	La, le vi ieo porter	
Brynnynge eryn þat bare hym downe	†	Vne grant pesentime de fer ^s	
In to þe watyr, blak as kole.	1448 †	Qe en l'ewe l'enfundra,	
Alas, þe paynēs y saghe hym þole! ¹	†	Allas, la payne qe il mena !	1997
Moche y desyrede to wete certeyne	†	Mult durement desirai	
Why he suffrede al þat peyne ;	†	Sauer la verite pur qey	
And asswyþe hyt was me tolde,	1452 †	Il esteit si ferement pene ;	
For to do veniaunce he was euere bolde ;		E maintenant me est cunte—	
And whan he shuldē deme þe ryzt,		Qe sauoe bien pur verite—	2002
		Est il si malement trete	

¹ O. gloss 'suffre.'^o passer le punt voleit.^p Trebucheroit a grant chaitifte.^q gelous.^r seintement.^s fere.

To felunly he dyde hys myȝt ;		Qe il mist mult plus sa cure,	
At hym myghte no man hauē grace, 1456		Quant il deueit fere dreiture,	
Myldenesse, ne mercy, for any trespase ;		A cruelte que a iustise ;	
And for he dede so mochē woghe		Ceo fere deuoit en nule guise. 2007	
Suffreþ he now shame ynoghe.		En fesant iugement,	
Swyche ys Goddys ordynaunce, 1460		Cruelment treta la gent ;	
‘ For veniaunce to take veniaunce.’		Ore est pur ceo en turment ;	
ȝyt of a noþer y hade a syghte, *	*	Deu de li prent vengeance.	
‘ Steuene,’ forsoþe, hys namē hyghte ;	+	* ¶ Vn autre home, dist il, i ui, 2012	
þat ychē Steuene was wont to be 1464		Qe del punt aual pendi,	
Wonyng yn Romē, þys cyte.	+	Qe ‘ Esteuene ’ fu nome,	
As he wulde passe þe brygge betydde	+	En Rome maneit, la cite.	
Hys fete begunne to slyde besyde,	+	Quant le punt voleit passer,	
And was yn poynt to falle 1468	+	Del pee comenca escriller, 2017	
In to þe watyr bytterer þan galle ;		E uers l’euze aual chay.	
þe fendēs wende weyl hym to fonge,			
But by þe bregge þan gan he honge.	+	Nepurquant, par les piez ^t pendi ;	
þe fendys here crokys fastede yn hys knees,		Deables del euze muntererent,	
And all to-drowe and rente hys þees ; 1473	+	Aual per les quisces le trainerent.	
Feyr men come þedyr,—but y not how,—	+	Mes gent de tres grant beaute 2022	
And by hys armys vp hym drow ;		Vers munt par les braz l’unt traine. ^u	
þey wulde not suffre hym falle al downe	*	Aucuns almones fet aueit,	
In to þat grete confucyoun ; 1477	†	Dunt noster seigneur se paeit.	
He plesyde God wyþ sum gode dede, ‡		Pur ceo, per les braz l’unt sake,	
þarefore þey hylpe hym yn hys nede. *		Les seinz angles dampne de. 2027	
Almysdede ¹ men vndyrstonde 1480		Mes lecherie out perpetre, ^x	
By þe drawyng vp of hys honde.	+	Pur ceo les debles l’unt traine	
Y trowe he trespaste yn lecherye		Par les quisces uers turmenz,	
þat þey þeēs drowe hym by. †		Dunt enparlames einz.”	
But forsoþe y can nat telle 1484	§	¶ Tant cum il fu en tiel encumbrer, ^y	
Wheþyr he shulde to heuene or helle.” §		A vie reuint le chiualer ; 2033	
. þys talē haue y tolde to ȝow,	+	Si Esteuene fu perdu, ou saue,	
ȝyf hyt myȝt fallē ȝow to prow,		Ne sauoit il pur uerite.	
þys domus men to chastyse * 1488	+	¶ Pur ceo, vous ai ceo reherce,	
	*	Qe home seit chastie 2037	
		En iugant fere cruelte,	

¹ almasdede.^t Nekedent par le punt. ^x haunte.^u sake.^y tirpel.

pat deme men wrong þurghe fals asyse.		Qe fere ne deit nul crestien	
Many beyn now, as Pers was,		Qe sagement vodra viuere et bien.	
Harde domys men as Satanas.		Pus qe si greuement fu pene	
pat man pat demeþ alle to þe ryzt,	1492	Peres, dunt vous ai cunte,	2042
Of mercy get he no plyzt ;		Pur ceo qe se delita en felonie	
And 3yf he demeþ pytyffully		Quant dreitur dust fere sanz boidie.	
At hys demyng getyþ ¹ he mercy ;		Cum le qeor de chescun est depose, ²	
And 3yf he deme fals iuggement,	1496	Ert chescun perdu ou sauue ;	
þere falsnes ys, he shalle be shent ;		Qe de sun preome n'ad pite,	2047
He shall be slayn pat al wyl slo ;		Si il ne se amende, ert dampne.	
pat peyne wyl deme, to peyne shal go.		¶ Cest peche atant lessum,	
3yf þou wyþ drowe any mannys wyl	1500	E a un autre auant alum.	
pat he ne myzt þe gode fulfyl	†	† ¶ Espiritalment home osciez,	
Whan he þoghte to have wel doun,	†	Si vus de bien li ^a sustraez,	2052
Or entycedest any fro relygyoun,	†	Quant il est ^b en bon purpos	
Gostly þou mayst hym slo †	1504	De seruir deu, mes pur vous ne os.	
3yf he to ouþer wykkednes go :—		Pur ceo sunt il a blamer	
As 3yf a man hauē a chylde	†	Qe de lur enfanz changent le qeor,	
And to relygyun hys wyl be mylde,	†	Qe en ordre, solun lur desir,	
And þou ² eggyst hym away	1508 †	Ne osent iesu crist seruir.	
To folnē þe fals wrldēs pay,—		¶ Ceoli ausi que heet nul hom,	
3yf he þefore be lore yn synne,		Pur quele qe seit mespriun,—	2060
For hym grete perel þou fallyst ynne ;		Deuant deu osci l'ad ;	
Byforē God þou hast hym slayn,	1512	Seint Johan le apostle le sermonat.	
And for hym þou shalt suffrē payn.		¶ Ore vigne ^c auant le detractur	
What sey 3e of þys bakbyters	†	Qe mal parole tute iur,	
pat wykkede wurdes aboutē bers ?	†	De tres le dos ^d de ceoli	2065
þey makē oftē mochē stryfe,	1516	Qe mal ne quide nul de luy,—	
And apeyryn many mannys lyfe.		Ceo est un peche trop felun	
3yf þou bryng a man yn fame,		Quant home manieue auter ^e talun.	
pat he haue euere lastyng shame,—			
Byfore God þou hym slos	1520		

¹ demyngge get.² Harl. omits þou.^a For the next four lines—

Par coe pensez cum ert ordinc

Ke chescun ert sauue ou dampné.

^a par entisement akun. ^b est venuz.^c vent.^d En la absence.^e manyue autri.

Whan þou hym reuyst hys gode los.
 Bakbyter, þurghe ryghte resun,
 Of þre mennys deþ ys enchesun.
 þou wost weyl, wyþ outyn les, 1524
 þe bakbyter fyrst hym self sles ;
 He slekþ hym þat trowyþ hys lesyng,
 Whan he forþ beryþ hys bakbytyng ;
 And hym algate þat hyt ys on leyde, 1528
 He ys slayn ; Gode help þe vpbreyde.
 As mochē þan he ys to blame
 þat ȝeueþ a man a vyle ekename ;
 ȝyf hys ryȝt name be wyþdrawe, 1532
 Gostlychē þou hast hym slawe.

Also ys slaghēter gostly
 To vse to speke vyleyny. †
 For many wurdys þat beþ spoke, 1536
 Were better yn þrest to be loke.
 And, sum owtȝē nat to be
 Of herē wurdys to ¹ fre,—
 By þese ordryde men, y mene, 1540
 Here wurdys owtȝ to be feyrer ² and clene,
 And namlyche to relygyun
 Men shulde fynde noun enchesun :
 For ȝyf þey speke oute of skore 1544
 þey beþ to be blamede eft þarfore.

The Tale of the Nun who spoke naughty words.

Seynt Gregori of a nunne tellys
 þat ȝede to helle for no þyng ellys
 But for she spake euer vyleyny 1548
 Among here felaws al ahy.³
 þys nunnē was of dedys chaste, †
 But þat she spake wurdys waste
 She madē many of here felawys 1552

Deu ! qe serreit grant curteisie,
 La lange gardir de vileinie. 2070
 Le membre dunt deuun deu loer,
 Deit chescun home meuz garder.
 Mes femme, sur tute rien,
 Dust gardir sa lange ben ;
 Car outre mesure est folie, 2075
 Femme de parler vileinie ;
 Car deu ne prent mie a gre,—
 Tut eyne acune chastete,—
 Si la lange ne seit ben garde,
 Dunt loer deit dampne dee. 2080

Ceo nous ad bien mustre
 Seint Gregoire li benure,
 Par vne cunte qe nous ad cunte,
 Qe tantost vous ert reherce,—
 Une noneine esteit de bone vie 2085
 Qe mult hay vileinie,
 [Mie] de sun cors nomement,
 Car ele uesqui chastement ;

¹ ouer.

² feyr.

³ an hy.

benke on synnē for here sawys.
 For many tyme a vyleynys ¹ wurde
 Gadryþ foulē þouþ ² to hurde.
 So dede she here felawys alle 1556
 For here wurdys yn synnē falle.
 Noþeles, yn here dedys,
 Se was chaste as menerhedys.
 Sone aftyr þys nunnē deyde, 1560 †
 As of herē was purueyde,
 She was beryyde as fyl to be †
 Be syde an auter ³ before þe gre. 2092
 Sone aftyr, þys chaunce gan falle;— 1564
 Of þe cherche þe wardeynys alle †
 Were wakede oute of herē slepe,
 So loude þey herde one cry and wepe;
 Þey sterte vp allē ⁴ for to see 1568
 What wundyr þyng þat myghtē ⁵ be.
 Þey seye aboute þe nunnē stonde,
 Fendys, wyþ brynnyng swerdys yn hande :
 Al hem þoghtē þey wulde here slo, 1572
 For þey cloue here mouþe euyñ otwo ; §
 And, þe tó sydē al to brent †
 Before þe auter on þe pament.
 Þe wardeynys come eft on þe morow || 1576
 To seē where had ⁶ be þat sorow.*
 Þey fonde þe brenyng euery deył
 As þey before hade seye hyt weyl ;
 Half þe body was brent away, 1580
 And haluyndeale yn here grauē lay.
 Seynt Gregorye seyþ þat hyt was sygne ⁷
 þat half here lyfē was nat dygne ; ⁸
 For þoghe here dedys werē chaste, 1584

Mes sa lange garda malement,
 Trop ama parler folement.
 La noneine apres est deuie ;
 En le muster apres enterre. 2092
 Ore oiez merueille et pite
 De la veniance dampne dee ;
 Meme la nuit fu mustre,
 Al gardein del mustre quant fu cuche.
 La noneine esteit mene 2097
 Deuant l'auter sur le degre ;
 § E la, esteit par mi trenche,
 De un mult trenchant espee ;
 † Feu ardeit l'une partie,
 Mes l'autre esteit de rien blemie. 2102
 ¶ Al matin le gardein se leua,
 E a ces cumpainuns cunta ;
 || Pus sunt ensemble ale
 * Pur vere ci ceo fust verite.
 Le pauement vnt regarde 2107
 Deuant l'auter sur le degree,
 E le arcun [†] trouerent apertement
 Apparent en li pauement ;
 A sa lange deit estre rette
 Qe eole esteit enflamine, 2112
 Car souent autre enflamma

¹ vylens.⁵ Harl. *myt*.[†] L'arcun.² þoght.⁶ were hadde.³ a nautyr.⁷ O gloss. 'a tokene.'⁴ Harl. *al*.⁸ O. gloss. 'wrp.'

Here wurdys were al vyle and waste.
 So was hyt shewyde before here ygne,
 þat haluynde she was 3oue¹ to pyne.
 Lokē how 3euene dome þer was, 1588
 Euene lyke a3ens here trespas.
 See how here tunggē made here slayn
 And foulē wurdes broghte here to payn.

By þys ensample þat vs awys 1592
 Y rede þat² we leue alle oure foule sawys,
 þat we sle nat vs self gostly,
 Ne noun ouþer so, ne bodyly,
 þat we be nat wyþ herē brent 1596
 Yn hellē fere, no wyþ here shent.
 God almyghety shelde vs þar fro,
 And late vs neuere no man slo.

The Sixth Commandment.

The syxte comaundyþ vs also, 1600
 þat we shul noun hurdam do.
 þys comaundment ys of prys
 For hyt was stabledē yn paradys ;
 Gode stabledē hyt, þou shalt beleue, 1604
 Whan he made of Adam, Eve.
 A clene womman here he hym betaghte,
 Yn clenē lyfe to lyue she aghte ;³
 Al one to be, and of o wyl, 1608
 Goddys comaundment to fulfyl.
 God madē womman man to gyue,
 To be hys helpē yn hys lyue ;
 He madē here nat man to greue, 1612
 No to be mayster, but felaw leue,
 No nat ouer loghe, no nat ouer hy,
 But euene felaw to be hym by ;

¹ 3eue.

² O. omits ' þat.'

³ liue shaghte.

† Par foles paroles qe ele parla,
 E feolunies^s a la fee,—
 Ceo est, sachez, grant pechie.^h
 ¶ Mes ordure en buche sacre 2117
 Est sacrilege pur verite.
 De ceo se deiuent ben garder
 Prestres et clers de musters ;ⁱ
 Mes religius sur tute rien
 Gardir deit sa lange bien, 2122
 Car tuz ces membres ad dedie
 A nettement seruir dampne dee.
 ¶ Home qe desire autru mort,
 Perduz est sanz nul resort
 Si sa entente met a cumplier 2127
 Le mal qe il ad en desir ;
 Espiritelment est homicide ;
 Tut seit issi qe il nel quide ;
 Chescun deit ausi sauer,—
 Si de mort poez home sauuer, 2132
 E il nel fet ; acoupe serra
 De deu, qe a tuz comande le a.

**Le sime comandement est qe bus ne
 debrusez esposailles.^j**

Mut est haut cest sacrement
 Qe de deu prist commencement ;
 Car ceo, sachez vous de fi, 2137
 Qe deu en paradis le establi
 Quant notre mere Eue fu furme,—
 Dormant Adam,—de sun couste ;
 E pur femme a luy baille
 De la main dampne dee.^k 2142

^s felonesses.

^h Ke estoit greindre peche de asez.

ⁱ ky deit deu minster.

^j De vices ke uenent de matrimoin debruse, et en
 kaunt de maners matrimoin est fet.

^k Cil ke de ciel e tere ad pouste.

And he, mayster, lorde, and syre ; ¹ 1616

To hys wyl she shal meke hyre.²

þe sacrament ys for herē sake,

Of two, o fleshe and o wyl to make.

Grete mede he getyþ³ wyþ outē fayle 1620 †

þat wele wyl holdē hys spousayle. †

Now some of þe poyntys wyl y touche †

þat men vn to hurdam souche. †

3yf þou haue trouþē pryuyly 1624 †

To bygyle a womman to ⁴ lygge here by,—

þoghe no wedlok were yn þy þoghte

But þat wuldest þy synne were wroghte ;

3yf she vndyrstodē weddyng of þe 1628

So shal þy trouþē chargede be ;

þy trouþe to 3eue yn swyche a-tent

Hyt ys azens þe comaundment.

No trouþe oghte to be 3eue wyþ ryghte

But yn holy cherchys syzt, 1633

Namlych þat falleþ to wedlake,

What so euere men seyde or spake.

3yf þou ly by here seþen, 1636 †

Afyr þou hast þy trouþē 3yuen,— †

Y sey þe weyl certeynly

þat þou synnedyst þere dedly.*

Fleshly dede þou oghteyst noun werche 1640

Wyþ outē leue of holy cherche ; §

þoghe þou hauē trouþē ¹ plyghte,

And to here hast so gode ryzt,

3yt holy cherche behoueþ wytte 1644 †

¹ sere.

⁴ and.

² here.

⁵ here trowþe.

³ get.

Grant luer dunc auera 2143

Ki bien esposailles gardera.

Pur ceo, serrunt recuntez

Encuntre matremoine les pechiez.

¶ Il pechent, al comencement, 2148

Ki fey dunent priuement

Encuntre l'estat de seint eglise ;

Mult ad malfet tiel seruise.

¶ Q' a plusurs dune fey,

E des plusurs receit, sanz dire nay,—

Ambedouz pechent malement 2153

Quant il le funt a scient.¹

¶ ^m Cil qe fay dune per boidie, 2155

E autre chose n'entend fors lecherie ;

E quant vne tele ad gabbe, 2144*

A vne autre se est espose,ⁿ—

Le comandement deu ad debruse,

Si est mult grant sun pechie.

¶ Ki charnelement sunt assemble

Après priue fiance dune,

§ Auant qe seint eglise l'eyt regarde °

E apertement seient espuse,— 2151*

* Quite ne sunt mie de pechie,

Sachent bien de verite ;

Car tut seient deuant deu lie,

De eglise deit estre regarde, 2155*

¹ a escient.

^m See lines 1646-61 of English, on next page.

ⁿ A. tiele ad gabbe, E autre lu s'en est marie.

° For the next six lines B. has—

Apertement, sachez, sunt espose,

Tut seient de vant deu lie ;

Ne sunt pas quitis de peche,

Mes le eglise lur deit esgerder,

De lur couenance ben sauuer.

- Of 3oure cunnaunt, 3yf hyt may sytte. † E de lur couine sauer. 2156*
- ⁶ 3yf þou plyghteyst troupe to any lyghtely
To be at holy cherchys cry,
But þou dedyst ¹ no folý dede 1648
þat ys fleshly felaurede,
þou gost ande 3yfst þy troupe anouþer
As þou dedyst ² byfore þe touþer,
And lyst by here, and ys þy wyfe, 1652
Yn hordam boþe þan ys 3oure lyfe.
þe ferst womman þat þou ches
Ys þy wyfe wyþ outē les.
Ensample hauē we þerby, 1656
Of Iosep þat wedyde oure lady;
þere was verry matrymony,
Wyþ outē fleshely dede of any.
By þys ensample mayst þou se 1660
þat þe fyrst womman þy wyfe shulde be.
3yf þou dedyst ³ euer swyche outrage
To wedde chyldryn or ⁴ þey hadde age, †
þare of may comē grette folye 1664 †
3yf þey so 3unge to gedyr lye.
Oft haue men boþe herde and seyn,
þat of swych lyggyng hap folý beyn. ||
For some when þey yn age are come, 1668 ||
þe toon þe touþer may nat loue;
þan make þey men ⁵ on hem to wundyr,
And coueyt faste to be asundyr; *
Also to brekē here spousayle, 1672 †
And here troupe, þe whych shuld nat fayle. †
3yf þou to swyche weddyng consent,
Hyt ys a3ens þe commaundment.
3yf þou hast auowyde þe 1676
þy lyfe to holde yn chastyte, †
Or þou art yn state of prest, §
Or yn two ordrys alper nest, †
¹ duste wyþ here. ⁴ ar. ⁵ alle men.
² dest. ³ dest. ⁶ See French on page 53.
- ¶ Ki enfanz lest assembler 2157
Auant lur age legittimer,
Ceo serreit peche; car, par tant,
Desturber les peot de auer enfant.
Autre mal en purra auenir
Si lesse seient ^p a lur pleisir; 2162
Troue aum mult souent
¶ Qe mal vient de tiel assement.
¶ Si apres qe douz sunt assemblez,
E por matrimoine cuplez,
* L'un quert del autre estre deslie ^q 2167
Par mal entente de ^r legerte,
E a tort eschaper sun matremoine,
Qe tutdis dure sanz assoigne,—
Tut se seit il deliez,
Grant est nepurquant le pechiez. 2172
¶ Home a ki tesmoine sun geor
Qe il ne peot femme espuser,
§ Ou pur ceo qe il est ordene
† E a chastete par tant lie,—
† De treis ordres nomement 2177
^p Si il se asaient. ^q seure. ^r e.
* Par tant ke chastete ad avoue
Ov pur coe k'il est ordene.

Suddekene, or dekene hy, * 1680
pys lettyþ weddyng and dede fleshely.

Ne þou shalt neuere¹ wedde, ne synne,
Wyp any þat þy kyn haþ weddyd ynne; §
Or 3yf a man haue houē a chylde, 1684
God hyt euere forbede and shyldē
þat þat chylde shulde any haue
Of hys godfadrys, maydyn or knaue;
Hys brepren or sustren may at here pay
Wedde,—but he þat houē² neuere may.

Ne þou shalt nat, by þy lyfe,
Weddē þy godfadrys wyfe.

Also shal þe womman wonde^{sparē} 1692
To take here godmodrys husbonde.
Twey godmodrys shul nat wedde³
þe toon to aske þe touper to bedē.

Men shul nat wedde⁴ for any gode 1696
Man or womman þat ys wode;
For many þyngys hyt ys grete eye,
þe whyche falleþ me nat for to seye.

3yf a womman haue an husbande 1700

And he fro here go ouer lande,
She shal noun ouper take ne wedde
But she be certeyn of hys dede.⁵ †
þou shal nat betroupe a womman wyþ hande
þe whylys here husbande ys lyuande; †
For þe troupe þat þou here 3euys
þe whylys þat here husbunde lyuys,
Hyt ys hope hurdam to be, 1708
And slagheter, but⁶ he deye or she.

3yf þou madest euere any wyche
purgh whycchecraft wedlak to flycche †

¹ Harl. omits *neuere*.

² hofte.

³ See l. 2211, &c. of the

French, next page.

⁴ Harl. omits *wedde*.

⁵ O. gloss. 'dep.'

⁶ but 3yf.

Ki ordres seinz apelent la gent,
* Sodekene, deakene, et presbiter
Qe deit le cors deu sacrer,—
Ou qe prochein est en parente,
Ou par aucun affinite 2182
A^t femme qe dust esposer
E matrimoine celebrer,
§ V^u ki la parente ad espuse
Del autre od ki ad tuche, —^x
Trestuz ceus vnt peche 2187
Si il unt femmes espuse;

E femme ausi qe a scient
Tiel mari pernt folement.
¶ Ne home qe sa femme ad oscis,
Autre ne deit prendre a tutdis. 2192
¶ E qe ceo ne seit ubliez,
Femme ne peot prendre li forsenez,—
Autre chose peot desturber,
Dunt ore ne voil parler.

¶ Femme ausi qe barun prent 2197
Auant qe sache certainement
Qe sun barun seit deuie,
Peche, si ele le fet de gre.

¶ Ne femme, viuant sun barun, 2202
Fay ne doyne a nul hom.
Souent est mal auenu,
Seu le aum, e conu;^y
E meme ceo de home, entendez,
Si en tiel manere ad affiez.

¶ Si les uns des espusez, 2207
Od sorcers eyt purparlez

^t A. E.

^u Ou.

^x oue ky ad prime choche.

^y Kar ceoly apres ke sun barun est mort
Ne la poet esposer si il ne seit a tort.

For to destruble¹ þe ryȝt weddyng, 1712 †
 þou art a-cursede yn þat þyng. †
 ȝyf þou fordost þe weylfare
 Betwyx þo þat weddyde are,
 þou synnest certys wykkydly, 1716
 And brekyst² spousayle and cumpany.
 ȝyf þy chylde, mayden or knaue,
 Wulde a noþer yn wedlak haue,
 And wyþ here wylle þey troupe plyȝt 1720
 Wypoute cunseyl of fadrys syȝt,
 ȝyf fadyr or modyr be þer aȝen,
 Seþpe þey haue troupede and beyn certeyn,
 þey dysturble þys sacrament 1724
 Aȝens þys ychē comaundment.
 ȝyf a man be of joly lyfe
 And mysdo onys vndyr hys wyfe,
 ȝyf she be godē and certeyn 1728
 To gode state she turneþ hym aȝeyn;
 But þere þe wyfe haunteþ foly
 Vndyr here husbunde a ludby,
 Comunly she wyl neuere blynne, 1732
 But euere be brennyng yn here synne;
 Vnto þe deuyll confounde her here³
 And bryngē her⁴ to hellē fere.

Aȝens swyche maner wyuys 1736 †
 þat wyl nat amende here lyuys, †
 Shal y telle ȝow a tale,— †
 To swychē wyuys byttyr bale. †

¹ destruble.³ here her.² brekst.⁴ here . . . fer.

Qe lur assemble seit desturbez,
 Sache, qe malement ad pechiez.
 ¶ Ki dous commeres ad espuse,
 Cest ausi ad trespasse; 2212
 Si l'une apres l'autre ad prise,²
 Fere nel dust en nule guise,

¶ Ki ad femme espuse,
 Si autre, pur gust, par legerete,
 Ou si de autre, fay, receit,— 2217
 Malement peche, si deu me eyt.^a
 Ceus sunt^b apertement
 Encuntre ceo sime comandement.

¶ Encuntre la gent malure
 Qe espusailles unt debruse, 2222
 Vne ensample ay troue,
 Qe merueille est, et grant pite

^a A. omits *ad*.

^a E la guerpist pur legerte,
 Ov si ele autre hom receit,
 Ke avouteire face creir deit.

^b funt.

*The Tale of the Adulterous Wife, whose
Skeleton split in two.*

per ys an Ile be 3unde þe see,	1740	†	Outre mier, en vn pays	
per men were wunt wonyng to be;		†	Qe habite esteit iadis,	
þys ychē ylē wax al waste,			Pres fu de vne wastine	2227
And þe folk droghe þen ¹ yn haste;		†	Enclos en vne sauagine;	
So wyþ ynne a lytyl whyle	1744		La gent pur ceo se sunt alez,	
Men helde hyt a forsakyn yle.			E del pays remuez. ^c	
Seppē, wonede þere a dragun,		†	¶ Vn dragun i maneit, ^d	
þat dede many man confusyun;		†	Qe environ grant mal feseit;	2232
Men and wommen faste he sloghe,	1748	†	Homes et bestes ^e deuora,	
And dede ouer al shame ynoghe;				
Al þat he fonde wyþ outē house		†	Quant dehor mesun les troua.	
þys dragun sloghe so merueylouse;		§	Tant fist mal a mult de gent,	
So mochē folkē gan he quelle,§	1752	*	Qe bien quideient certainement	
Men seyde hē was a fende of helle.*			Qe ceo esteit le maufe, ^f	2237
Alle þe folk of þat cuntre		†	Mult furent, pur ceo, angusse.	
Cumseyled hem what þat ² myghte be;		†	¶ Assemblez sunt tut en uirun,	
þey armyde hem alle at here myghte	1756	†	E cunsail pernent en commun	
Azens þe dragun for to fyghte,		†	Tute la gent assembler	
But noun of hem myght vndyrstande			Qe il en pais poeint trouer,	2242
Where þe dragun was wonande.		†	E assailler le dragun	
Befel 3yt, þat ychē tyde,	1760		Qe tant fu cruel et felun.	
An ermyte wonede þere besyde,		†	Nepurquant il ne saueient	
A godē man and ³ ryzt certeyn,		†	Ou il sa fosse trouereient.	
Dwellede besydē þat wasteyn,—		†	¶ Vn hermite de grant renun,	2247
Onē of hem 3af cunseyl tyte	1764		Qe fu de bele religion,	
þat þey shulde go to þat ermyte,		†	En vne hermitage maneit	
And aske cunseyl of swyche a dede			Qe pres de cele wastine esteit.	
In hopē alle þe bettyr to spede. ⁴		†	Mult unt cest hermite prie,	
Whan þey hadde tolde hym all here dere,			Qe il request dampne de	2252
þys was þan þe ermytys answe:—	1769	†	Qe sauer pussent la uerite	
“ 3yf 3e wyle wepe for 3oure synne,		†	Ou cel deable serreit troue.	
And shryue 3ow clene, and þerof blynne,		†	Mes le prodom les ad amoneste	
			‘Qe il plorassent pur lur peche,	
			Après, se confessassent,	2257

¹ þenne.³ and a.^c retret, E le pais remist tut desert.^e femmes il.² best.⁴ þe bettyr alle.^d Un merueillus dragun veneit.^f vn^g

And grauntē me þat 3e shul faste,	1772	†	E, pur lur trespas iunassent ;'	
And yn preyers wel to laste,			" Si ceo fere voderez,	
Peraunture 3e may be aleggyde			Apertement me diez."	
And sum of 3oure sorow abreggyde."				
To do all þat þe ermyte bade	1776	†	Tuz li granterent comunement ;	
þey grauntede alle, and were ryȝt glade.		†	Si promettent amendement.	2262
þe ermyte seyde, " 3e shul be				
In penauncē þre days wyþ me ;		†	¶ " Treis iurs, dist dunc, me grantez ;	
And, aftyr þe þre days ende,	1780			
To 3ow shal y come or sende."		†	Pus, a mey retournez."	
Alle þe folk went home þere ¹ weye ;			Le hermite s'en est entremis,	
þe ermyte hys preyere began to seye,		†	Dampne deu ad mult requis	
" Iesu cryst, Gode almyghtey,	1784			
Of þys folk haue þou mercy,		†	Qe de sun people ust merci,	2267
þat þou boghteyst on rode so dere ;				
For hem shewe me on sum manere		†	E mustrer deignast a luy	
Where y may þe dragun fynde,	1788	†	Ou il purreit trouer	
And hys power, lorde, þou bynde,			Le dragun qe fut si fier. ^s	
þat þe folk may knowe and se				
þe mercy and þe myȝt of þe."				
Whan he hadde preyde hys orysun	1792	†	¶ Tant longes ad deu prie,	
Long ² yn grete afflyccyun,				
Gode saghe allē hys entent,				
And hys aungel to hym he sent		†	Si est ^h vn aungle enueie,—	2272
For to techē hym the way	1796		Enveie fust de iesu crist, ⁱ —	
þedyr þere þe dragun lay.		†	Sa fosse mustrer bien promist.	
þe aungel seyde to þe ermyte,				
" Do sumnē þe folk astyle, ³		†	" Tut le people," dist, " assemblez,	
þat þey comē allē hedyr	1800		E vous ouek nous alez ;	
Before þe, echone to gedyr.		†	E ieo, dit le angle, memes vendrai,	2277
Y shal be 3oure alper ledere		†	E le dragun vous mustrerai."	
þat þe dragun 3ow nat dere."				

¹ here.³ as tyt.² Longge.^s fernicle e fer.^h Deu ly ad.ⁱ B. omits this line, and for the next seven lines has—

Mes vn iour apres ly assist

Dunke est le pople tut assemble

E l'angle reuint ke lur fu enueie.

þe folk echonē þedyr com ;	1804	¶ Vn iur apres lur ad assis	
þe aungel before hem gan gon,		Quant il reuint cum out promis ;	
And ledē hem to þat wasteyn	†	En la wastine sunt ale,	
þat sum tyme was a stede certeyn.		Sicum l'angle les ad mene ;	2282
Vnto a place þey zede echone	1808	A la place deserte veneient	
And þere þey fonde a tumber ¹ of stone.	†	Ou iadiz gens maneient ;	
þe aungel bade hem lyfte vp þe lydde,	†	Vn grant sarcu de pierre taille	
And as he bade, ryzt so þey dydde.		En la place vnt troue ;	
"Here, he seyde, ys hys wonnyng	1812	Le angle comand le couerle ouster,	2287
Wyþ anoper wykkede þyng ;	†	E dedinz la tumber regarder ; ^k	
Drede 3ow noghte ² þoȝt [he] be fownde,	†	"Le dragun," dist, "i trouerez ¹	
For all hys power haue y bownde."	†	Car ci se est il herbegez ; ^k	
Whan þey hade þe tumber otwynne,	1816	Duter rien nel deuez,	
þe folk stode and lokede wyþ ynne.	†	Car sun peor ^m est liez."	2292
þey saghe a womman þere vyly lye,	†	A tant le couerle unt oste,	
And here body cloue yn twey partye ;	†	Cum l'angle out comande ;	
Betwyxe þo twey partys þe dragun ³ lay,	†	Le cors de vne femme vnt veu	
Gresly to se wyþ grete affray.	1821	Qe par mi esteit fendu,	
Grete wndyr was hyt to see ;	†	Le dragun en mileu giseit,	2297
þey askede alle what hyt myȝt be,	†	Assez hyduz et horribles esteit.	
And why hyt was, and wherē fore,	1824	Mult furent enmeruille	
þat þe dragun lay so þore ;		La gent qe esteient la mene.	
And what manere she synnede so,		Sauer, desireient, la verite	
þat here body was cloue yn two.		De chose qe lur fu mustre.	2302
He shewede þan vnto hem alle,	1828	¶ Le angle qe les ad menez	
For what synne þat sorow gan falle.	†	La verite les ad cuntez ;	
"þys womman," he seyde, "þat herē lys,	†	"Cest cors," dist, "qe ci veez,	
And ys departyde yn two partys,	†	Qe en douz parties est seueriez,—	
She was weddyde, and here wedlak	1832	Vne femme esteit malure	2307
Fulfalsly an on-truly ⁴ brak,		Qe a vn home fu espuse ;	
Whan she was o flesshe and blode	†	Vn cors, et vne char, esteient,	
Wyþ hym þat here toke yn loue gode,	†	Od cely qe espuse le aueit,	
þurgh matrymony þe sacrament	1836	Par vertue de matrimoine	
Were two o flesshe made be assent,	†	Que dous cors vnist sanz mensoigne ;	2312

¹ towmbe.² Harl. *body*.^k Omitted. ¹ ici deuez trouver. ^m sa pouste.² nat.⁴ O. and vntrewly.

Holy togedyr for to leoue¹

And noun fro ouper hys fleshe may 3yue.

But þys wouman þat þus ys shent, 1840

She brak þe holy sacrament;

Here fleshē she 3af, o party

Yn hordam and yn lechery,

A noþer party to here husbonde, 1844
þat for shame ne myȝt she wonde.

And for þat ychē² vyleyns synne

Ys here body partyde a-twynne;

And betwyx þe twey partys

For veniaunce þe dragun lys. *

Alas þe tyme þat she was bore!

Wyþ outyn endē she ys lore.”³

þe aungel seyde, “ y comaunde þe, 1852

Dragun, hennē þat þou fle,

þat þou neuere more⁴ any man noye

Ne þys cuntre no more dystroye;

No þat þou comē no more here 1856

Yn þys stede for to apere.”

And a none for drede and eye

þe dragun fleyghē furþ hys weye.

þe folk þankedē Gode echone 1860

þat þe dragun aweye was gone.

Wommen þat breke wedlak, mow yn þys
tale

Here, þat þey brew to hemself bale.

For þe foule dragun, þe fende of helle, 1864

Wyþ hēm yn peyne shal euere dwelle

þat half here flesh haue partyd or brokun

Mes de sun corsⁿ deuisa

+ Quant sun matremoine debrusa;

+ Al lechur duna la vne meite,

+ L'autre a luy qe l'out espuse.

* Pur ceo, cest dragun malure^o 2317

+ Entre les douz parties se est repose;

Signe est, qe l'alme fu dampne,

+ E, allaz, as deables comande.”

+ Le angel al dragun comanda

+ ‘ Qe de ileot^p s'en ala

+ ^q E mes a la gent ne fut nusant 2323

A quels out fet mal si grant.’

+ Le dragun est de ileot^p uole,

Sicum li fu^r comande;

De ly esteient quite tut dis 2327

La gent que mistrent^a en cel pais.

¶ Par tant vus ad deu mustre,

Cum il hiet mult cel pechie

Quant home bruse esposaille,

Qe grant pechie est sanz faille. 2332

Car le neir dragun d'enfer,

Sun ostel pernt en sun qeor

Qe lur cors vnt deuise

¹ leue.

³ forlore.

ⁿ ele sun cors en ii. ^o fel malurez.

^p ilokes.

² Harl. omits *yche*.

⁴ Harl. omits *more*.

^q For the next two lines—

E ke ne fust demorant,

Pur estre a tel gent nusant

As quens mesfeit auet tant

Ke dire nel sont nul viuant.

^r A vifs debles seit il. ^a furent.

þat holy yn matrimony was lokun. *
 3yf þer be twey¹ yn cumpany 1868
 As beþ² yn wedlak specyaly,
 And þe toon do aʒens spousayle §
 Whereforē felaushepe may fayle,
 But þe toþer wyl hym blame 1872 †
 Whan he wote hys foulē fame,
 He consentyþ to hys synne †
 But he desturble hym þer ynne. †
 3yf þou wendest oute of cuntre 1876 †
 Aʒens þy wyuys wyl to be,
 But she mow wonē yn þat stede
 To haue þy fleshely felawrede,
 3yf þou do hyt aʒens here wyl 1880
 Certeynly þou synnyst ful yl.
 3yf þou hyt do to holde þe chaste ||
 Wyþ oute here wyl,³ þou werchyst waste. *
 For but hyt be for grete resun, † 1884
 3yf she mysdo, þou art enchesun. §
 3yf þou louyst to haue þy wyfe
 Yn clennes and yn godē lyfe,
 Vpbreyde here neuere for gelusye † 1888
 Of no mannys cumpanye;
 For 3yf þou dost, þan⁴ wyl she do
 þyng þat she neuere þoghte to do.
 Men sey þer a man ys gelous, † 1892
 þat þer ys a kokēwolde at hous.*
 Many a gode man ys kokēwolde;
 þere þe wyfe ys a shrewe, þer ys wykked
 holde.
 But where þe wyfe haþ gelousye † 1896
 þer beþ wrdys grete and hye; §
 Here mayster shal nagheer go ne sytte
 þat she ne shal wommen on hym wytte. ||

¹ tweyn.³ leue.² byþ.⁴ þen.

E lur matrimoine debruse;
 Pus, de vn cors sunt certainement, 2337
 * Par vertue del sacrement.[†]
 Cest peche lessum atant,
 E a un autre alum auant.
 § ¶ Si l'un de sei ad trespasse;
 L'autre le seet; si nel ad blame, 2342
 De cel heure consent al pechie
 Pus qe il nel ad desturbe.
 † Car ceo est, sachez, consentement,
 Si desturber le peot, et uelt nient.
 † ¶ Si l'un de l'autre eit seure — 2347
 || Pur eschure charnel assemble—
 * Sun lit, encuntre la volunte
 Sun cumpaynum, qe est mal paye,—
 † Si enchesun n'eyt de ceo fere,
 § Occasiun dune de mesfere; 2352
 Pur ceo, sun lit deit retrere
 E consentement de sun compainun
 quere.
 † ¶ Si l'un de autre seit trop geluz,
 Deu, tant serra anguissus
 De plusurs auera suspeciu 2357
 Ou couendreit nient par resun.
 Tant serra wiure qe pur tencun,^u
 Meus uaudreit estre od un lyon.
 † Vne chose sachez del trop gelus,
 * Qe souent le auendra estre chous,^x 2362
 † ¶ Mes dunc est le angusse greynur,
 Quant femme mescreit sun seignur,
 Tant auera dunc paroles
 § Si anguissuses et si foles;
 Sun barun ne peot del hostel aler 2367
 || Qe ele ne quide qe il vet al bordel.
 Enchesun li dune de mesfere,
 Qe ne velt sun barun crere.
 Mes reprendre deit sun seignur,
 Si pur ueir sache sa folur. 2372
 ¶ Home et sa bone mulier
 En biens deiuent estre de vn qeor,

[†] These two lines omitted^x cous.^u ledenge par tensun.

þan ys þere chydyng and boste, 1900
 þere ys nat þe holy goste ;
 For no þyng Iesu Cryst more quemep
 þan loue yn wedlak þere men hyt ȝemyþ ;
 Ne no þyng ys to man so dere 1904
 As wommanys loue yn gode manere.
 A godē womman ys mannys blys
 þere here loue ryȝt ande stedfast ys ;
 þere ys no solas vndyr heuene 1908
 Of allē¹ þat a man may neuene,
 þat shulde a man² so mochē glew
 As a gode womman þat louep trew.
 Ne derer ys none yn Goddys hurde 1912
 þan a chaste womman wyþ louely wrde ;
 Ensamplē haue y þerof ful fayre
 Yn þe lyfe of seynt Makeyre.

The Tale of the Two Good Women.

þer was an abbot of great renoun,* 1916
 An holy man yn relygyoun,
 He preyde God vpp on a day †
 And seydē “ Lorde, as þou weyl may,
 ȝeue me gracē for to wete 1920
 Who shal wyþ me yn heuene sytte ;
 þat wulde y wyte on al manere,
 Who yn heuene shal be my pere.” †
 A voys spakē to hym ful fayre, 1924 †
 “ Wete þou wele, for soþe Makayre,
 þere beþ twey wymmen yn a cyte †
 Of so moche boneryte³ †
 þat al þe penaunce þat þou mayst do 1928
 Ne may nat reche here godenes to.” †

¹ Harl. *al.*

² man do.

³ O. gloss ‘godenesse.’

Si deu vodrunt bien paier
 En ciel grant loer auer.
 Car si hayne i seit par custum, 2377
 Viles⁷ paroles, et tencun,—
 Quel qe ceo seit par gelusie,
 Ou autre manere de folie,—
 Meus vaudreint descuple,
 Car il ne paient dampne de.² 2382
 Pur ceo, poi de gent a custum
 Lealment gaynent le bacun.
 ¶ E plus relement^a i trouerez,
 Femmes ensemble espusez^b
 Par auenture de^c douz frere, 2387
 Ou l’un al fiz, l’autre al pere.
 Si ensemble seit lur manantie
 Qe bien se ne^d acorderunt pur enuie,—
 Chescun veit apertement
 Qe celes renient lur sacrement ; 2392
 E deu^d n’ est mie bien paie
 De tiel descord pur verite.

Tale of the Two Good Women.

En vn liure trouai escrit
 De un home qe serui iesu crist,
 Seint home fu, Macharie out nun, 2397
 * Abbez esteit de grant renun ;
 Vn iur, cum fu custumer,
 † Deu comenca prier ;
 Mult sauer desireit
 † Ki en ciel sun pier serreit. 2402
 † Vne voiz oy, par dampne dee,
 Qe luy ad bien cunte,
 † Qe dous femmes furent en vne cite
 † De si grant seintete,
 Qe ceo, sust il, de uerite, 2407
 † Qe ne atend nient^e a lur bunte.

⁷ Hagerneles.

² deseuere, Ke auer tele assemble.

^a rerement. ^b Deus sores ke seient maries. ^c a.

^d Omitted in A. ^e K’il ne ateingneit.

He toldē hym þe cyte ryȝt,	†	Li cite luy ad enseigne	
And the wommen what þey hyght.	†	E les femmes apres nome.	
Makayrē wulde no lenger byde,	1932 †	¶ Macharie tost se est leue;	
But to þat cyte gan he ryde;	†	Enuers cele citee s'en est ^f ale,	2412
As sonē as he comē þere		Sicum ly fu enseygne.	
He askede where swyche wymmen were.	†	Après lur ostel ad demande,	
Men taghte hym sonē to hem weyl;	1936	Quant le seint hom les ad troue,	
He come and toke þere hys osteyl. ¹	†	Le ostel les ad demande;	
"Wymmen," he seyde, "y wyl me reste		^s La vne, dunt vous ai cunte,	2417
Yn ȝoure Ine ² as a nyȝtys geste."		Meintenant se est leue,	
"Syr," þey seyde, "we graunte hyt þe	1940 †	De herbiger luy ad grante	
ȝyf þou hyt aske pur charyte."	†	Si le recust en charite.	
To a chambre þey hym broghete;		¶ Macharie se siet pur reposer;	
þan hys erende forȝate he noughete.	†	Sun message ne volt ublier,	2422
He madē ³ boþē by hym sytte,	1944 †	Les femmes deuant sei ad apele;	
And seyde, "y am come at ȝow to wytte		Celes de venir ne sunt targe.	
Yn what manere ȝe lede ȝoure lyuys	§	¶ "Mult ai," dit, "trauille,	
Yn holynes, ande byþ here wyuys,—	†	[*] E pur vus vinc en ceste cite;	
Forheleþ hyt nat, y ȝow forbede,	1948	Pur ceo, vus pri pur dampne dee	2427
How þat ȝe ȝourē lyuys lede;	†	Vos eoueres me dites de seintete."	
þarfore, y am come to þys cyte, *			
And haue trauallyde many a iurne." §			
þes wymmen answerede al at gesse ⁴	1952 †	¶ La vne femme ly respundi,	
"Syr, we knowe no ⁵ holynesse,		' Qe ceo sust il bien de fi,	
But whan oure husbandys byþ vs by		Qe cele ^h nuyt urent lur baruns,	
þan beþ we yn loue ryȝtly,		Qe estre poeint ⁱ en oreisuns;	2432
And yn parfyte charyte	1956	Ou en nul autre seintete,	
Whan oure husbandys wyþ vs be;		Qe tiele vie vnt demene.'	
þys ys moste of ourē lyuys,			
And euere haþ be, syþ ⁶ we were wyuys."			
"Y beseche ȝow on my blessing	1960 †	¶ Le seint les ad mult prie	

¹ O. gloss 'herborue.'⁴ O. gloss 'hap'^f A. omits *s'en est*.² yn.⁵ noun.^{*} B. has for the next four lines—³ O. inserts 'hem.'⁶ syn.

Ceus l'unt maintenant grante

C'il le receust en charite.

^h chescun.ⁱ Dunc poy poaient estre.

pat 3e forhele fro me no þyng."	†	Qe ne luy celassent la verite ;	
þe toon answerede to seynt Makeyre	†	Eles li unt dunques cunte	2437
"To twey breþryn we weddyde are	†	' Qe a douz freres sunt espuse,	
A passyde be ¹ twenty 3ere	1964 †	E qe quinze anz esteient passe	
þat we to gedyr haue lyuyde here,	†	Qe ensemble sunt herbege,	
þat neuere wyþ hem were we onys wrothe	†	Vnques l'une l'autre ne corouca	
Ne þey wyþ vs þat weddede vs bothe ;		En tant de tens qe passa,	2442
Ne for no þyng þat euere may betyde	1968	Ne ensemble ne unt tence,	
To gedyr shul we neuere chyde.		Tant se sunt entre ame.'	
Yn relygyun we wulde vs do ;	†	" Religiun," dient, " vodrunt entrer,	
Oure husbondys graunte nat þar to ;	†	Mes nos baruns nel ⁱ uoleint granter.	
3yt haue we leuere leue oure wylle	1972 †	Nos volers volum meuz lesser	2447
þan oure hosbundys greue wyþ ylle.	†	Qe nos mariz corucer."—	
So moche loue ² ys vs among		¶ Plust ^k a deu piere omnipotent	
þat none to oper wyl do wrong."		Qe tieles fussent troue souent !	
Among alle oper þynges to hym þey spake, ³ †		Mes ore,—beneit seit deu,—trouum	
" We þenke so moche on oure wedlake,	†	Femmes mariez qe a custum	2452
For hyt ys ⁴ yn þe olde testament,	1978	Qe respunderunt ¹ a lur baruns,	
And yn þe newe hyt ys sacrament ;		Vint et quatre paroles pur vns.—	
And God ⁵ haþ ordeynede hyt for þe pes,		¶ A Macharie vnt pus cunte	
And þeryn, ⁶ be bore he ches,	1981	' Qe fermement unt pense,	
þat we ne shul by ourë lyue	†	E a deu promis cum par testament ^m	2457
Neuermore to gedyr stryue,	†	Qe est grant cunferment,	
Ne foly wrdys be ⁷ betwyxe vs seyde—	1984 †	Qe iames iesqes a lur mort	
As ouþer wymmen makyn vpbreyde ;—	†	Ni ert entre eoles descord,	
For noun enuye ne coueytise	†	Ne parole del siecle parlerunt,	
Ne for noun ouþer maner wyse ;		Cum aucuns par custume funt.	2462
But seruë Gode and oure husbondys	1988	Pur coueitise, ne pur enuie,	
Yn alle þyng þat he sendeþ hys sondys."		James iur de lur vie.'	
Makayre ioyede þat þey were so stable, †		¶ Quant Macharie ceo oy,	
And so long whylë so trefable ;		Mult durement se enioy	
He þankeþ ⁸ Gode þat he haþ founde	1992	Qe de cel concord et de seintete	2467

¹ And passyde byþ.⁶ O. to inserted in a² Harl. long.

later hand.

³ O. gloss 'seyde.'⁷ Harl. omits be.⁴ was.⁸ þankyde.⁵ Harl. omits God.ⁱ A. Si nos baruns le.^k See l. 2000-5 of the English.¹ en ire dient.^m serment.

So myldē wymmen yn wedlak bounde;	†	Furent femmes espusez troue.	
He toke hys leue and went hys weye,		Ki vousist le bacun a dreit duner,—	
As an abbot shulde, to hys abbeye.		A cestes, ceo crey, le dust granter.	
¹ God wulde hyt werē now so here,	1996		
So meke wymmen of so fayre ² manere,			
But of ouþer men mowē fynde			
Wymmen yn wedlak ryȝt on-kynde,			
þat for a gamē wurde yn veyn	2000		
þey wyl ȝyuē forty aȝeyn.			
Se how þese wymmen a-cordaunce			
Plesyde God wyþ lytyl penaunce,			
And preysede hem to seynt Makayre	2004		
For þey bare hem yn wedlak fayre;			
As mochē þan shal he hem blame			
þat chydyn to gedyr and reysyn shame.			
ȝyf þou euer þy wyfe lay by	2008	¶ Ta femme ne deis aprocher	
Yn tyme of penaunce, to seye flesshely,—		En seint tens pur pechier.	2472
ȝyf þou be custumable þar to,	†	A blamer est chescun home	
þou synnest gretly, my boke seyþ so.		Qe le fet de custume.	
Yn holy tyme and haly day	2012	En loant ne di mie autrement	
Forbere þy wyfe, ȝyf þat þou may.		Pur dire plus seurement.	2476
Ne þou shalt nat knowē þy wyfe	†	¶ En leu qe est dediez,	
Yn holy placē by þy lyfe,—	2015	† Od uotre femme ne assemblez;	
ȝyf þou do hyt custumably,	†	† Car, saches pur veir, vous pechez,	
þou synnest, y sey, dedly;	†	† Si a ceo seiez acustumez. ⁿ	
Cherche or cherchēȝerde, y sey,		* ¶ En tens quant deuez iuner,	2481
Yn holy stede hyt ys grete eye.	2019	† Quant comence pasche aprocher,	
Yn Lentyn tymē of fastyng *	†	En tens ausi de oreisun,	
Shal þou leue to do swyche þyng.		Detenir se deit chescun hom.	
Yn Estyr tyme also, y forbede	†	¶ Il auient aucune fee	
þat þou haunte any swyche dede.	2023	† Qe vne ad priue fiance dune	2486
ȝyf a womman yn hordam do swyche	†	A autre qe n'ad espuse	
outrage ³		Deuant seint eglise,—	
þat a wrong eyre bere herytage;		Si charnele conusance	
But she wul seye hyt, y dar wel telle		Venist apres cele fiaunce,	2491
		E sun qeor fust consentant,	
		E ceo qe il dist en affiant,	
		ⁿ Si enountre cest conseil facez.	

¹ See l. 2449-54 of the French. ² of here. ³ L. 2499 Fr.

pat she þarforē may go to helle; * 2028
 For she ys cursede yn stedys sere
 Fourē tymēs yn þe 3ere.

And swyche an eyre y vndyrstande
 Shal neuer wel reioshe hys lande. 2032

Many synnēs to hordam longe,
 Sum byþ lyzt, and sum beþ stronge,
 þat beþ azens ryzt spousale,
 þat y nel rekene, ne telle of tale, § 2036
 But opunly þat seyde may be;
 For many longē to pryuyte. †
 For pryuytees, 3yf y hem namede,
 Lyztly myztē I be blamede. 2040

But þoghe a man sey neuere so weyl
 Vnto hys sawys men fyden teyl.
^{scorne}

þat weddyde beþ, Gode 3yue hem myzt
 Here wedlak to holdē weyl ande ryzt, 2044
 And 3yue hem grace hordam to fle
 þat yn clenesse wulde leue and be.

The Seventh Commandment.

The seuenþe shul we nat forhele
 ‘No mannys godē shalt you stele,’ 2048
 For þys ys one of ten;
 þarfore y pray alle men †
 þat þey kepe hem fro þys synne, †
 For þere ys moche veniaunce þerynne; 2052 †
 Yn þys worldē, shamely dede;
 And seþyn, helle; for Gode hyt forbede.
 Gode forbedyþ men to stele
 Any maner of worldēs wele. 2056
 “þou man, beþenke þe wel before †

Moltelement^o ad peche
 Quant autre ad pus espuse
 Apertement deuant la gent;
 Car a la premiere est tenu outrement.^p
 Trop ad fort^a entrichement 2497
 De tieles fiances preuez souent.
 ¶ Femme qe par trop grant outrage,
 Ou pur amur de heritage,
 Dist que eole enfant porta 2501
 Qe en sun ventre ne reposa,
 E’ par cele grant faucete
 Le dreit heyr ad desherite,—
 * De tuz ces pechiez est greignur;
 Repente sei a tut iur. 2506
 ¶ Cuntre matrimoine sunt ces pechiez
 Qe ore vous auum nomez;
 E plusurs autres, bien sachiez,
 § Qe ci ne sunt recordes; *
 Car muz de gree ay lesse, 2511
 † Pur ceo qe tuchent priuite;
 Meuz voil qe seient cele,
 Qe par moi ne fussent mustre.
 Jeo promis al commencement
 Qe priuite ni mettrai nient. 2516

**Le setime comandement est qe bous
 ne emblez nient.**

Ore deuum le trespas nomer
 Qe sunt racines de embler.
 Mes auant que nous le cuntum,
 Chescun home amonester volum 2520
 Qe il se garde de cest pechie;
 Car greusement est compare;
 Plusurs sunt trop tard garni;
 Pur ceo, al drein sunt hony

¶ Cil qe seruent de tiel mester, 2525
 Se dussent bien purpenser

^o Mortelment.

^r A. omits E.

^p ueirment.

^a These two lines omitted.

^a i ad fol.

How þou mayst þefore be lore,
 Ande what þou shalt haue þefore,
 Yn þys worlde and elyswhore." 2060
 But manyone wyl neuer beware
 Tyl sum myschaunce make hem aʒenchare ;
 Slayn, or yn prysun be, †
 Or hangede þat al þe worlde may se. 2064
 So shul men þe body shende ;
 Ande ʒyt to peyne þe soule shal wende.
 Wuldē men se what myschaunce
 Cumþ for þeft, and what penaunce, 2068
 þeftē shulde nat be so lefe ;
 A foule poynte ys, be clepyde a þefe.
 Ouper poyntes of wykkednes
 Mow be soffrede, sum more sum les ; 2072
 But þefte serueþ of wykkede note,^{seruyse}¹
 Hyt hangeþ hys mayster by þe þrote,
 Or doþe hym lese hys godē fame,
 Or bryngeþ hym² oute of þe towne for
 shame. 2076
 ' þefte shal neuere more be hyde,
 For here or elyswhore hyt shal be kyde,'
 þus seyþ þe prophete þat men on leuys,
 Ande spekeþ to fals men and to þeuys. 2080
 þe synne ys nat forʒyuen þe man
 But he restore þat he haue tan ;^{lese}
 For ʒyf þou make any man falsly tyne,
 As for þeft, þou shalt haue pyne ; 2084
 And mochē more for swyche falsnes
 þan for any ouper falsnes þat es.

A gode ensample þes clerkys wote
 Of a tale þat an abbot wrote, 2088
 þat þeuys shulde before hem loke †
 Ar þey ouper mennys þyng toke ;—

¹ Harl. more.² O. hyt.

† Les peynes qe les couient souffrir
 Qe ne seuent lur meins tenir ;
 Car a huntage grant, et peine dure,
 E a grant mesaventure, 2580
 Erent dune al chief de tur,
 Si il ne s'amendent de lur folur.
 Car penduz serrunt veant la gent
 Sauue del alme le turment.^t

¶ Pur ceo vous cunterai de un seint
 abbe, 2585
 Qe nous ad ensample dune
 Cum chescun se dust purpenser
 Qe garder se vodera de encumbrer.

^t L'alme liuere a gref turment.

Yn 'vytas patrum' hyt ys wryte; §		* Cest abbe 'Zenon' fu nome,	
Hyt ys a boke þat clerkys wete, 2092		‡ Mult fu bien de dampne dee;	2540
And ful fayre techyng ys þer ynne		† Ceo vnt ces fes bien proue	
For to leue of þeft þe synne.		§ Qe 'Vitas Patrum' est apele;	
<i>The Tale of Zenon, the would-be Thief.</i>		Si est de grant auctorite	
þys yche abbot, Zenon he hyghte, *		E menconge ni ert nul troue, ^x	2545
And wel he was wyþ God almyghte; ‡		Bien deit pur ceo estre escute.	
Vppon a day he went hys wey 2097	†	¶ Vn iur uolt aler uisiter	
To Palestyne, þat ys an abbey,	†	Ces freres qe il ama chier;	
To make hys vysytacyun		Palestine esteit nome	
As falleþ yn relygyun; 2100		Le leu vers ou il est ale.	2550
And as he went by þe strete	†	Quant en sun chemin fu entre,	
He behelde a fruyt ryȝt feyre and swete;	†	Vn frut qe il ad mult ame	
þys ychē fruyt he desyrede faste,		Folement ad regarde,—	
And hys hertē moche þarto ¹ he caste, §		'Gurdes' est le frut apele—	
'Gourdys' þus men clepe þe name; 2105	†	§ Maintenant le coueita,	2555
þys godē man þoghte, "y am to blame		Mes le prodome se purpensa,	
ȝyf y take ouþer mennys þyng		Qe, autru chose sanz cunge	
Wyþ outē leue of any askyng. 2108	†	Prendre, serreit larcin proue.	
For soþe, he seyde, þan were y a þefe	†		
And þefte ne ys Gode, ne gode ² man lefe;			
And ȝyf y stele, y am a felun,	†	"Si larcin face," dit, "cum felun,	
Hangede y shal be, þurghe ryȝt resun. 2112	†	Pendre me deit hom, par resun;	2560
Fyrst y wylle wyte þe soþe certeyne.	†	Primes voil uere, si pusse pendre,	
ȝyf y may suffre þat yche peyne			
þat þefys suffre for þeft sake,			
Ar y wyl oghte of þe fruyt take; 2116	†	Auant que le frut voil prendre;	
And ȝyf y may nat suffre þat wo,	†	Si la peine ne pus souffrir,	
To þeftē wyl y neuere go."	†	De larcine me dei detenir."	
Ryghte as he þoghte he dede eche dele,	†	Ensi fist cum ad pense,	2565
He ȝede and clambe vpp on a pele, ^{perche} 2120		Car encuntre vn pel se ad dresce, ^y	

¹ par to moche.² Harl. no.^x Omitted in A.^y For the next six lines B. has—

E vne harte en tur sun col pose,
Ky ly destrein, e il le ad oste.
Pus dist a seymemes en secrai,
De prendre le frutt sey quit de moy.

To tyse¹ a chylde swyche synne to do. 2152
 Or 3yf þou euere stale a chylde awaye,
 Yn swychē þefte ys grete affraye.
 Yn þys twey þynges and yn þys fame
 Are wymmen moche for to blame. 2156
 For þey haue cumlyngys yn and oute;
 Of swyche shulde men haue gretē doute.
 þey shul neuer weyte but wo,
 Swychē cumlyngys, to ne fro, 2160
 þey are wurþy to be shent
 Yn þys yche comaundement.

3yf þou brake euere any kyrke² †
derke
 On day, or yn nyȝt, yn myrke, 2164
 þou art acursed, þou wostē weyl,
 And hangē were wurþy on a peyl.
 And 3yf þou bere away þe þyng,
 þe more þou fallest yn cursyng. 2168

3yf þou haue be a þefe of pray
 To robbē men be nyȝt or be day, *
 Gretely þou dost azens þe lawe,
 þou oghtest to do swyche men a³ dawē.

Or 3yf þou swyche folý begun 2173
 To rauyshē any womman,
 þat ys to seye, any weddede wyfe,
 þe more ys þy syne and perel of lyfe. 2176 †
 3yf þou rauysshe any⁴ mayden clene—
 Azens here wyl, þat ys to mene,—
 Hyt ys seyde þurghe lawē wrete,
 þat þyn hede shulde be of smete: 2180
 Lawe makeþ þat commaundement
 Wyþ outyn any iuggement;
 þat mayst þou fyndē al an sum
 In code 'de raptu virginum.' 2184
 3yf þou rauysshe a mayden powre,

¹ tyce. ³ o. ⁴ a.

² O. gloss. 'cherche.'

¶^c Ki homes ou femmes uunt embler,
 Coupables sunt tut a premer;
 Ki gent emblent pur mesfere, 2595
 Le deable les uolt a li trere.

¶ Ki ad muste debruse,
 Fet ad, sachez de verite,
 † Encuntre ceo qe est comande.

† Si il i eit chose enporte, 2600
 † De dreit est escomenge,
 Ceo siet chescun home lettre.
 ¶ E ne mie ceus sulement
 Funt encuntre cest comandement:
 † Einz fet encuntre, chescun robur 2605
 * Qe pernt a force,^d de nuyt et iur.

† ¶ Ky femme a force ad rauí,
 † Fet ad encuntre, sanz nul deni.
 Plus de assez folement
 Qe si autre chose prist graument. 2610

^c For this and the next two paragraphs B. has—

¶ Les cheitifs ky vunt embler,
 De pendre sunt coupable al premer.
 Plus grand larcin ne poet nul fere
 Ke entiseer la gent a mal fere.
 ¶ E cil qi ad muste debruse,
 Ov rien del eglise enporte,
 Sacrilege ad fet apertement,
 E si est escume[n]ge outrement.

^d Ke emble. (MS. Bibl. Reg. 20, B. XIV.)

pou art holdyn ¹ to here socoure ;
 And þat shal be at herē wylle,
 For, as she wyl, pou shalt fulfyllē ; 2188
 For þou hast do here ² tresun,
 pou hast stole here warysun ;
 Hyt may þe brynge to more cumbryng
 þan þoghte þou haddest stole moche ouper
 þyng. 2192

To comun lechours, y þys seye,
 Many wyþ outē shryfte shul deye.
 3yf þou be a lordyng,

And outraiusly takyst mennys þyng 2196
 Yn tyme of werre or tyme of pes,
 pou stelyst hyt wyþ outē les,—
 But þurghē ryzt or þurghē cunnaunte,— +
 pou art a þefe 3yf þou hyt haunte. 2200

And 3yf a lordē of a tounne
 Robbē hys men oute of resoune, +
 þoghe hyt be yn bondage, +
 A3ens ryzt he doþe outrage. 2204
 He shal so take, þat he may lyue, +
 And as lawe of londe wyl for3yue ; +
 For 3yf he take ouer mesure

Lytyl tymē shal hyt dure. lordshyp 2208
 þoghe God haue 3eue þe seynorye,
 He 3af hym no leue to do robborye ;
 For Gode haþ ordeynede al mennys state,
 How to lyue, and yn what gate ; ³ 2212
 And þo3t he 3yue one ouer oþer myzt,
 He wyl, þat he do hym but ryzt.

þys ys þe ryzt of Goddys lokyng,
 3elde euery man hys ownē þyng. 2216

But God takeþ euermore veniaunce +
 Of lordys, for swych myschaunce, +
 For swych robbery þat þey make

¶ Tuz ceuz qe robent en guere—
 Si eole ne seit dreiturele—
 Ou que pernent outre couenant,
 Pechent encuntre qe deu comand.

¶ Qe tute iur robent lur gent, 2615
 E a tort pernent pur nient,—
 Tut seit ceo de vileynage,—
 A lur almes funt grant damage.
 Prendre purrunt par resun,
 Sicum ley de tere condun. 2620
 Tant facent pur le amur dee
 Qe al iugement ne seient blame.

¹ holde. ² here a. ³ O. gloss 'maner.'

þat ¹ oftē of þe þoure men take. 2220
 Y shal 3ou telle a lytyl wyghte
 How hyt befel onys of a knyzt.

† E ceo vous cunfermenai 2625
 Par une cunte qe cunteray.

The Tale of the Knight who robbed a Poor Man.

The Tale of the Knight who robbed the Poor Man.

Sum tymē was, hyt were twey knyztys †
 þat loued weyl at herē myztys; 2224 †
 A sykenes on þe toon gan falle,
 He deydē sone, as we shul alle. †
 þe touþer knyzt seyde ofte, alas, †
 For hys felawe so sone dede was. 2228
 Fyl hyt so, þys lyuyng knyzt
 Yn hys bede he lay a nyghte, †
 And was yn swyche a wakyng †
 þat he myzt slepē for no þyng; 2232
 þe monē shone yn hys ² chaumbre flore, †
 þe knyzt lay and lokyd furþe.
 At a wyndowe come yn a beme, †
 And yn þe shynyng he saghe a gleme †
 Ryghte lyche þat knyzt euery deyl 2236
 þat sum tyme he louede ful weyl. §
 þys knyzt þoghte ‘hyt ys fantome
 þat y se þus yn þe monē ³ come.’ 2240
 He was a frayde wyþ outē fayle, †
 And, þat was no grete merueyle. †
 But þe knyzt þat was dede †
 Cumfortyde hym sone, and seyde hys rede,— †
 “Be nat adrede, for hyt am y 2245
 þat þou louedyst so specyaly.
 Y was þy felaw, þy trewē frere,
 For help y comē to þe now here: 2248 †
 þoghe y be dede, þou darst ⁴ nat drede,
 Of helpe hade y neuere er nede. †

Douz chiualers iadis estreient,
 Qe cherement se entre ameient.
 Le vn apres ^e deuia;
 Sun cumpaynun mult se angussa; 2630
 Vne nuit en sun lit giseit
 Aueille, car dormir ne poeit,
 La lune cel houre cler luseit.
 Le chiualer iust cum ^f regardeit,
 Sun ray parmi la fenestre entra, 2635
 Mes ^s apartment li sembla,
 § Qe celuy qe auet si chier,
 Qe mort esteit, le chiualer,
 † Vint en la luur de la lune;
 Mes il quida qe fut fantisme. 2640
 Pur ceo, fu tant affraie,—
 Ne fu mie merueille par uerite.
 Mes le mort qe il ad tant ame
 Maintenant l’ad cunforte;
 ¶ “Seiez,” dit il, “de bon cunfort, 2645
 E sachiez bien qe ieo su mort; ^h
 Ayde, vus veng demander;
 Vnques ne auoy si grant mester.

¹ þat þey.

³ yn þe mone þus

^e Issi avint ke l’un.

^f gust e.

^s E.

² Harl. omits ‘hys.’

⁴ darst þou.

^h E nent pourus de mei mort.

At nedē shul men proue here frendys,	†	A bosoig ⁱ deit hom ami eyder, ^k	
And frendes loue oþer whyle wel endys.		Cum home dit a reprouer.”	2650
Help me now y am yn wo,	2253		
þat y may come þe sonner ¹ þerfro.”			
þe knyzt, þat lay yn hys bede,	†	Le uif chiualer mult pria	
Wax bolder, and lasse a-drede,	2256		
And seyð “ felaw for charyte			
What ys þy wo;—shewē hyt me.”	†	Qe sun estat luy cunta.	
þan spake to hym þe dedē knyzt,	†	Le mort respund “ a grant dolor	
“ þoghte y hade space a day and a nyzt,		Ieo su liuere ¹ nuit et iur;	
Alle þe penaunce ne coude y telle	2261	† Tutes mes peynes ne pus cunter,	2655
þat y suffre yn a welle.		Tanz i ad, ne les say ^m numbrer;	
A peyne y suffre harde for þe nones,	†	Mes la plus greue, ce me est vis,	
For a cloþe þat y refte ones	2264	† Est pur vne chape que ieo toli iadis	
Of a pouerre ² man wyþ oute ryzt,—	†	De un poure home sanz dreiture,	
Alas þat euere y say ³ þat syzt;	†	Allaz, que ne usse dormi le ⁿ heure!	2660
þat cloþe ys caste on me to peyne	†	Car, sur moy le unt ore gete,	
As heuy as any mounteyne;	2268	E me semble pur uerite	
Hyl ne mounteyne, erþe ne stone,	†	Qe muntaigne ni ad suz ciel sigaunt ^o	
Vndyr heuene so heuy ys none;	†	Qe a porter seit plus pesaunt;	
No so hote fyre ys yn no land			
As hyt ys aboutē me brennand.	2272		
þarfore, felaw, y preyē þe, ⁴	†	Pur ceo, vous pri pur amitez,	2665
þat þou haue on me pyte,	†	Qe de moi eiez pitez;	
And to pore men do noun ylle			
Ne azens holy chyrches wylle;	2276		
But al þe gode þat þou mayst, werche		E al poure qe la trouerez,	
To porē men and to holy chyrche.	†	E seinte eglise, ^p facez le assez;	
Me were leuere deye an hundyr syþe	†	Car meuz vodrei cent feiz morir	
þan suffre þys peyne þat noghte may lyþe.”	†	Qe ceste peyne longes souffrir.”	2670
þan seyde þe knyzt, and wepe ful sore,			
“ My swete felaw, telle me 3yt more,			

¹ þe sunner come.⁴ Harl. ‘pray.’² pore.³ saghe.ⁱ bosoing. ^k prouer. ^m A. omits say.¹ Su liuere, e as peines. ⁿ este escorche al.^o Ke sur ciel ni ad muntaine si grant.^p ke al eglise trouerez,

Kuant la vendrez.

3yf any þyng be so certeyne	†	¶ Le uif li demanda qui li pout plus valer	
þat may delyuer þe of peyne."	2284 †	Pur li des peines eueiter. ^a	
þan seyde þe knyzt, "y myzt be clere	†	Le mort respund "cum ieo en tenk,"	
þurghe þe sacrament of þe autere."	†	Del auter le haut sacrement."	
þe knyzt nemnede prestes ¹ manyone;	†	Le uif ad multe prestres nome,	2675
þan stode þe dedē, styllē as stone,	2288	E demande 'si il prist a gree	
"Wylt þou þan any of þese for þe syng ²	†	Qe ces prestres pur li priassent,	
þe of peynē for to brynge?" ³		E messes pur luy chantassent.'	
þe dede meuede hys hede ⁴ to and fro,	†	La teste escut ⁵ plusurs feez;	
For he was payde of noun of þo.	2292 †	De euz ne fu mie paieez,	2680
Wete 3e forsoþe, boþe man and wyfe,		Car il ne furent de bone vie,	
þey were nat of clenē lyfe;	†	Mes de male, ne dutez mie;	
Of hem þe dede 3af noun answeere,		Pur ceo, de euz force ne fist	
He made no fors of here preyere.	3296 †	Qe pur luy priassent Iesu Crist.	
Neþeles þe seluyn messe	†	¶ Ne quidez mie nepurquant,	2685
Ys noþer þe wursē, ne þe lesse;	†	Qe le sacrement fu ⁶ meinz vaillant	
þe sunne hys feyrnes neuer he tynes ⁵ *		De ^u euz, plus qe en bone gent;	
þoghe hyt on þe muk hepe shynes, §	2300	Car de home ne prent enpirement	
But þe muk ys þe more stynkyngge		§ Nient plus qe pet le fimer	
þere þe sunne ys more shynyngge.		* Le solail qe sur li fiert cler.*	2690
Ne ⁶ more hyt ys lore þe vertu			
Of þe messe, but mannys pru.	2304		
þoghe þe prest be fals or frow			
þe messe ys euere gode ynow;			
But þe preyere haþ no myzt			
For hys lyfe ys nat clene dyzt.	2308		
þe knyzt nemnede one at þe laste,	†	¶ Al mort, au drein, vn home noma;	
A gode man, and a ryzt stedefaste,—		Pus de luy demanda,	
"Wylt þou þat he preye for þe?"	†	'Si il fust paye de luy,'	
þo seyde þe dede "wel were þan me	2312 †	"Oil," dist le mort, "sachez de fi,	
3yf he wuldē for me syngge,	†	Plust a deu qe pur moi voleit prier,	2695
He myztē me of peynēs bryngge."	†	Car il me purra mult ayder."	
þe knyzt seyð truly, "truste to me,	†	Le uif al mort pur veir diseit,	

¹ O. and Harl. 'p'test.'² syngge³ bryngge.⁴ hys hede meuede.⁵ O. gloss 'lesyp.'⁶ no.^a de peines deliuerer.^r en teng.^x qe le solail du femer^s croulout.^t sait.^u En.

Ke sur ly fert, e lust si cler.

þat samē prest shal prey for þe, 2316 † Qe cil pur luy priereit,
 And þat þy peyne mow be þe lasse * § E messes pur luy freit chanter,
 Euery day shal he for þe¹ synge a masse." § * Pur ces² peynes alegger. 2700
 " May y þan trustē to þy sawe
 þat þou be now my trew felawe ? " 2320
 " 3e, as y am a trew knyȝt,
 Hyt shal be do at my myȝt."
 " A tokene betwyxe þe and me,"² † ¶ " Souigne vus ceo," dit, " leaument,
 þan seyde þe dedē, " shal þys be." 2324 † Pur deu ne vbliez nient."
 He toke and grepe þe knyȝtys arme, † A remembrance, sun bras ad tuche,—
 But he felt þer of none harme; † || Le quir iesqe al os perce,
 Also he touched hys bare þe,— † † Mes le uif nul mal senti,— 2705
 þe bare bone myȝt men euer after se; || 2328 Par tant li souint de li;
 But sorē þerof felt he noghte, † La playe³ porta iesqe sa mort,
 But for þe felyng, more on hym he þoghte. Si fist ceo qe li pria, le mort,
 þat mark saw alle men comunly, Nul home sauer la poeit,
 But no man wyst redely why. 2332 Car Iesu Crist issi le voleit. 2710
 þe dedē seyde " þou shalt leue here † ¶ Le mort luy ad pus cunte
 No lenger but þys two 3ere." † † Qe ceo sust il de verite,
 He told what day þat he shulde deye, || Qe apres les douz anz murra;
 And seþyn he went forþe³ hys weye. 2336 || Qe il se amendast, li mult pria.⁴ 2715
 þe knyȝt amendede seþyn⁴ hym weyl, ° ¶ Le iur li ad determine,
 And to þe ded was as trew as steyl; Pus de luy s'en est ale. 2715
 For he dede as he hym hette, § ° ¶ Le uif apres bien se amenda,
 þe prest for hym song þat he hem hette. * | Mult li valust le visiter,
 þys aperyng, yn my⁵ auys, 2341 | Sachez, del mort chiualer, 2720
 Auayledē to boþe partys. E al mort, autresi,
 Seþyn⁶ toke þe knyȝt palmers wede, * Car le vif fist prier pur li,
 And yn to þe holy londe he 3ede; || 2344 * E messes pur li chanter fist,
 Iesu crystys⁷ sepulcre he soghete, † § Solum ceo qe il promist.
 For þe synnys þat he had wroghete; || Le sepulcre deu visita, 2725
 And at two 3eres 3ende || Car en la tere seinte ala.
 God almyghety for hym gan sende; 2348

¹ for þe shal he.⁴ seþen amendede.² me and þe⁵ myne.⁶ syn.³ 3ede furþ.⁷ Harl. 'cryst.'² ses grefs.³ For the next three lines and a half B. has—

ieske a la mort portout

Ke nul mire saner le pout.

For þat day þat þe dede knyȝt seyde,	†	Al iur qe li fu nome	
þe touper knyghte þat same day deyde.	†	Sa vie ad ben termine,	
Blessyd be God of heuene kyng	†	Gracie seit dampne dee!	
þat sent hym þat yche tokenyng.	2352		
Now may ȝe se, by þys tale, †	†	¶ Par tant purra chescun vere,	2730
þat þeftē brewēþ moche bale.		* Qe peche est grant, pources rober,	
Certys þeftē ryȝt wykkede ys		§ E de la gent prendre a tort,—	
Whan þe dede bereþ wytnes,—	2356 †	Pus qe ceo tesmoine le mort;	
Namly pore men for to pele *		† Mult est greue la peine apres,	
Or robbe or bete wyþ outē skyte. §		† Sicum en ceste cunte oy auez.	2735
þeftē wyl hys mayster shende,		¶ Chescun siet qe fet larcin,	
And hym fordo wyþ outyn ende.	2360 †	Qe honi serra a part de fin.*	
ȝyf þou be a seriaunt	†	Ceo dust entendre le sergant	
And takē more þan þy cunnaunt,	†	Qe plus prent qe sun couenant,—	
Custummablychē, mete or drynk—	†	Manger, beiure, ou petite chose,	2740
þohte for noghte hyt be þe þyng—	2364	Quide qe prendre peot, et ose.	
Y redē þat þou þer of lete,		Par custume ne prenge tant ne grant,	
For many smale makeþ a grete.	†	Car muz des petiz funt un grant.	
Holy chyrche callyþ hyt þeftē			
Wyþ outē skylle for hyt ys reftē.	2368		
ȝyf þou euer reysyddyst custome,			
þou mayst be sykry of hardē dome.			
But ȝyf þat þou mayst hyt felle,			
Hyt ys robbery, gostly to telle.	2372		
ȝyf hyt so betyde þat hyt lastē ¹ ay			
þy medē shal be welaway.			
ȝyf þou amende hyt nat yn þy lyue,		¶ Gardez qe vous ne seiez enclin	
What prest may þe þer of shryue.	2376	A plus sotil larcin,	2745
Now telle we forþe þat ȝe may lere,	†	Qe maintenant recunterai	
How þeftē comp yn queynt manere:—		Sicum en liure troue le ay.	
ȝyf þou euere þy werke wyþdrowe	†	¶ Sun oueraigne ne deit retrere	
Or dedyst hyt nat weyl to prowē	2380	‘Li luiz, ^b qe eoure deit fere;	
Tyde or tyme þat þou shuldest ² werche,			
‘þou art a þefe,’ seyþ holy cherche.		Mult peot sun seignur dammager,	2750
ȝyf þou do custummablyche swych lak	†	Ki est a ceo custumer	

¹ laste.² schust.^a a la par fin.^b ouerur lowiz.

- To begyle þy mayster be hynde hys bak, +
 þou mayst nat excuse þe wyþ rous, ^{proud wordys} 2385
 And seyðe, 'al þe worlde so dous.'
 þe worldē may nat sauē þe;—
 Shryue þy defaute, and late þe world be.
 3yf þe be leyde a borde to wedde, 2389
 Or a cloþe to bak or bedde,— +
 3yf þou hyt vse aʒens hys wylle, +
 Holy cherche seyþ þat þou dost ¹ ylle, 2392 +
 And warneþ þe þerof 3yt efte
 þat hyt ys boþe okyr and þefte. +
 Okur hyt ys, for þe outrage
 To take þy catel and haue auauntage; 2396
 And for þefte, he may þe greue
 To vse hys þyng aʒens hys leue;
 And 3yf hyt be so þat þus ys gone,
 Charyte ne cristyndome ys þer none. 2400
 þyn euen cristyn þou owyst to lene—
 3yf þou mayst spare hyt, þat y mene.
 Also 3yf a þyng be þe lent +
 And þou wyþ outē hys asent 2404 +
 Lene furþer þat þyng to were, +
 For þefte to hym ² þou shalt answeere.
 þou wost weyl, þou dost nat ryȝt;
 þat anoþer hyt useþ, hyt ys þy plyȝt. 2408 +
 3yf þou haue a þyng yn ferme +
 To a certeyn day of terme, +
 And 3yf þou ouer þat terme day +
 Trauelyst aʒens hys pay, 2412 +
 þou hast synnede yn a spece,
 Yn þeftē þou are come a grece.
 Now wyl y speke of okerers
 þat þefys ben yn sum maners. 2416
 To whon ³ þat vsery ys lefe,
- De sun oueraygne fere fausement
 Quant hors est de ueue de gent.
 ¶ Si chiual vus seit engage,
 Surcote, ou mantel, baille,— 2755
 Si vus le ussez encuntre sun gree,
 Malement fetes,^c et serrez blame;
 Cest apend a cest pechie
 Qe larcin est apele.
 ¶ Si vne chose vus seit preste, 2760
 E vus, outre le prestur gree,
 A autre le prestez, ceo est peche,
 Car ceo ne vus fu mie grante.
 ¶ Si vne chose auez loue,
 Terme eslu,^d certain, nome,— 2765
 Si vtre le terme le trauaillez,
 En tant as pechie, ben le ueez.

¹ doust.² *Harl.* omits 'to hym.'³ whom. But A.-S. *whæne*, acc. of *hwá*.^c 'de larcin peche' follows, and the next two lines are omitted.^d A terme e a lu.

Gostly, he ys a þefe.

3yf þou of any okerere	†	¶ Si de iu, ou de vserer, rien auez,	
Wyþ wrong hys þyng away dest bere, 2420	†	A tort, qe vus ne luy rendez,—	
þoghe he be no cristyn man	†	Tut ne seit il creistien,	2770
þefte vnto þy self þou wan ;			
þou ne owyst nat of hys to haue	†	Auer ne deuez a tort pur rien.	
Wyþ wrong, 3yf þou þy self wylt saue. 2424			
Also, 3yf þou haue founde a þyng,	†	¶ Si vus auint rien trouer,	
And makyst þerforē none askyng			
At cherche ne at þe market an hy,	†	Qe en eglise ne fetes demander	
But forhelest hyt pryuyly 2428			
So þat þe þyng wyþ þe dwelle,—	†	Pur ceo qe a vus pust remeindre,	
Hyt ys þefte, þys clerkys telle.	†	Ceo n'est mie pechie meindre.	2775
3yf þou wyþdrawest ¹ a mannys ryȝt	†	¶ Ky a autre detient sun dreit,	
Styllyche, þat hyt be nat yn syghte, 2432			
þoghe a man parseyue hyt noghte,	†	Tut seit qe l'autre ne aparceit,	
þou stelyst hyt, and þefte hast wroghte.		Pur ceo sun dreit demande mie,—	
3yf þou wyþholdest a mannys seruyse		Rendre le deit, ou il fet folie.	
For euyl herte or fals queyntyse, 2436		¶ Ceus qe serianz receiuent, ^e	2780
Or wyþdrawest ² any manere pay	†	E lur luer lur deteignent,	
And ledyst hym furþe fro day to day,	†	Ou de iur en iur vunt par loignant,	
But 3yf hyt be ³ wyþ grete resun,			
Of þeftē þou art ⁴ enchesun. 2440	†	Il funnt certes trespas grant ;	
For þe gospel commaundeþ ryȝte	†	Car deus comande en la ley,	
' Holde nat hys seruyse ouer nyghte ; '	†	' Qe le luer de ouerur od tey, ^f	2785
Whan þe man haþ do hys dede		Ne demeorge iesques le matin,—	
God wol ⁵ þat he haue hys mede. 2444		Encuntre ne facas, ^g a nule fin.	
What sey men of þes fals husbandys			
þat ere aweye falsly ⁶ mennys landys ;	†	¶ Ki autru teres vnt arer,	
Of a landē, þurghe and þurghe,		Ou en autru semail a tort entrer,	
Takyn and eryn away a furghe ? 2448			
þat ys boþe thefte and robberye,	†	Ceo est larcin et roberie,	2790
And hyt ful derē shal a bye.		Seur seiez qei home die.	

¹ wyþdraghest.

⁵ falsely ere away.

^e en seriuse tenent.

^g facez.

² *Harl.* omits 'be.'

⁶ wyþ draghest.

^f oire tay.

³ art þe.

⁴ wyle.

Of swychē fewe men hem amende,
For þey beyn þe deuylys frende. 2452

Tauuarsyns and vserers,
þys are, Lucyfer, þy peres ;
For þey are alle þe deuyl betaghte
þat okeryn falsly þe worldes aghte.^{gode} †
Okyr ys also, ȝyf þou hyt haunte, 2457
To lenē þyng to certeyn cunnaunt ; †
Also, to bye a þyng byfore,
Halfe vn to þe¹ sellers lore ; 2460
For ȝyf þe byer may weyl lene
þat þyng wyþ outē losse or tene,
He ys holde to helpe hym wyþ alle,
Or holy cherche seyþ, þat he hyt stalle.
Okeryng ys on many manere, 2465
Mo þan y kan telle now here.

But wete ȝe weyl, swyche gode shal go †
As hyt come, wyþ sorowe and wo ; 2468 †
For some haue so grete cumbrement
þat þey may make no testament ;
For holy cherche neuer vndyrstode
To haue of okerers gode. 2472

The Tale of Seint Forsyne's Visit to Hell.

A tale ys tolde of Seynt Forsyne †
Wharefor he suffryde onys pyne.
þys samē tale tellyþ seynt Bede ‖
Yn hys gestys þat men rede. 2476
Whan seynt Fursyne had lyuede long,
þyr toke hym þan an euyl strong ; *
þat tymē þat he wende to deye
Come one to hym and þus gan seye, §
Rys vp, Fursyne, and go wyþ me, 2481

¹ Harl. omits ' þe.'

† ¶ Si cauersin et^h userers
Sunt encuntre les premiers
Ki l'alme dunent a pener,
† Pur gainer a tortⁱ terriene auer. 2795
¶ Cels qe, pur certain gain et couenant,
† La gent prestant chose auant,

† Duter poent qe lur biens irrunt
Sicum il gaynez les unt.
Car sachez bien sanz dotance, 2800
' Mal gain auera male cheance.'
La mesun faut, ceo ueum^k souent,
Quant malueis est le fundement.

† ¶ De seint Furtesin, hume dee,¹
Vne cunte encuntre euz ay troue 2805
‖ En vne liure que est apelez
' La sume des vertuz et des pechiez.'
Le seint que vous nomai auant
Vne feyze suffreite aueit^m grant,
Vne cote de vn vsurer 2810
Recust, car il out grant mester ;
Pur luy ne pria nient nostre seignur ;
De tant esteit sun peche greinur.ⁿ
Le seint home, dunt ieo vous di,
* Tost apres enmaladi ; 2815
Ausi cum il en trans giseit
§ Vn angle deu a ly veneit,

^h Ly cawertins e ly.

¹ Suffin, prodhom en de.

ⁱ Kar a tort gainent.

^m freite out.

^k faillir ueum.

ⁿ En ses oreisuns nuit ne iour.

Merueyl mochē shalt þou see.
 Wheper he wulde, or he ne wulde,
 He toke hym vp, and furþe he shulde ; 2484
 Many stedys he late hym se,
 Merueyls and grete pryuyte ;
 He shewede hym þe¹ depnes of helle
 And þe peynēs þat þeryn dwelle ; 2488
 Seþþe þey toke a weye ryȝt euene
 As hym þoghte towardē heuene ;
 Yn þe fyrmament as þey ȝede
 Foure fyres he sawe² of gretē drede ; 2492
 Þes foure fyres wax hyghe and hote,
 And yn to one alle foure þey smote.
 Wnderful was þan þat fyre,
 And dredful, and also³ brynnyng shere.
 Þe aungel pydyrward toke þe weye ; 2497
 Þo þoghte seynt Forsyne, 'here shal y deye.'
 Þe aungel ȝede furþ ful boldely
 But seynt Fursyne durst nat come ny. 2500
 Þe aungel say⁴ he gan abyde,
 "Come furþe," he seyde, "and þe nat hyde;
 Of þys fere ne drede þe noghte,
 But þou wyþ wrong euere toke oghte ; 2504
 ȝyf þou haue take any þyng wyþ wrong,
 þou shalt brenne yn þys fyre strong.
 Wyþ mochē þoghte, sorowe, and drede,
 Fursyne vnto þat fyre ȝede. 2508
 Þe fyre on boþē half hym was,
 But furþ he ȝede fast⁵ on hys pas,
 Yn þat fyre saghe he lye
 Saulys brennyng and ruly crye ; 2512
 Þe fendēs ȝedē hem among,
 And fast echone on oþer þrong
 Wyþ brynnyng crokys sorowfully,

¹ *Harl.* omits 'hym þe.' ³ And also dredful, and.
² saghe. ⁴ saghe. ⁵ faste he ȝede furþ.

La cote qe il receu auait
 °Del vserer, ardant porteit,
 En la face le seint^p le geta, 2820
 Pus apres, dit ly a,
 ° "Ceste cote del malueis vserer
 Recustes a uotre grant mester,
 Pus a nunchalir lessaustes,
 E pur le malueis ne priastes." 2825
 De maladie le seint releua,
 Mes le maym tutdis porta ;^r
 Pur ceo, qe en tant out communie
 Od le vserer malure.

° See lines 2527 and 2534 of the English.

^p Dreit en sa.

^q See line 2552, &c. of English.

^r E tut coe mal auer sucha.

And pynede hem wyþ oute mercy. 2516
 None lay by hemself a lone
 But eche¹ on oþer wyþ sorowe and wone.
 Echone to oþer was sorowe and peyne,
 Wyþ outyn endē for certeyn. 2520
 For pynyng, for wepyng, for cryyng, alas,
 Fursyne almoste confundede was.
 As he saghe þys sorowe so grym,
 Come a deuyll rennyng to hym 2524
 Wyþ glesyng y3en and croke yn hande,
 þe steme stode oute of hys mouþ brennand,
 He broghtē on þat brynnynge croke
 A brennyng soule þat al to-shoke. 2528
 Towarde Fursyne he² ran hys cours,
 And calyde³ hym 'fals, felun, treytours.'
 "Haue þys soule, þys hast þou slayn, 2532
 þou 3eldyst nat hys gode a3eyn."
 He kast þe soule vpp on þe prest,
 And brenned hys o syde, and half hys brest.
 He went⁴ þat tyme haue deyde þore, 2536
 For the soulē brennyde⁵ hym so sore;
 He hoppyde neuere to haue come þen,⁶
 So hadde⁷ þe soule broghte hym be neþen.
 But at þe last þan gan he crye, 2540
 And seyde, "mayster me helpe now, or y
 dey."

þan seyde þe aungel to Fursyne
 "Y toldē þe langer of þys pyne,
 Y seyde langer at þe bygynnyng, 2544
 3yf þou haddest of oþer mennys þyng
 þat þou madest nat of amendement,
 Yn þys fyre hyt shulde be brent.
 Loke now 3yf þou kanst hyt oghtē knowe
 þe soule þat þe þrennede so lowe." 2549

¹ ache. ³ kalde. ⁵ brende. ⁶ þepen.

² Harl. 'hys.' ⁴ wende. ⁷ Harl. 'has.'

"3e," seyde Fursyne, "y knowe hyt wele
 For whom y suffre þys peyne eche dele ;—
 þys he dede, whan he shuld deye, 2552
 He 3af me a cloþe for hym to preye ;
 For no maystry, ne for noun eyuyl,
 He 3af it me,—but wyþ hys gode wyl.
 And now, weyl y hyt graunte, 2556
 þat y helde hym nat cunnaunt ;
 Wyllýng, certys, y dyde hyt noghte
 But for rechelesshepe of þoghte."
 þe aungel þo toke þe¹ soule forlore, 2560
 And dyd hyt þere hyt was byfore,
 Yn to þe peyne þere for to dwelle,—
 Hyt was an okerere y 3ou telle ;—
 þan touchede² Fursynys brest and syde
 And þe fyre myȝt no lenger³ abyde. 2565
 þurgheoute þe fyre he ledde hym euene,
 And shewede hym of þe blys of heuene.
 He shewede hym alle þe pryuyte 2568
 þere men befallē yn flesshe to be.
 He broghte hym þan to þe body aȝen
 For to shewe þat hyt was certeyn.
 þre days keptē men þe body, 2572
 Alle for dedē comunly.
 He lyuede seþþen many 3eres,
 A quyk man, and a feres.
 But þe brynnyng alle be dene,⁴ 2576
 Euer⁵ more aftyrward was hyt sene ;
 As long as he hare lyuede,
 þe brynnyng on hys body cleuede.
 Y trowē God shewede þys merueyle, 2580
 For þou ne shuldest⁶ of trowþē fayle.
 Seþen leuys⁷ he so holyly

¹ pat.⁴ O. gloss 'rewe.'² O. inserts 'he.'⁵ Ouer.³ no lenger myghte.⁶ shust of þy. ⁷ leuede.

pat men callyn hym nowē seynt Fursy ;
 He was fyrst founder and syre 2584
 Of þe cherche of Knares myre ;
 And of Norwyche þe modyr cherche
 He dedē hyt fyrst make and werche ;
 And þere he lyp be 3unde þe see, 2588
 He ordeynede a mynyster for to be ;
 Foure 3ere or þe cherche were ful set
 Was hys soulē to Godē¹ fet.

Okerers men oghte to weyue² 2592
 3eue hem noghte, ne of hem receyue,
 3yf þou wetē what þey are,³
 Yn no manere of chaffare.³

Sum tymē þer was yn a cyte, 2596
 pat þyf an okerer myzt foundē be,
 þey helde hym vyler þan a Jew *
 For no man wuldē hys prew ;⁴
 Men clepyde hys hous yn euery strete 2600
 ‘ þe hous of þe fendēs sete.’ §
 Fyre, watyr, pat he shulde note,⁵ ||
 þey cursede hyt euery grote ; †
 And euery syde to ouper, “ Sere 2604
 Lo, þere þe cursed vsurere.”
 Yn cherchē no man 3af hym pes,⁶ *
 For a fendē þey hym ches.
 No man was so hardy 2608
 To bryng hym þyng opunly, †
 pat he ne shulde vyly be shent
 Of alle pat by þe stretē went.
 And whan any vsurere was dede, 2612
 þe cherchē3erde þey hym forbede. §
 þey wuldē nat for loue ne awe⁷

† ¶ Receure ne deit, ne rien doner, 2830
 † A scient, prodome del vserer ;
 Car ceo est od li comunier,
 Ceo sauez vus bien premer.
 † ¶ Iadis en vne grant cite
 † A peyne fut un vserer troue, 2835
 E ceoluy a nul deners prestast
 Qe primes ne luy iurast
 Qe a nul home cuntereit,—
 Tant vserer estre tenu hacit.
 Car ki tiel fust conu,[†] 2840
 * Plus uil esteit^u qe nul iu.
 Sa mesun fu dunc apele
 § ‘ La mesun al maufe,’
 || E quant qe a luy apendi,
 || Vigne, e autre chose ausi,—^x 2845
 † Tut fu tenu escomenge,
 Car al deable furent done.
 La gent li mustrerent al dey,
 Pur ceo qe il vesque encuntre la ley ;
 * Pes en muster nel beisereit, 2850
 Nul plus qe si il gyus esteit ;
 Ne hors de sa mesun
 † Feu ne portereit nul hom,
 Tant fu de tuz reuili,
 Qe vif, purreit estre hony, 2855
 Ne mort, ne serreit enseueli
 § En cymiter, sachez de fi.

¹ heuene.
² O. gloss ‘ fle.’
³ O. transposes these
 lines.
⁴ O. gloss ‘ profyte.’
⁵ O. gloss ‘ okerye.’
⁶ O. gloss ‘ pax.’
⁷ O. gloss ‘ drede.’

* viuant nel dust cunter.
[†] Ki teus dunk fust tenu. ^u le teneient.
^x Mesun, iardin, vingne et ble,
 and line 3094 is omitted.

3eue hym crystyn mennys lawe ;	2615	
'Requiem' ne shulde be ¹ note be sunge		† Car 'requiem eternam' ne deit valer
Ne seyde for hym, wyþ mannys tunge.		Par dreite resun al userer ;
'Lux perpetua,' and he, were wroþe,		† Ne 'lux perpetua' nient le plus ;
For yn hys lyue he solde hem boþe.		† Car, viuant, vendi ambedouz.
A nyzt, when men hadde herë reste	2620	† Car, la nut, quant deuum reposer,
He okerede pens yn hys cheste ;		† Fet le vserer ces deners gabler ;
And also, vpp on þe day lyzt		† E de iur ausi, quant est lumer,
He gaderede gode wyþ alle hys myzt.		† Fet ces deners en gable valer.
þan semyþ hyt weyl yn ourë lay	2624	Si il dunc la nut, quant repositum,
þat he solde boþe þe nyzt and þe day ;		† E le iur, quant lumere veum,
'Requiem,'—þe reste wyþ outen ende,— *		Vendu ad le vserer,—
þar to shal he neuere wende ;		Ne li deit par resun valer
Ne 'lux perpetua'—þe endles lyzt—	2628	* 'Requiem eternam' pur la nute,
þer of shal he neuere haue syzt ;		† Ne 'lux perpetua' pur la clarte.
Where he ys wurþy, þer shal he be ;		
Yn hym was neuere no charyte.		
Now of þeftë haue we seyde,	2632	† ¶ Ore ai cunte sicum ieo say,—
And þese vsurers made vp-breyde.		Qe seinz dient, nient de mey,—
God 3eue vs gracë þefte to fle,		† De larcin les pechiez,
And al okerers wel ² to amendyd be.		Qe desore meuz vous gardez.

The Eighth Commandment.

**Le bitme Comandement est qe vous ne
portez mi fause tesmognne.**

Now of þe eytpë wyl we speke,		
þat fals sysours vse moste to breke,—		
'þou shalt no fals wytnes bere	2639	
þyn euene crystyn for to dere.		Encuntre ceo funt les menturs.
Who so wyþ hys mouþe, one, seys,		Qe pur nient mentent tute uirs ;
And wyþ hys herte þenkeþ ouþer weys,—		† Ceo est a sauoir, quant home dit
He ys wurþy to be shent,	2643	† Parole qe en sun queor dedit.
For a doþ azens þys comaundment.		
But manyone þat are þus fykyl		† Mes pur ceo qe celement, ³
Synnyn nat ylychë mykyl ; ³		† Ne peche mie chescun qe ment.
þarfor behoueþ be tolde þe skyl	2647	† Pur ceo, les couient destincter

¹ wyþ.² wylle.³ O. gloss 'moche.'³ ws.³ ouement.

As holy men seyn vs tyl.¹

Who so beleuyþ a wycches sawe *
He bereþ wytnes aȝens þe lawe.
Swychē wycches are for to weyue,² 2651
For many men þey wyl dysceyue.³ §

Some men wytnessen a lesyng
For nonē ouþer wynnyng †
But for to begyle sum man þer ynne; 2655
ȝyf hyt delyte hym, grete ys þat synne. ||

On ouþer manere synnen⁴ sum :
þat makeþ lesyng⁵ þurghe custum |
To plesse þe folk yn rybaudy,— † 2659
þat y halde no synne dedly, †
But þey⁶ haue þeryn delyte
þan mow þey synne dedely ful tyte.⁷ :

And sum vsē⁸ for curtesye * 2663
To speke nobly, and ȝyt wyl lye,
þey synnē yn þat feyre spekyng
ȝyf þey haue delyt yn þat lesyng.

And some lye oþer more or lesse, 2667
To preyse one bettere þan he es;
Swyche a lysyng ys nat ful grete folye
But þey hyt vsē comunly.

And somē lye as þey were wode 2671
For men shuld⁹ ȝyuē hem sum gode,
And seyn þat he¹⁰ haþ do so or so
þat he myȝt neuere come-to to do.
But þoghe no man haue þer of euyl, 2675
ȝyt ys¹¹ hyt þe tycement of þe deuyl.
No lesyng ys wyþ outē synne,
But þat þer ys algate, sum plyghte þerynne¹²

† Sicum le seint les sout cunter. 2883

¶ Ki fausement aprent^a de gree
La gent pur estre plus loe,
Ce est le plus grant pechie,
Nomement en la ley dee.
Ceo apent a gent endoctrinez, 2888
Qe mestres sunt apelez.^b

* ¶ Ci est la sorcerie suille
Qe meinte faucine ad cunte,
E dunt ele ne siet tant ne quant
§ La fole gent vet deceuant. 2893

¶ Vn autre manere que est mult use,
† Quant pur nule autre volunte
Ne ment, fors pur gent deceiure,
|| Tant est lur delit folie maire.

: ¶ De autre part, souent veum 2898
| La gent mentir par custum,
† Qe a euz pleisent pur bien parler.
† Ce n'est mie tuz iurs peche mortel,
: Nepurquant ceo est greue peche,
Ki a ceo seit acustume. 3003

* ¶ Les vns ausi mentent en iu^c
Sanz deceuance de nul hy,^d
Quant chescun siet qe pur iu le fet,
Qe ne est grant peche, si trop nel pleist.

† ¶ Aucuns mentent pur bien de autri,
Qe est meindre pechie, ieo vous di;
Mes en qele qe ceo seit manere,
Custume et delit le poent grant fere.

¹ O. gloss 'to.'

⁸ vse as.

^a la prent.

² O. gloss 'fle.'

⁹ a man shulde.

^b en doctrine,

³ deseyue. ⁴ synne.

¹⁰ Harl. omits he.

Ky funt gent iurer sanz lur gre,

⁵ lesynges. ⁶ But ȝyf þey.

¹¹ Harl. reads 'ȝyf hyt ys.'

and the next four lines are omitted.

⁷ O. gloss 'sone.'

¹² plyghte ynne.

^c gen ausi.

^d fere a nuli.

Al aftyr þat þe lesyng ys, ¹	2679		
Sum ys more, and sum ys les.			
But some ² men synnē greuusly		†	¶ Encuntre ceo comandement, 2912
Yn þys comaundēment so hy,			Pechent cil nomement
þat of grete þyng fals wytnes beryn, 2683		†	Qe en tesmoine funt faus serement;
And þar to also grete oþys sweryn.			
Swyche synnē greueþ now mekyl,		†	Ceo regne trop entre la gent,
For manyone are boþe fals and fykyl;			
þat oþer for loue, or for awe, 2687		†	Car, par amiste et par pour, 2916
Wyl men swere falsly a sawe,		†	Se periurent tute iur,
And bere wytnes of swyche a fals		†	E faus tesmoine portent souent;
To make a man hang be þe hals. ^{nek (O. necke.)}			Deus i mette amendement!
God haþ sent for swyche veniaunce, 2691		†	Souent les ad deu chaustie,
But many trusten of long suffraunce.			
Men hope so moche hys mercy to			
þat some neuere recche what þey do.		†	Mes trop poy unt de ceo pense. 2921
But þe wys man seyþ yn hys lore ³ 2695			
‘ þat here synne ys moche þe more			
3yf þey synne custummably			
Yn þe hope of hys mercy.’			
Y shal 3ou tellē how hyt fore 2699			
Of a man þat hym forswore.			

The Tale of the London Forswearer.

Yn Londun toune fyl swyche a chek,			
A ryche man and pore ⁴ were at cuntek, ^{debate}		†	¶ Un riche et un poure cuntekerent,
And pletede a-boute a lytyl lande 2704		†	Entur vne tere pleiderent,
Tyl a day was take yn hande;			
þat day was so ny ⁵ dreue		†	Tant vnt le play auant chace
þat þe oþe was to þe ryche man 3yue,		†	Qe serment al riche fu iuge.
Wytnes þey allē gan hym bere 2708		†	Bien quiderent la gent 2926
þat he ne wuldē falsly swere;—		†	Qe par tant ne freit faus serement;
For rychē men are holdē trewe			Veir dire deueit a sun ascient,
þoghe here falsnes be neuer so newe.—			

¹ es.² sum.⁴ a pore.³ O. gloss ‘techyng.’⁵ nyghe.

Whan he was chargede þe soþe to seye, 2712
 þat he ne shulde for loue ne eye,
 Ne¹ for lefē, no for loþe,
 But trewly to swerē hys oþe;
 A nouþer þan was yn hys þoghte, 2716
 For falshede he wldē haue furþ broȝt;
 And God toke veniaunce apertly
 þat alle hyt saye þat stode hym by.
 For whan he hadde hys oþē swore, 2720
 And kest þe boke hem alle before,
 Vp ne ros he neuere more,
 But, lay dede before hem þore.
 þan y trowe þat y dar seye 2724
 þat he ȝede an euyl weye.

By þys tale ȝe mowe se alle
 þat fals sweryng wyl euyl befallē,
 Namlyche, on þe halydom 2728
 Whan he ys chargede of any whom.
 Vnddyrstande þys weyl yn þy wyt
 þat God seyþ yn þe holy wryt,
 ‘ þat fals oþys, ne wrong Jugement, 2732
 Shul neuere morē be vnshent.’
 Se how veniaunce was hys mede
 Whan he hadde of God no drede.
 Almyghtey God² þat ys soþfastnes 2736
 He wuldē³ take to fals wytnes.

Fals sweryng ys nat ellys to say §
 But forsakyng of God and alle hys lay. *
 A man þat swereþ fals swerynges, 2740
 He forsakeþ fyue þynges;—
 þe ioye of heuene he forsakeþ
 Whan he wetyng fals oþys makeþ,
 And alle hys blessyde cumpanye 2744
 þat þey hym neuere helpe ȝyf þat he lye;

¹ No.³ wldē haue.² Harl. omits ‘God.’

Mes il fausa malement
 Quant le serement li fu charge,
 E apres sun cunte out cunte, 2931
 Pur sei dist la faucete
 E weuchi de la verite; °
 Pur pour de deu ne lessa
 Qe fausement pur sei ne cunta.
 Mes deu, li sire dreiturel, 2936
 De prendre veniance ne volt tarder;
 Car, quant vers val se enclina
 E le seint liure beysa,—
 Vnques apres ne releua,
 Ne a prestre nul mot parla. † 2941

† ¶ Par tant fu mustre la verite

Qe en escripture auum troue,
 “ Sachiez ceo,” dist deu, “ bien de fi,
 Qe faus iuge ne ert despuni.”
 ¶ Veez qe le veniance de li prist, 2946
 Qe sun geor veait Iesu crist
 Quant deu en faus tesmoine prist,
 E par luy fauz serement fist.
 * ¶ Ceo ne est fors deu reneier,
 § A scient, fauz tesmoine porter 2951
 En sa cause ou en autrie,
 Pur coueitise ou pur envie,
 E sei memes pariurer,—
 Qe fere ne dussum pur nul auer,
 Ne notre fey perdre pur rien 2956
 Ne dussum^s pur auer terrien.
 ° K’il quiderent ke fu verite.
 † Ne vnkes mot ne sona.
 * Mes notre fay dusum garder ben,
 E pas perdre.

And Jesu Crystys passyūn
 þat for hym to þe deþ was doun,
 þat hyt helpe hym neuere at ¹ nede. 2748
 3yf he swere fals, or falsdom bede.
 þe pryddē, ² 3yf he swerē fals,
 Hys crystendom he forsakþ als ³
 þat hyt helpe hym neuere more 2752
 3yf þat he lyē þore.
 þe fourþe ys, he forsakeþ þe preyers
 þat holy wryt wytnes of beres,
 þat þey neuere stonde hym by 2756
 3yf he swere hys oþe falsly.
 þe fyueþe þyng wyl hym shende,
 For he 3yfþe hym self wyþ oute ende
 To þe fende þat ys yn helle, 2760
 3yf þat he lye or falsly telle.
 On þese fyue maners hymself deryþ
 þat on þe bokē falsly sweryþ.
 For hys loue þat deyde on þe rode, 2764
 Forswere 3ow neuere for worldys gode.
 For 3e wyte weyl, and haue hyt herde,
 þat trouþe ys more þan alle þe worlde.
 3yt þer ys anoþer sweryng 2768 †
 Where þurghē comp oftē grete cumbryng,
 þe whyche ys, an oþe oute of mesure, †
 þat he schulde haue a mysauenture †
 On wyfē, and on chylde, to falle, 2772 †
 And on hys ouþere godys alle,
 But he holdē at hys myghte †
 Hys oþe þat he swereþ to allē ryghte.
 Swyche an oþe ys grete doute to swere 2776
 For chauncē comp on many manere.
 þou settest þy chylde to mychē rewþe
 But þou holdē þys ⁴ oþe to trewþe.

¹ yn.² predde ys.³ O. gloss 'also.'⁴ þyn.

Mes le plus leger gage de la mesun
 Est ore la fey del ^b maueis hom ;
 Plus ⁱ tost qe sun chaperun,
 Perdre le ueum, meint bricun.— 2961
 A Lundres auint pur verite
 Ceo que vous ai ore cunte

† ¶ Vn autre maner ^k est de serement
 En quel pechent mult de gent,
 † Quant hom dit sanz mesure 2965
 † 'Tele me doint deu mesauenture,
 † Ou a mes enfanz pusse auenir,
 † Si ioe ^l ne face votre pleisir.
 Ki ceo dit, ce peot duter
 La male mesauenture auer. 2970
 † A deu met en gase ^m ces enfanz,
 † Si li ne par-fet ces comanz. ⁿ

^b al.ⁱ A. Plust.^k A. merueille.^l A. omits 'ioe.'^m gage.ⁿ ceus couenanz.

A nouper opë comp 3yt yn place	2780	¶ Ceo ne fet mie a vblier		
pere a man swereþ by fallace.		Qe lem ^o dit souent en reprouer,	2974	
Fallace ys, as who seye, 'gyle,'		'Ki par art se par-iure, tut se pariure.'		
As manyone sweryn vmwhyle. ¹				
3yf þou swere to me for oghte	2784			
And a nouper ys yn þy þoghte,				
Wenyst þou þan þat þou swerest wel		Ceo nous tesmoine seinte lettrure ;		
When þyn oþe to me ys gyle eche del ?		Issi l'entend deu, ceo bien sachez,		
Nay ; for as y vndyrstande of þe	2888	+	Cum fet ceoluy a ky iurez ;	
So shal þy ² opë chargede be.				
þus techyþ vs seynt Austyne		+	Ceo nous dist seint Austin,	
þat was a clerk of dyvyne.		+	Qe en escripture fu si bon deuin.	2980
Y pray 3ow allë, boþe lefe and loþ,	2792	+	¶ Chescun se garde bonement,	
þat 3e charge neuere body wyþ oþe		+	Qe il nul face ^p serement	
þat 3e suppose wyl be forswore ;		+	Quant il creit verreiment	
For y warnë 3ow wel byfore,			Qe pariurer se volt vtremet.	
þat who so putteþ hym to swere,	2796	+	Car ki par force fere le fra, ^q	2985
Grete chargë for hym shal he bere.		+	Sache que il malement pechera. ^r	
3yf þou madest awhere any vowe			¶ Si vous a deu ne rendez	
To wurschyp Godë for þy prowe,—			Ceo que par vou promis le auez,	
3yf þou dedyst ³ hyt wyþ þy gode wylle				
Wyþ outë stresse or ouþere ylle,	2801			
þou art holde to 3elde hyt hym				
Or þy synne ys grete and grym ;		+	Greusement aueras peche	
Wytnes of opë and of hote ^{vowe}	2804		Si del rendre ne espleitez.	2990
Yn heuene allë þyng þey wote.				
Noþeles, y sey hardly,		+	¶ Nepurquant, si folie as vouez,	
3yf þou vowe to do foly,—			En tant as deu mes-paiez ;	
As ⁴ a man to bete or slo,	2808			
Or to take hys gode hym fro ;				
Or 3yf þou vowe yn 3ungþe or elde				
And þou mayst nat but wykkedly 3elde,—				
God wyl nat þou holdyt so	2812	+	Rendre nel deuez pur rien	

¹ O. gloss 'sum tyme.'

² dest

³ þyn.

⁴ Harl. omits As.

^o hom.

^p Ke nuli face fere.

^q le fete iurer.

^r E celuy ky se pariure

Seit en peche ouel.

¹ O. gloss 'sum tyme.'³ dest² þyn.⁴ Harl. omits As.^o hom.^p Ke nuli face fere.^q le fete iurer.^r E celuy ky se pariure

Seit en peche ouel.

pat þou þy vowe yn wykkednes do,		Si vus estes bon crestien.	
God haþ leuer þou þe ¹ wyþdrow	†	Meuz vaut sun fol vou retrere,	2995
þan do euyl dede after folý vow,	†	Qe apres fol vou folie fere.	
Bettere ys a folý wrde be ¹ wyþdrawe	†	E meuz vaut retrere fol serement,	
þan wyþ euyl dede to fulfyl þat sawe.	†	Qe par tant fere malement.	
þurghe Goddys wurde yn þe gospel *	§	Ceo peot estre cunferme	
þys may be preuydē ryȝt wel. §	*	Par le euangelie dampne dee;	3000

*The Bible-story of John the Baptist's
Death.*

Hyt speketh of seynt Ion baptyst,	2820		
þe best chylde borē vndyr cryst.			
Hyt telleþ þat Eroud swore	†	Qe cunte, qe Herodes iura	
To here þat tumblede yn þe flore,	†	A vne pucele que deuant li tumba,*	
þe what as euer she wulde aske to mede ‡	‡	Ky seurement la durreit	
He wulde fulfyl hyt here ² yn dede;	2825	‡ Chose que eole demandereit,	
Halfe hys kyngdom ȝyf she wuld craue,	†	Neis si eole demandeit	3005
Haluynde she shuld hyt haue.	†	La meite del regne qe il teneit. [†]	
Eueyl he vowede, and swore hys othe, 2828	†	Mes trop parempli ^u malement	
þer for wyþ hym ys now God wrothe.		Qe il out iure folement,	
For ouper mede wulde she haue none		Quant decoler fist le felun	
But þe hede of swete seynt Ion;	†	Seint Johan baptist en prisun.	3010
Here modyr bade here askē þys,	2832	† Car la pucele li pria,	
þe hede of seynt Ion yn a dyssh.	†	Par sa mere qe le amonesta.	
Folylyche, certeyn, Eroud swore,	†	Q'en vn esquele ly fust baille	
And yn dede weyl werse he fore.		La teste del seint ami de.	
But ȝyf she hade askede Eroudes ye, 2836	†	Allas, qe eole ne ust prie	3015
Troust þou he wulde nat a made a lye? §		Qe Herodes sun oyl li ust [†] dune!	
Y trowe he wulde haue be forswore		Jeo crei verreiment	
Ar he hade hys ye forlore.		§ Qe il ust fause sun serement.	
So hade hym better for hys prowē	2840		
For to haue broke þat ychē vowe,			
And wyþ oute mede haue late here go,			
¹ Harl. omits these two	² Harl. omits 'here.'		
lines.			
		^u A sa file ke de vant li tumla.	
		[†] La moitie sun regne k'il teneit	
		Si la pucele desirait.	
		^u le rey parempli trop.	
		^x Ke sun ou destre ly fust.	

þan for hys vowe a man to slo.

3yt may y preue hyt by ouþere sawe 2844 †
 þat wrytē ys yn þe oldē lawe,—
 Yn þe gest of syre Jeptē, *
 Yn þe byble men mow hyt se.

*þe Gest of Syre Jepte,—or the Tale of
 Jephthah and his Daughter.*

Jeptē went onys to batayle 2848 †
 And preyd Gode hys powere shulde nat
 fayle;—

“Graunte me, lorde,¹ þe maystry nowe, †
 And y shal make to þe a vowe,
 þat þe fyrst þyng² þat y mete* 2852
 Befor me homwarde yn þe strete, §
 þerof shal y make sacryfyse;” †
 For to sle hyt, was þan þe asyse. †

Whan he hade, þurghē Goddys vertu, ‡
 Of þe batayle prys and pru, || 2857
 Homward as syre Jeptē 3ede †
 He þankede God for hys gode dede.

Hys doghētyr was þe fyrst þyng 2860 †
 þat mette hym and made hym welcomyng; †
 She grette here fadyr fayre wyþ mouþe
 And made hym all þe ioie þat she couþe. †
 þan þoghte Jeptē on hys vow : 2864
 And hadde yn hertē sorow ynow.

To hys doghetyr þan seyde he, †
 “þou art deseyuyde, and y for þe; †
 Y made my vow to heuene kyng 2868 †
 þat y shuldē sle þe fyrst þyng
 þat y mette homwarde fro þe batayle,
 And my vow y wyl nat fayle.” †

Hys doghētyr answerede myldly, 2872 †
 “Fadyr,” she seyde, “y am redy

¶ Ore deuum cunfermer
 Qe hom deit fol vou debruser; 3020
 Ceo uus peot estre mustre
 * Par le fol vou qe fist Yepte,
 Qe iuge esteit del people de,
 Cum l'estoire nous ad cunte,

¶ Cest home a deu voua, 3025
 Quant il en bataille ala,

Si deu la mestrie li grantast
 E il en pes returnast,—
 § Quant il al hostel vendreit,
 * La premere qe encuntereit 3030

A deu sacrificierit,
 C'est a dire, qe il oscireit.
 || ¶ Quant la bataille out vencu
 ‡ Par poer deu, e sa vertu,
 Al ostel en pes returna; 3035

Sa file demeyne encuntra,
 Qe encuntre ly veneit,
 La ioie li fist qe eole saueit.
 Nul enfant n'out fors luy,
 Tant fu greindre sun ennuy. 3040

¶ Lors se record qe voe aueit,
 Pur ceo a la pucele diseit,
 “Deceu, bele fille, me auez,
 E vus deceue serrez;
 Ma buche ay ouert a dampne dee, 3045

Fere me couient, cum leal iude.”
 Ele tantost entendi
 Qe dire volt; si respondi

¹ O. inserts ‘he seyde.’ ² Harl. omits ‘þyng.’

For to takē my depe of þe ;	†	‘Qe sa mort prendeit a gree	
But y am glade þat y þe se.	†	Pus qe il en pes fu returne.’	3050
But, swete fadyr, y pray þe	2876 †	Mes la pucele li ad prie	
Graunte me two monepes ar y dye,	†	Vne priere de grant pite,	
þat y may wepe my virginite	†	Qe il la dunast cunge	
Wyþ hem þat noryst be wyþ me.”	†	Pleindre sa virginite	
Here fadyr graunted weyl þarto,	2880 †	Douz meys, en la cumpainie	3055
And she forsopē dede ryȝt so ;	†	Des puceles qe od li esteient nurie.	
She weptē nat for any outrage,	†	Le cunge sun pere luy duna,	
But for of here come no lynage ;	†	E ceole sun deol demena ;	
þat no fruyt of here myȝt spryng,	2884 †	Ne mie qe nettement se out garde,	3060
þare for she madē here wepyng,*		Mes pur defaute de ligne,	
And for here fadyr had chylder no mo	†	Qe sun pere n’out autre enfant,	
þat furþer myȝt yn kyndē go.		* De tant sun deol fu plus grant.	
But ryȝt at þe monepes ende, §	2888	¶ Ore oiez grant desmesure,	
Here fadyr dede nat þerof hende		E defaute de garnesture.’	
þat he hys ownē doghetyr slowe	†	§ Apres qe sun deol aueit mene,	3065
For a folý and a wykked vowe.		Sun pere l’ad sacrifie.	
Seynt Austyne seyþ certeynly	2892 †	Certes, ieo crei qe il fist peche ;	
þat he synnede ryȝt dedly ;		Seint austin dit, le clerc lettre,	
For he auowede, and nedyd naghte,	†	‘Qe folement a deu premist,	
And ȝyt yn dede wel werse he wroghte.	†	E cruelment le paremplist.’	3070
Seynt Austyn seyþ so redy wey	2896 †	Pus qe ieo ai si bon garant,	
þat y to ȝou dar weyl seye	†	Hardiement vus di tant.	
‘ȝoure wykkede vowys shul ȝe nat fylle,	†	Ne male promesse ne rendez,	
Ne make no vowe to any ylle,	†	Ne qe ledement * as voez ;	
But chaungē hem to better prow	2900 †	Vostre vou en meuz deuez changer,	3075
And take penaunce for folý vowe.’		Si deu volez bien paier.	
God shelde vs alle wykkedly to swere,			
And late vs neuer fals wytnes bere,			
Ne folý vow for to make,	2904		
Lordē, for þy wurschyps sake. ¹			

The Ninth Commandment.

The nynþe comaundment yn oure tellyng
Ys “coueyt nat þy neghebours þyng”

¹ O. adds ‘Amen.’

**Le neuime comandement est qe bous ne
deuez desirir la chose votre preome.**

Si vus unges desiriez
La chose uotre preome qe amiez,’

’ charnel cure.

* folement.

For to reue hyt hym wykkedly	2908	†	E a tort auer le voliez,—	
Wyþ wrong pleys or ouþer maystry,			Chey estes; mes releuez;	3080
No wyþ glosyng, no wyþ queyntyse,			Ceo poez ^a par confessiun,	
No wyþ destressē on noun wyse,			Par qele reuele le ^b prodrom.	
No wyþ wykkede procurement,	2912			
To make hym lese hys tenement.				
And for hyt haþ þe same assyse				
þat longeþ vn to coueytyse,		†	¶ Pur ceo, qe ce apent coueitises,	
Y wyl now ouer lepe hyt here,	2916	†	Si ne dirrum pas tutes les guises	
And aftyrwarde 3e mowe hyt lere			Coment hom purra pechier	3085
Whan y speke of þe dedly synne			Par chose sun preome coueiter,—	
Of coueytyse, hyt ys þer ynne;		†	Quant de coueitise parlerum,	
For hyt ys one of þe seuene,	2920			
Among hem y wyl hyt neuene;		†	Si deu plest, ceo ne vblierum;	
And of hys spycys telle 3ow neyde,		†	Le plus de ceste pechie dirrum,	
As holy man haue wryten ¹ and seyde.		†	Sicum des mestres apris auum.	3090
Of þys nynþe wyl y endē now,	2924	†	De cest comandement lessum atant;	
And of þe tenþe speke ² to 3ow.		†	Al dime, de part deu, alum auant. ^c	

The Tenth Commandment.

The tenþe comaundment ys, “by þy lyfe
Coueytē nat þy negheburs wyfe.”
And þys ys now a comun synne 2928
þat many onē fallyn ynne,
For almost hyt ys euery-whore
A gentyl man haþ a wyfe and a hore;
And wyuēs haue³ now comunly 2932
Here husbondys and a ludby.
Yn euery place now mow men se
þe wyfe wyl gladly þe mayster be;
And 3yf she onys þe maystry⁴ wynne 2936
Alle newē lawys she wyl bygynne,
For þan wyl she make hyt alle⁵ newe,
And bygynneþ to be a shrewe;

¹ wrete. ² telle. ³ þe maystry onys.³ hauen.⁵ þan makyp she hyt al.

**La dime comandement est que bous ne
deuez desirir la femme botre preome.**

Encuntre ceo auez trespasse,
Si vous fiance eiez dune
A femme, sun barun viuant; 3095
De li querez folie par tant.
Troue auum assez, et seu,
Qe mal en est auenu.

^a Si vnkes la chose desirastes

A votre prome pur coe k'il amastes.

^b en cest pechez pur coe daies leuer.^c releue chescun.^d In *B.* lines 3083–7 are put into two, and lines 3091–2 omitted.

And whan she haþ wune þe maystry 2940

Oure syre ys noghte but 'veyes moy sy.'¹

þan wyl folys fonde and fare

To chepē þe wyuys chaffare.

And 3yf þe wyfē lestene here² lore, 2944

Here wurschyp ys lost for euermore.³

þus wyl bygynnē wykked lyfe

To coueyte a noþer mannys wyfe;

For no man ful comunly 2948

Besechep a wyfē of foly,

But þere þe wyfe ys aboute

þe gode man for to stoute.

Y dar no morē telle for drede 2952

Of vnkyndē wyuys hede;

Noþeles, y haue grete skylle

To sey more þan y wylle.

3yf þou euere þat þou wystyst 2956

A nouþer mannys wyfē kystyst,

Or 3aue here 3yft for þat enchesoun *

þat sum synnē myghtē be doun;

þan as yn þe, þou fallyst yn synne 2960

3yf þou to foly wuldest here wynne.

3yf þou þys foly haunte,

Ouþer mennys wyuys for to daunte,

Yn foly wurdys, or yn foly play, 2964

Yn vntyme be nyȝt or day,

þat here herte to þe myȝte tourne

And late of here husbunde skorne,—

For soþe þou synnest þer dedly 2968

þoghe þou lygge neuere here by.

By foly wurdys mow men a foyle kenne;⁴

þurghē blast of mouþe þe fyre wyl brenne. †

3yf þou euere dedyst þy myghte 2972

* ¶ Si vous vnqes dun donastes

† A autru femme, ou beisastes, 3100

† Pur trere sun geor a folie;

† Tant cum en vous est, le auez trahie.

† ¶ Si vous vnqes entremeisiez,

† Qe autru femme daunisiez,—

† De peche n'estes mie escusez. 3105

Ceo est peche pur ueritez;^e

Lecherie norist fol parler,

Cum^f suffler le feu fet arder.

¹ cp. *Vez me ci tot en ta bonté De faire votre volonté.*
Roman de Dolopatos (in Roquefort).

² *Harl.* omits 'here.' † *O.* gloss 'knowe.'

³ *Harl.* euery more.

^e Ke pur cas sun quer est de vus enflammez, *E.*

^f *A. Qe.* † oiz gais.

A womman to tylle wyþ foly syghte,
 As men hauntē now allē day,
 To hauē glysyng yzen and gay,— §
 A weddyde wyfe y þe forbede, † 2976
 For, þat ys most for to drede.

Also, 3yf þou dedyst ¹ letter sende †
 To weddyde wyfe, or wrote or kende; || 3115
 Or 3yf þou ² letter bare, * 2980
 And þou were þerof weyl were,
 þoghe hyt were ouþer mennys synne
 3yt art þou partāble þer ynne.

þys comaundment þat ys þe tenþe, 2984
 Wylle y no lenger drawe or lengþe;
 For yn þe syxtē þer y spake
 Y touchede of þys ychē lake.
 Now of þys ten wyllē we lete, 2988 †
 And speke of ouþer synnys grete; ³ †
 God graunte vs gracē so to sey †
 Of trouþe to shewē þe ryȝt weye. †

The Seven Sins ;—and first of Pride.

Now of þe seuene wyl we telle 2992
 þat ben þe dedly dogheters of helle. †
 þe eldyst, men kalle pryde; †
 She was þe fyrst þat walkyd wyde.
 Yn euery land, to euery man, 2996
 þurghe alle þe worlde, ouer alle she ran,
 And here ⁴ getē many wonynges,
 Specyally wyþ grete lordynges,
 And wyþ ouþer many ynowe; 3000
 For where ⁵ she ys, he wylle nat bowe,
 She wyl be mayster ouer hem alle;
 And alle at onys she makeþ hem falle.

¹ dest euere. ² O. inserts 'euere.'

³ O. adds 'þat is to seyē of þe seuene,
 How they forbarre þe blis of heuene.'

⁴ hap here. ⁵ per.

§ ¶ Les oils guais^s ne deuez auer,
 Ne fole cuntenance, pur changer 3110

† Le qeor de femme qe est espuse;
 Car ceo nous ad deu comande
 En cest dime comandement,
 Qe garder deuez estreitement.

† ¶ De folie lettres enueier 3115
 Se deit chescun ausi garder,

* E vous porter ne les deuez
 || A femme qe seit espusez;
 Ne a nul autre ki qe seit 3120
 Lettres ne portera, ki me creit.
 Si sages est, bien deit sauier
 Queles lettres il deit porter.

† ¶ Des diz comandemens lerrun atant,
 † E des set pechiez dirrum maintenant;
 † Deu, pur sa grant pitee, 3125
 † Si dire nous doyne qe il seit pae!

**Des set^h pechiez mortels; le premer si
 est orgoyl.**

Le premer des set criminals,
 † Qe sunt apelez pechezⁱ mortals,
 † Est orgoil, qe en ciel comenca
 Quant encuntre deu se leua 3130

^h Ici commencent les vii. ⁱ A. omits 'pechiez.'

pe fadyr of pryde þat fyrst hem knew 3004	†	Li angle, qe ‘lucifer’ fu apele	
To hellē pyt she down hym threw; §		Pur sun nobleie et sa beaute;	
And allē þat are of here coueyn ¹ †		Tant grant fu de orgoil le peche	
Alle she bryngeþ to hellē peyn.		§ Qe par tant est en enfern dampne; ^k	
þarfor y wyllē warnē 30w 3008		† E tuz cels qe a li consentirent 3135	
Whare yn she makeþ 30w synne, and how,		Seurs sunt ore qe il mesfurent.	
þat 3e mowe parceyue vmwhyte		¶ Comencail est orgoil de tuz pechez,	
Yn what þyng she doþ 30w gyle.		Eschure le deuez plus volunters.	
pys ys þe fyrst þat y fynde 3012	†	¶ Gardez al commencement	
^{fadyr and [O. or] modyr.} Vnbuxumnesse azens þy kynde; †		Si vnqes futes inobedient, 3140	
And he þat ys vnbuxum al		Ceo est a dire, a parens charnals,	
Azens hys fadyr spirital, †		V ¹ a uos peres espirrtals.	
And setteþ hym ryȝt at 3e leste, 3016	†	¶ Si poy de force auez dune	
And seyþ ‘prut for þy cursyng, prest.’ †		Estre de prestre escomenge,	
Or 3yf 3ou speke ² foule wrdys or ³ rowe,		¶ Ou li poy de force tenistes 3145	
And to þy souereyn wylt nat bowe,— †		De terrien siegnur que vous seruistes, ^m	
3yf þy prout wurdys make hym wrothe, †		Qe il od vus fu corouce,—	
Be þou neuere so lefe no lothe, 3021			
þou synnest þer gretely ⁴ yn pryde, †		De orgoil vint pur verite.	
Man or ⁵ womman, wheþer hyt betyde.		¶ Bien ausi tuz iurs gardez	
3yf þou, oþer man or wyfe, 3024		Qe par orgoil ne vous esleuez 3150	
Were preysede for þyn holy lyfe; *		* Si vus seiez de haute vie,	
Or 3yf þou wuldest men seyde of þe †		Qe ceo serreit molt grant folie.	
þat þou dedyst grete charyte,		Si pur fame que lem ⁿ vous preisast,	
And þat þou were boþe meke and chaste §		§ Ou pur bone vertue de chastete,	
And wuldest speke no wurdēs waste;— †		De pacience, et humilite, 3155	
3yf þou wuldest men seyde þys,		Ou pur bon eoure qe fet ussez,	
þou synnest yn pryde, y sey, ywys. †		Ou de parole qe bien deissez,—	
Ouer al ⁶ folys hyt ys þe floure, 3032		Si en uotre queor trop vous preisez,	
For þy godenesse to haue wurldys honoure. †		Tant orgoil est; bien le veez;	
3yf þou for prydē art outrage		Car ceo est de orgoil la folur, 3160	
þat þou are come of hyghe lynage, †		De propre hautesse trop grant amur.	
Beþenke þe weyl fro when ⁷ þou cam; 3036		¶ Meint se enorgulist de lignage;	
		Pur coe k’il est de haut parage. ^o	

¹ couyne, glossed ‘cumpany.’² speket.⁴ gretly per. ⁵ oþer.³ and.⁶ Of alle. ⁷ whenne^k a enfer s’en est trebuche.¹ Ov.^m Ov si aiez en grant dedein De votre seignur terrein.ⁿ hom.^o This line omitted in A.

Alle we werë of Adam :

3yf þou be comë of hyghe blode
And þou dost more euyl þan gode,
Vnwrþyly art þou made gentyl 3040
3yf þou yn wurdys and dedys be yl.

3yf þou be prout þat þou art wys † ¶ Les autres pur ceo qe il sunt plus sage
And for þy cunseyl art holde yn prys, † A cunsail doner ou beal langage; 3165
Or yn þyn queyntë wurdys hast pryde, 3044
Wys yn wrong, euyl shal betyde.

3yf þou be proute of þy bewte, † ¶ Plusurs s'enleuent pur lur beaute,
No shoch¹ kote to þe shulde be, † Qe tost passe cum flur de^p este,
þat feyrhede ne shal long wyþ þe wende, †
Swych pryde endyþ foule at þe last ende.

3yf þou for strenkþe be mysproute, † ¶ Pur force ausi et pur vigurz,
And hast bostful wrdys and loude; S'en orguillissent plusurs;
Do no body þarfore despyte ne skaþe 3052

Swychë men go to shame ful raþe.

3yf þou be prout of þy rychesse † ¶ E nomement pur richesse, 3170
þoghe hyt come neuer wyþ no falsnesse,
Hyt may passë þe more lyghtely, 3056 † Qe tost vient, e tost passe.
And þe sunner þat þou beryst þe hyy.

3yf þou be prout of þy song, † ¶ Pur lur ducement chanter,
Seldë lasteþ þat vertu long; Enleue des plusurs le qeor.
Synger haþ hertë prout wyþ ynne, 3060
And tycyþ manyon to synne;
Ful selde ys synger gode yn thew,
But þat yn sum poynt he ys a shrew.

Yn feyrë wurdys, and yn qeynte, 3064 † ¶ E par beal parler use sòuvent
Wyþ pryde are swychë men ateynte; † S'enorguillissent mult de gent. 3175
Flourshede wurdys, and oþerwhyle louely,
Are ful of pryde and trechery.

Be a man uncouth or couthe, 3068
And he haue lagheyng wurdys yn mouþe,
Y warne þe wel þat oþer whyle
Swche a man ys ful of gyle.

¹ swyche.

^p en.

O

3yf þou euere bare þe hyghely	3072			
Yn ouerdo pryde for þy bayly,		†	¶ Ou par poer en baillie,	
Bere þe lowe, men se al day			Valer quident, qe ne valent mie.	
þy bayly shal nat laste alway ;				
Now þou, and syþen, y,	3076			
So shal go oure bayly.				
3yf þou be prout of þy cunnyng,		†	¶ En science est ausi orgoil ;	
þat þou hast lernede mochē þyng,			Ceo poet ben uere chescun al oyl.	
As sum man ys, þat ys scolere,	3080	†	Ki vn poi de hure est escoler,	3180
Wenyþ þat none ys to hym pere,		†	Lors quide tut le monde sauer.	
He wenyþ weyl þat he kan			Mes meint quide Rolant valer,	
To be mayster, and ouer man,			Qe la pigace ne vaut de Oliuer.	
And when þe endē ys al shewyde,	3084			
þan ys he almost al lewyde.				
3yf þou delyte þe ofty n stoundes, *		§	¶ En chiens, oyseals, et tel noblee,	
Yn horsys, ¹ haukys, or yn houndes ;—		*	Si trop vus delitez, fetes derai,—	3185
3yf þou clerk auaunsede be,	3088		Nomement si clerc seiez	
Swyche game ys nat grauntede to þe. †			De seint eglise benefiez,—	
To emperorus and to kyngys		†	Malement de ceo serrez blamez,	
Ys grauntedē swych pleyyngys ;			‡ Kar tiel dedut ne vus est grantez.	
Erlēs, barons, also y graunte,	3092			
And knyȝtēs, þey mow hyt haunte		†	Chiualers e francs se poent iuer,	3190
þat þey ne be temptede of ouper synne		†	E greindres mals vblier,	
For ydulnesse þat þey ben ² ynne ;			Cume sunt faucine, et trecherie,	
And 3yt y rede, þey haunte hyt so	3096	†	Feolunie, ³ et roberie.	
Aȝens Gode þat þey nat mysdo.		†	Mes, tant ne se deiuent deliter	
3yf þou art wel wyþ þe kyng,			Qe lur auenge deu vblier ;	3195
Or wyþ anopere lordyng,			Car si trop en sunt delite,	
Bere þe nat ouer prout þerefore	3100	†	Ceo est orgoil et pechie.	
To þy perys out of skore ;		†	¶ Si de riche home estes priue,	
For men se hyt yn a þrowe,			Ne vus enleuez mie de ceo ;	
To day ys heghe, te morwe ys lowe.		†	Car ausi cum dit le home sage ^r	3200
And a lorde ful oftē latyþ,	3104		‘ Amur de seigneur ne est heritage.’	
Now he louyþ and now ³ he hatyþ.			Tiel e huy haut, demayn ert bas,	
			Qe ^s fortune change en mult de cas.	

¹ Harl. hors.² ben.³ sone.³ B. inserts ‘aduouterie.’^r Pensez en tun quer ke dist ly sage.^s Kar.

3yf þou euere vndyrstode	†	¶ Si vus unques quidissez,	
þat þy wyt, or þy gode,	†	¶ Qe les bien qe en vus auiez	3205
Come of þy self, and nat of Gode,—	3108 †	¶ De vus venisent, ne mie de dee,—	
Hyt ys grete pryde and falsly troude.	†	¶ Ceo serreit apert orgoil proue.	
3yf God almyghety haue 3eue þe	†	¶ Si deu vus ad dunc sen done,	
Many þewës þat wyþ þe be,	†	¶ Force, poer, e beaute,	
Werre nat azens þe commaundment	3112 †	¶ Guerreier ne deuez le fiz dee	3210
Wyþ þo 3yftes þat God haþ þe lent;	†	¶ Des biens qe il vus ad preste;	
Make nat þy saule so wykkede a wem		¶ Ceo funt qe en peche despendent	
To do wykkednes for pryde of hem.		¶ Biens qe en euz sunt, s'il ne se amendent.	
3yf þou þe auaunte of Goddys 3yfte,	3116 †	¶ Cels qe se auantent tute iur	
Or worldly gode, or bodily ¹ pryfte,		¶ Des bens qe il unt dune ^t de notre seignur,	
Or 3yf þou be se mochè made			
To auaunte þeof þat, þat þou neuere hade,—	†	¶ Les vns des biens qe n'unt mie,—	3216
þys ys pryde and arrougaunce,	3120 †	¶ Ceo est peche et grant folie,	
Vnwrþyly þe to auance.		¶ Si en diuinite 'arrogance' apele ^u	
Arrougaunce ys certeynly		¶ De fet qe vnques ne furent,	
Beholdë bettyr þan ys wrþy;		* Ou dist qe vnques ne distrent,	3220
To sey a þyng þou shuldest haue do	3124 *	¶ Gabent plusur,—ceo ert orgoil,	
þat þou neuere myghtyst come þer to.		¶ Chescun home le veit al oil. ^u	
A vylë synne men haunte alle now,	§	¶ Vn pechie qe mult est vse,	
Of pryde hyt cump; lestnep ² how,—		¶ De orgoil est pur verite,	
þat noun can preyse hym self by name		¶ Quant vus autrez despisez	3225
But he wyþ euyl anouþer blame;	†	¶ Qe sul seiez veu ou ^v preisez.	
þys cump of grete enuye :	‡	¶ Ceo vient ausi de enuie	
And pryde of herte and felonnye.	†	¶ Qe tant est plein de felunie.	
3yf þou skornedyst euere any man,		¶ Ky meins valent qe ne quident valer,	
Or 3aue cunseyl þat scorne began,—		¶ Custumes sunt autres iuger;	3230
Hyt ys a pryde and wykkede þyng	†	¶ Ceo ne peot fere qe ne velt pecher;	
		¶ Sul deu de home cunust le qeor.	
		¶ Les vns sunt si escharnissant	
		¶ La lufe e la mouze fesaunt,—	
		¶ Grant orgoil ert, ceo sachez,	3235

¹ bodily.² lestenyp.^t B. omits 'dune.'

^u Sicum dient les meistres en diuinite,
 Cest peche est 'arrogance' apele,—
 Ceus ke de feez k'il vnkes ne feseient,
 Ou de diz k'il vnkes ne diseient,
 A plusurs funt gabais,—coe ert orgoil,
 Coe poet cheseun ben ver al oil.
^v Ke vus seez le meuz.

At crystyn man to make scornynge ;		A nul houre fere nel deuez ;	
þus seyb þe holy prophete Daup, § 3136		° Car deu a son grant iugement	
And Neomas a prophete hym wyb, †		° Escharniera tele gent.	
þat scorners, at þe heghe Jugement, °		Ceo auum en le sauter troue	
Of Goddys mouþ þey shul be shent. °		§ Qe fist Dauid le ami dee, 3240	
3yf þou for prydē haue delyte 3140		† E Neemie ad ausi mustre,	
For to be holde an ypocryte,	†	Qe eschar est grant peche.*	
To be preysede wel for þy gode dede, :		¶ Si vous vnqes en uotre vie	
And þat holylech þou canst þe lede,		† Pechissez par ypocrisie,—	
Or to be preysede þat þou hast wroghte		Ceo est a dire, qe me entendez,— 3245	
þyngē þat þou dedyst nowȝte,— 3145		Si autre vous faites qe ne fussez,	
Wetē þou, ¹ syre ypocryte,		Et bones eoures, par estre preise	
Of þe mede of God þan art þou quyte ;	†	Plus verreiment qe par l'amur dee,—	
þat yche preysyng ys þy mede 3148	†		
þat þou receyuest for þy gode dede.		Ne quidez ia en cel auer [†] luer,	
Ful fellyche God to hem flytes ^{chydeþ}	†	Car, ci [†] l'auiez receu premer. 3250	
To þes fals ypocrytes ;	†	¶ La ioie del ypocrite	
And seyb, at þe endē shul men se 3152	†	Après sa mort est quite et quite.	
þat 3e begyle 3ou self, and nat me.		Horriblement ad parle	
And herē y shal telle astyte		Des ypocrites, dampne dee.	
Of a cursede ypocryte.		A la fin serra veu 3255	
		Coment il unt le siecle deceu ;	
		E coe prouerei par auctorite	

*The Tale of the Hypocritical Monk
of the Abbey Tangabaton.*

Seynt Gregory seyb, as y shal sey, 3156	†	De seint Gregoire le benore.	
Hyt was onēs an abbey	†	¶ Une abbeie iadis esteit	
þe namē hyghte 'tangabaton,'	†	Qe 'tangacon' nun ^a aueit ; 3260	
And munkēs þey werē echon.			
Of a munke 3ede þe wurde ful ryue, ² 3160	†	Vn moygne i ad habite	
þat he was of holy lyue ;	†	Qe grant nun out de seintete,	
But for þat he was nat so,	†	Mes il ne fu mie tut issi	
So holy as men tolde hym to ;	†	Come la gent quiderent de ly ;	
Fals preysyng shal wykkedly wende, 3164			

¹ þou weyl.

² ryf.

* For the last three lines *B.* has —

Ke escharnir est grant peche.

† *A.* omits auer. † ici. † tangabaton a non.

As hyt ys wurþy, so shal hyt ende.

A seknes toke þe munke ful grym

As God hade purueyde of hym.

He was so traueylede, shortly to sey, 3168

þat he wyst weyl þat he shulde dey.

Whan he wyst þat, he made do calle

Boþe one and oþer hys bryþryn alle,

“Byddyþ hem come byfore me here, 3172

þat may hem auayle, y shal hem lere.”¹

þey come rennyng, boþe lesse and more,

And wende haue herde sum holy lore.

And when þey werē come echone, 3176

To hem he made of sorow hys mone.

“Hyt may no lenger be forholne; §

Falsly wurschyp haue y stolne;

Y am nat, breþren, as 3e wene, 3180

Of holy lyfe, as haþ be sene;

þat y fastede when 3e lete,

For twyys pryuyly y 3ete;

And whan 3e wende y hade be holy, 3184

Y ete and drank ful lustyly.

To warne 3ow, þus y telle,

For me ys come þe fende of helle.

Wyþ hys tayle my knes he haþ knyzt, *

And wyþ hys hede my mouþ y-dyt. †

Alas þe tyme þat y was bore!

As an ypocryte y am forlore.

Ryzt now shal he me strangle and cheke,

Ne shal y neuer aftyr speke.” 3193

Before hem alle he deyde astyle²

þat ychē proudē ypocryte.

þys was shewede, hem for to warne, 3196

And þat, Godē, no man shulde scorne.³

Ypocrysye, þys ys the synne

¹ O. gloss ‘teche.’

² shulde no man scorne.

³ O. gloss ‘anone.’

† Car, sicum deu aueit purueu, 3265

En maladie chay cestu;

† Tant fu greue la maladie

† Qe a la fin vint de sa vie.

† Ces cumpainuns fist assembler,

Quant qe lem^b pout dunc trouer. 3270

† Si dit qe il les volt cunter

† Chose qe les pust apres valer.

† ¶ Cil vindrent communement,

† Kar bon espeir eurent veraïement^c

Haute chose, et grant, oyr 3275

De lur frere que dust morir.

† Mes doleruse nouele les ad cunte

Quant il furent assemble;

§ Car celer ne lur poeit mie

Qe il out este de male vie. 3280

† “Beau freres,” dist il, “ben sachez,

† Ne suy pas tiel cum vous quidez;

† Car, quant quidastes que ieo iunay,

† Priuement dous feiz mangay.

† Pur ceo, sachiez de verite, 3285

† Qe al dragun d’enfer su liuere,

† Qe pur moi est ci venu;

† Par ypocrisie su perdu.

* Mes genulz de sa cue ad lie, 3290

† Sa teste en ma buche ad bute;

A force ma alme estret de mey,

† James plus ne parlerey.”

† Maintenant est deuie

† Le ypocrite malure.

† ¶ Tant dit, quant deueit morir, 3295

Pur euz de cel pechie garnir

^b Tuz ke hom.

^c A. omits this line.

Feyre wyþ oute, and foule wyþ ynne.	†	Ki autre se fet de hors qe ne est de einz, ^d	
þys ychē synnē cump of pryde,	3200	Sa alme liure a fort turmens.	
Yn feyrē shewyng here falsnes hyde.			
3yf þou art prout of þy her,	†	¶ Ki de ces cheuols est trop geluz,	
As proute men ben euery where;	†	Cum sunt suuent les orgoilluz;	3300
Or 3yf þou tyfyst ¹ þe ouer proudly,	3204	† ¶ Ou de autre manere de atiffement	
Ouer mesure on þy body,—	†	Qe a la teste ou al cors apent,	
Swychē synnē ys nat þe leste,		Ceo ne deuez vblier,	
Y rede þe telle hyt to þe preste.	†	Si dreit vous volez confesser.	
Be nat proude of þy croket,	3208	† ¶ Trop est geluz de sun croket	3305
Yn þe cherche to tyfe and set.	†	Qe a la messe souent la main i met;	
At home mayst þou þy croket werche		Plus i gist, ceo crey, sun geor,	
And nat at þy messe yn þe cherche. *		Qe ne fet pur ces pechiez plurer. ^e	
And of þese berdede buckys ² also,—	3212	* Assez se purra hom atiffer	
Wyþ hem self þey moche mysdo,		En autre lu qe al muster.	3310
þat leuē crystyn mennys acyse			
And hauntē alle þe newē gyse;			
þer whylys þey hade þat gyse on hande			
Was neuere gracē yn þys lande.	3217		
Of proudē wymmen wulde y telle,			
But þey are so ³ wrothe and felle;			
Of þese þat are so foule and fade,	3220	¶ Ki ad sa face colure	
þat make hem feyrere þan God hem made	†	Autrement qe deu l'ad furme,	
Wyþ oblauchere or ⁴ ouþer floure,	†	De blanket ou' de rouencel,— ^s	
To make hem whytter of coloure.			
Grete pryde hyt ys, and outrage,	3224	† Ceo est orgoil, per seint Michel;	
þat she ys nat payde of Goddys ymage.	†	Outrage est, a demesure,	3315
Heuedys tyfede wyþ grete pryde,	†	¶ De testes fardes poy dirrum,	
Wyþ heer, and ⁵ hornēs syde,— §		Car ceo siet ben chescun hom,	
Men mow wetē hyt ys grete synne	3228	Qe de orgoil vient, et perdue sunt	
To hauē mochē pryde þer ynne.		Tieles qe per vanite le funt.	3320
Men sey, and haue seyde, here before,		§ ¶ Dames cornuez, passer voley,	
For swych prydē are wymmen forlore.—			

¹ O.N. 'typpa,' adorn.⁴ or wyþ.^d denz.^f e.² bukkes.³ sone.⁵ and wyþ.^e a la messe escuter.^s blanchet ou de ruuencel.

Ryche ladyys of grete ^{name}renouns, 3232
 þey do¹ make hem ryche corouns,
 þey may make to here auenaunt,²
 But ouer mesure ys nat cunnaunt.³
 Of ladyys wolde y leue my sawe, 3236

But y dar nat for Goddys awe;
 Of hem behouep to sey sumdeyl
 Yn what poyntes þey do nat wel. 3239
 God hap shewed, and shewep euery day
 þat swychē pryde ys noghte to pay.
 A tale y shal therforē telle,
 How a lady was pynede yn helle.

† Mes deu, ceo crey, mes-payerei;
 Pur ceo ne plus^h qe ieo ne die
 Lur peche grant et lur folye.
 † Deus ad mult souent mustre 3325
 † Qe de lur pechie est mau paie,
 † ¶ Cum en vn sermunⁱ oy cunter
 Qe ben fet a remembrer,^j

*The Tale of the Proud Lady, who was burnt
 to ashes again and again in Hell by a
 Burning Wheel.*

þer was a lady, a lordys wyfe, 3244
 Here fayrhedē was yn renoun ryfe;
 Moche she louede feyre tyfyng,
 On here hedē ouer al þyng,
 For to be holde þe feyryst lady 3248
 Of allē⁴ þo þat wonede here by;
 And whan she wenede best⁵ to haue lyuyde, †
 þe deþ here toke; here dayys were fyllyde. †
 For whan men wene to lyfe haue space
 þan ys deþ sunnest yn place. 3253

Whan she was dede, sone afterwarde †
 Here squyer toke a syknes harde, †
 þat here lorde helde of grete prys, 3256 †
 For he was a man yn seruise wys; †
 As he lay yn hys bede a nyȝt, †
 Hym þoghte hys lady come to hym ryȝt, †
 And seyde þus, “rys, and go wyþ me, 3260 †

De une dame de grant renun
 Qe femme esteit de vn riche hom, 3330

† Cointe^k fu molt durement,
 † De sa teste nomement;

Quant meus viure desira,
 Hors de ceste siecle passa.

† ¶ Tost apres qe morte esteit, 3335

† Vn bacheler malade giseit
 † Qe sun seignur auet molt chier,
 † Sun seruise li feseit amer.

† Vn iur, al malade ressembleit^l

† Qe a li sa dame veneit; 3340

† Qe le suisit, li comanda,

¹ Harl. 'to.'

⁴ Harl. 'al.'

² O. gloss 'hauynge.'

⁵ best wende.

³ O. gloss 'semely.'

^h pus.

ⁱ sarmon.

^k Queinte.

^j est ore a rehercer.

^l auis esteit.

- A merueyle shal y shewe to þe." † Car merueille grant li mustrera.
 þys ychē man grauntede here noghte, † Le malade de bon qeor^m ne granta
 For hyt ran weyl hym yn þoghte † Qi il li suisist, quant se purpensa
 þat shē was dede and leyd yn graue, 3264 † Qe sa dame fyt deuie 3345
 þat hym of hys beddē wulde haue. Vn poy houre deuant ceo ;
 But wheþer he wulde or noghte, wyþ wel † Mes a force, li sembla,
 and wo,
 She had hym vp wyþ here to go. † Ouesqe sey li mena^m
 þus tolde he seþyn wyþ mochè drede, † * Molt encuntre sa volunte ;
 3268 † Ceo cunta il pus pur verite. 3350
 Aþens hys wylle wyþ here he ȝede ; * † A chief de pece,ⁿ en vn champ ?
 She ledde hym to a mochè felde † Vindrent, qe molt fu grant ; °
 So grete one neuere he behelde. † La dame est la arestu,
 þan stode styl, þys lady, 3272 † E li bacheler pres de luy.
 And he by here ful dredfully. †
 As þey had stondē but a þrowe,
 Come furþ¹ deuylys þat fast gun blowe ; † Qatre deables tost veneient, 3355
 Wyþ hem þey broghte a brennyng wheyl, † E vne reo ardante porteient ;
 þat on here hede was sat² eche deyl. 3277 † Sur la teste la dame la mistrent,
 þys whel þat was set on here heuede,³ † || Eiesques a cendre le arcistrent.
 Brende here alle, þat noghte was leuede. † § Autre feyze est viue releue—
 Efte she ros, when she was brent, § 3280 Sa dame ci li ad semble— 3360
 And hadē þe same turment, † Mes les deables la reo ardant
 And brende ryȝt as she dede byfore ; † Sur luy mettent maintenant,
 To se þat peyne hys herte was sore. † Qe en pudre le art autre fee.
 ȝyt she ros þe samē wey ; ° 3284 † Le home qe fu la mene,^p
 For saule may neuere for peynē deye. † † Tant auēit hydur et pite 3365
 And eftē þey set set hyt on here krowne, † Si grant ne out pus qe il fu nee,—
 And brendē here al to asshen doune ; * †
 And euermore she leuyde aȝen, ° 3288 † * Treis feiz l'arcistrent, cum li sembla ;
 For peynē myȝt she neuere be sleyn. † † Allas la peyne qe ele mena !
 þan askede he here, why þat hyt was † † Mes ele tuz iurs releueit,
 † † Car en peynes morir ne poeit. 3370
 † † ¶ La resun apres ad cunte
 † † A l'home qe la fu mene,^q

¹ foure.² set.³ Harl. 'hede.'^m ne l'ad grante,

Kar ly souvenit k'ele fu deuie ;

Mes a force le ad mene,

Cum ains esteit al mesaise.

ⁿ En vn poy de oure. ° large e grant.^p Dunt cely ky la fu amenez.^q These two lines omitted.

- pat she suffrede swyche peyne. "Alas, †
 alas,"
 She seyde, " y suffre þys mys auenture †
 For on my heuede¹ ouer feyre tyfure; 3293 †
 For when y shulde agheer go or ryde,
 Y dyghete my heuede ryzt² moche wyþ
 pryde
 For to be presyde ouer alle ladyys, 3296 †
 And of prydē to bere þe prys,
 And among knyztēs yn halle †
 Y wulde be holdē feyrest of alle. §
 þer for þys ychē peyne y dryghe 3300 †
 For y bare me yn pryde so hyghe. †
 But warne my lordē, y pray þe, †
 Hys pryde and bobaunce þat he late be; †
 But 3yf he do, he shal be forlore, 3304 †
 þat y warnē hym weyl before;
 For on one of þys dayys shul 3e deye, †
 My lorde and pou,—þe soþe y seye."
 Ryghte at þe termē, as³ she seyde, 3308 †
 þe knyzt, and þat squyer, deyde. †
 By þat tokenyng wel men knew
 þat þe tale was ryzt and trew. †
 þerfor hyt ys gretē doute,⁴ 3312 †
 Wymmen to tyfe here hedys aboute. †
 3yf Gode haue lent þe⁵ handys and fete, †
 Armēs, leggēs, feyre ande swete,—
 Be nat ouer proude of þys, 3316 †
 þey are nat þyne, but þey ben hys;
 For 3yf he wylle, he may hem þe reue,
 Wyþ oute hys lene, shal none beleue.
 Despyse noun ouþer þat so haue noghte,
 Ne þoghte þey be nat so feyre y-wroghte;
 For 3yf þou doust, þou mayst hem tyne,
 1 hede. 2 pat. 3 O. gloss 'drede.'
 4 ful. 5 Harl. 'pe lent.'
- Pur quei ele esteit ensi pene
 De la reo ardente enflamine.
 "Ceste peine," dist, " que vous veez,
 Pur ceo, seofre ieo, sachez, 3376
 Pur orgoilluse^{*} atiffement
 De ma teste nomement.
 Car, pur este regarde,
 § E de bealte plus preise 3380
 Quant ieo veneie entre gent,
 Me atiffai trop cointement.
 Ore seofre ceste peine dure
 Pur ma orgoillous atiffur.[†]
 Mun seignur, pur deu garniez, 3385
 Qe pur sun bobau ne seit penez;
 Car a tiel lur pur ueir murra;
 Si il ne s'amende, perdu sera."
 "E vous," dit eole, " al hostel alēz,
 Car, solun ceo qe me est mustrez, 3390
 Sanz faille a tiel iur murrey;
 De vos pechiez vous confessez."^u
 ¶ Ensi lur est auenu;
 Car, seignur et seriant ambedou
 Morirent al iur termine; 3395
 Par tant est le cunt verifie.
 Mult fet dunques a duter,
 Par orgoil sei atiffer.
 ¶ Si vos mains, ou bras, ou peez,
 Trop gelusement gardez, 3400
- ^{*} These two lines omitted.
^{*} le gelous. [†] A. Qe me semble vtre mesure.
^u Coe sachez pur fin veritez.

And for that prydē go to pyne.

Ne dysgyse nat þy clopyng

3324 †

Ouer mesure for þy preysyng.

†

Alas ! hyt shuldē so betyde,

Manyone are lost for herē pryde.

†

Shal grace come neuere¹ yn þat lande 3328

pere men haue swychē gyse yn hande ;

God and grace are wyþ hem wrothe

þat haue for pryde dysgysede here clothe.

Noþeles² euery man may

3332 †

Aftyr hys astate make hym gay ;

†

But when he passeþ ouere mesure

†

þerof cumþ mysauenture.

†

Gentyl men ofte for swyche desert

3336

Fal at þe laste yn grete pouert.

A weddyde wyfe may atyre here

†

þat here husbunde loue noun but here ;

†

For hys loue she may hyt do,

3340

But for none ouþer mannys so.

3yt swyche y rede þat þey so fare

†

þat here prydē make hem nat bare.

Gretly³ þey synne yn þere queyntyse 3344

†

þat nouelrye al day areyse,

†

For to be preysede and of grete syghte

Al day dysgyse hem at here myghte ;

Forsope hyt semeþ weyl to be

3348

Al here lyfe yn vanyte.

†

But wlde⁴ þey þenke þat make swyche strut †

Yn what robe yn erþe þey shul⁵ be put,

†

þey shulde nat make hyt so a mys

3352 †

3yf þey þoghtē oft of⁶ þys.

Y shal you telle a lytyl wyghte

†

How hyt befyl onys of a knyȝt.

Ou de trop riche robe vous cointez,

Pur estre de la gent plus preisez,—

Tut vient de orgoil, ceo sachez ;

Pur le amur deu, le lessez.

3404

Nepurquant, chescun, solun ceo qe il est,

Cointer li purra, ci li plest.

Mes, quant passe sun afferant,

Bien veez qe il peche en tant.

E femme bele se peot cointer,

Pur plus sun barun pleiser ;

3410

Mes garde qe ne passe mesure ;

Bone entente, de peche ne eyt cure.

¶ Trop pechent en lur cointises

Ki estudient en noueleries,†

E, pur estre plus regarde,

3415

Vnt lur cointises souent change ;

Apertement mustrent en verite

Qe lur vie est tut en vanite.

¶ Ki bien souent fu purpense

Od quele robe ert en tere cuche,

3420

Poy freit force de tiel orgoil †

Cum menent les vns, et ceo est doyl.‡

¶ Pur ceo, vn ensample vous cunterai,

Qe cuntre euz en liure troue ay.

¹ neuere come.

⁴ Harl. omits 'wlde.'

† de noueles guises.

‡ vus, outre mesure.

² Harl. 'Noþele.'

⁵ þey shul yn erþe.

† orgoil e atifure.

³ Gretlych.

⁶ on.

*The Tale of the Knight and Monk who
loved new fashions.*

per was a knyzt þat louede nouelrye * 3356
As manyone haunte now þat folye †
He dede to make,¹ yn þe somers tyde, ‡
A kote percede queyntly wyþ pryde; §
And Gode was nat þer of payde, || 3360
For yn hys pryde he was betrayde.

þys knyzt zede vpp on a day
Aboute roberye to gete hys pray;
Homwarde as he hys pray ledde 3364
Wyþ hys enmys he was bestedde,
Wyþ fors þey gun wyþ hym fyghte
And sloghē þere þys ychē knyzt.

þe knyztys frendys herdē seye 3368
How he was slayn by þe weye;
Ful feyre þan gun þey for hym² werche,
þey byryede þe body feyre at þe cherche;
Hys frendys departede hys katel 3372
Among þe pore men, and þat was wel.
Whan þey come at þe kote gysyng
To dele hyt among hys ouþer þyng,
Before þe pore men hyt was broghte, 3376

þe pore men seyde þey wulde hyt noȝt.
A clerk stodē þo þere be syde,
And praydē for þe kote of pryde.
To werne hyt hym þey boghtē³ loþe 3380
þey toke and gaue þys clerk þe cloþe.
þys clerk was glad whan he hyt hadde,
þys kote asswyþe on hym⁴ he cladde.

Se now here a grete myschaunce 3384

¹ do make hym.

³ hem pughte.

² for hym þan gunne þey.

⁴ on hym asswyþe.

* ¶ Vn chiualer par sa folur 3426

† Trop cointes estoit, cum sunt plusur,

‡ Cest se auait aturue

§ En la sesun de este

¶ Vne cote perece; ⁷ 3430

Mes esteit apres mustre

|| Qe deu ne fu mie bien paie

Del cointise qe il ad vse.

† ¶ Vn iur est ale praer

† Pur sun gain anoiter; ⁸ 3435

† Ces enemis l'unt encuntre

† Od la preye qe il ad mene.

† La force fu lur plus grant; ⁹

† Pur ceo, l'unt oscis maintenant. ^b

† Les amis al chiualer oscis, ^c 3440

Qe si cointes fu, ieo vous dis,

† Sun cors vnt al mustre porte,
† E, cum est custume, enterre. ^c

† Ces chatels unt pus parti,

† Pur poures fere prier pur li. ^d 3445

† Quant vindrent a sa cote duner,

† Tuz le comencent a refuser;

† Mes vn clerc les ad prie

† Qe cele cote li fust dune.

⁷ cote bele bien parecte.

⁸ Kar ses biens vout enoyter.

⁹ del son greinur. ^b en estur.

^c Le cors al occis chiualer

Funt ses amis bele enterrer.

^d As pouers, et funt prier pour lui.

Come ryȝt as for veniaunce:—

Ryȝt as he was yn þe kote al dyghete,

A fyre brennyng on hym gan lyghete

And brende hys body dounne to þe grounde

Whylys oghte of hym myȝt be founde. 3389

þer shewede God weyl by þat kas

þat þe kote a-cursedede was,

And tokenede wel sorowe and wrake, 3392

þat nonē¹ pore man wulde hyt take

For pryde of þe newē gyse

Aȝens crystyn mennys wyse;

But þe clerk was wode al gate 3396

To were a cloþe aȝens hys state.

Here mow ȝe se þat Gode ys wrothe

Wyþ hem þat dysgyse herē cloþe.

And a clerk ys moche for to blame 3400

þat bryngyþ hym self yn foule fame,—

Clerk ordeynede yn dignyte

þat haunteþ swyche Jolyte;

Noþeles of þe newē gyse 3404

þe deuyll haþ made hym² chefe iustyse,

And ȝyf he yn folye begynne to stoute

þan bereþ he þe deuylys baner aboute; §

Mochē folk ys þer wyþ blent; 3408

God do þerof amendement.

ȝyf þou hauē grete desyre

To be clepyd lorde or syre,

For to glosē þe, and slyppe, 3412

And to haue þe wurdys of wurschyp;

Or ȝe wymmen also, comunly,

Wulde be kallede 'madame' or 'lady.' *

Al þys comp of gretē pryde, 3416

Yn þy shryfte þou noghte hyt hyde.

† Ore oyez la vengeance dee.

† Quant la cote out fuble,— 3450

† Vn fu surd de ly trop ardent,

† E sun cors ard maintenant;

† Le feu de arder n'ad nient cesse

† Tant cum de sun cors fu rien troue.

† ¶ Par tant vous ad deu ben mustre 3455

† Qe la cote esteit escomenge;

† Pur ceo, nul poure home de

† Receiure ne la volt de gree,

† Pur le orgoil qe il ad mene

Ki la cote auet aturne. ° 3460

† Certes, bien dust estre blame,

† E ceo ad la veniance ben mustre.

† ¶ Clerk cointe ordene,

§ Baneour est al maufe.

† Mes ore, par lur ribaudries 3465

† Estudiant entur noueleries

† Les clers, cum fussent lay gent;

† Deus i mette amendment!

† ¶ Si en uotre qeor desirez

† Seignorie auer, ou estre apelez 3470

* Sire, mestre, dame,—sachez

† Orgoil est, bien le veez.

¹ no.

² Harl. hym self.

* B. inserts these two lines—

E ke le clerc fist ke forsene

Ky cointise vout user escumege.

He ys ryȝt lorde, þe kyng of heuene;	†	¶ Vns est sires, li rey de ciel,	
Wrong hyt ys þat men any oþer neuene.	†	Dreit seignur ne est home mortel. ^f	3475
3yf þou delyte þe yn grete meyne	†	¶ Qe se delite en grant mesne,	3420
For men shulde hauē drede of þe,			
And for meynē wuldyst preysede be,—	†	Bele festes tenir, pur estre alose;	
3yf harme to oþer þan do þat meyne,			
þou for þy meynē shalt dampnede be			3424
3yf þou to euyl vowe þy meynē.			
3yf þou delyte þe yn grete hallys,	†	Ou en haute mesun e grant,	
Yn a foule prydē þan þou fallys;			
For y se many þat nowē þey bygge,			3428
And now sonē, dede þey lygge.			
Y sey for þo þat haue grete pryde	†	Pur estre de plus grant bobant;	
Yn hyghe hallys and yn wyde,—			
3yf þou delyte þe yn ryche beddyng,	†	Ou en lit richement aturne,	3480
Yn hors, yn harneys, or yn feyre rydyng,	†	E noble chiuals et herneis dorre,—	
Alle ys pryde and vanyte,	†	Tut est orgoil et vanite,	
Of al shal þou a-coupede be.	†	De tuz cels serrez a-cope.	
Y seyde langere, yn gode cunnaunt ¹	†	Nepurquant, cum ieo dis auant,	3436
Euery man may haue to hys auenaunt	†	Chescun, solum sun afferant,	3485
Cytes, tounnes, castellys, and hallys,	†	Peot auer mesun petit ou grant;	
Hors, armour, and þat þar to fallys,—	†	De chiuals, et harneis, di atant,—	
But, yn al þat mochē þrong		^s Mes utre mesure ne ualt ren,	3440
Do holy cherche, ne pore man, wrong.		Car de ceo ne uient nul bien. ^s	
What sey 3e men of ladyys pryde	†	¶ Des dames, dium nous auant,	3490
þat gonē traylyng ouer syde ² :—	†	Qe trop longes robes uunt trainant;	
3yf a lady were ryghtely shreue,			3444
Better hyt were yn almēs 3eue;	†	Meuz vaudreit en almoine dune,	
To soulē helpe hyt myȝt do bote			
þat trayleþ lowe vndyr þe ³ fote.	†	Quant qe traine desuz le pee. ^h	

¹ couenaunt. ² O. gloss 'long.' ³ here.

^f Omitted in B.

^s Omitted in B.

^h B. inserts the following tale:—

¶ Par vn exemple coe confirmerai
K'en "la somme de vices" trouai;
Ke ii moines ensemble alerent,
Vne femme lung treinant encuntrent;
L'un de eus l'ad mut regarde,
Pus fist vn grant rise;
L'autre ly demande pur koy il rist.
"Volunters" fet il, e pus ly dist,—

"La femme ky ilokes alait,
Vn deble sur sa coue seait;
E kant sa coue saka vers ly,
Le deble en vn wassel chai;
En la boue ueutra mut vilement,
E a coe rys ioe veraïement."
Par tant poez vus tuz ben sauer
Ke le deble del coue lung ad poer.

Wymples, kerchyues, saffrunde betyde,— †
 3elughe vnder 3elughe þey hyde;—
 þan wete men neuere, wheþer ys wheþer,
 þe 3elughe wymple or þe leþer.^{skyn}

Wymmen þat go fro strete to strete, 3452 †
 One or ouþer for to mete,
 Of prydē comp swychē desyre,
 For þey haue on hem feyre atyre,—
 But she wul to þe prest þat telle, 3456
 She may þerforē go to helle;

For yn as moche þat¹ she douþ men synne †
 Yn so moche shal she haue plyghte ynne. †

And wymmen y seye of þo 3460
 þat borwe cloþes yn carol to go;²
 þat porē prydē, God hyt loþes,
 þat make hem proude of ouþer mennys
 cloþys.

3yf þou hast spokē wurdys of pryde, § 3464
 And lettyst ouþer men any tyde †
 Of here bedys and³ of here fastyng, †
 Or of any⁴ ouþer holy þyng,
 Or of any ouþer godē dede,— 3468
 To telle hyt þe prest behoueþ þe nede. †

3yf þou euere lettē began †
 þat was wursheþ to God or man, †
 As yn cherche to synge or rede, 3472 †
 Or of sum oþer holy dede;
 Or also for boste or for pryde,
 Wyþ prest or wyþ clerk to chyde,—
 þurgh þat pryde þou fallyst yn synne 3476
 And cursednes þerwyþ to wynne.

Also þat clerk ys moche to blame †
 þat letteþ to shaue hys krowne for shame; †

¹ as. ² yn to karol go. ³ or. ⁴ sum.

Les gympeus ausiⁱ safronez,
 Plus malement les auient d'assez;^k 3495
 Meins sunt beles, ceo me est ausis,
 Lessent ceo dunc tutdis.

¶ Ki en les rues vet iuant^l
 Home ou femme sei demustrant,

Si ceo fet pur estre desire, 3500
 En sun qeor ad ia peche.

¶ Il auent acune fee
 Qe home lest de seruir dee,
 En iunes, veilles, et oreisuns,
 § Par la parlande des bricuns;^m 3505
 Si lur pour uous retret de bien fere,
 Cupables estes, ne vous voil tere.
 ¶ Si autre chose lessastes pur home,
 Qe al honur deu fust, ou votre preome,
 Cum est, lire, chanter, al muster, 3510
 Ou males paroles lessastes desturber
 Quant oïstes les fols parler,—ⁿ
 Cupable estes, ne vous voil celer.
 Si plus les dutez mes paier,
 Qe deu en tant honurer. 3515
 ¶ Peche est ausi, pur hunte lesser
 Clerc ordene sa corune porter.

ⁱ wimples ke sunt.

^k A femmes auenent pis de assez. ^l unt gigelant.

^m de fouz bricounz. ⁿ mesparler.

Y rede þat he yn tyme¹ hyt shaue 3480
 For he wote neuere what nede he shal
 þerto haue.

3yf þou yn earnest, or yn game,
 Yn scornē blessedyst Goddys name; †
 Or 3yf þou were so wundyrly proude 3484
 þat þou mysseydyst God al aloude,— †
 For any chaunce þat may betyde
 Skorne nat God, ne wyþ hym chyde :

Morē pryde, no morē synne, 3488 †
 þan skornē God, mayst þou falle ynne. †

3yf þou grucedest, and seydyt noghte, †
 But to God haddyst euył þoghte,—
 Wete þou wel, hyt ys gretē pryde 3492 †
 Grucchyng wyþ God, or² for to chyde. †

3yf a man haue mysdo or seyde
 And men hym blamefor þat mysbreyde,—§
 3yf he susteynē hys mysdede, 3496 †
 And hys mysawe wyl nat drede,—
 þat cump of mysprout herte and hy †
 þat wyl nat knowe hys owne foly.

Of al³ folyys þat beryn name 3500

þys foly ys mostē for to blame; †
 Who so euer to þys ys custummable †
 Hys amendment may neuere be stable. †

What sey men of pese loseniours 3504 †
 þat haue here wurdys feyre as flours?
 Now ys þe flourē whyte and rede,
 And now hyt ys boþe drye and dede.

þe losenioure spekp now þy pay, 3508 †
 And behynde þy bak hyt ys away. §
 þere one hap smylyng semelaunt
 And behetyþ þe to holde cunnaunt,
 Kepe þe þan fro losengrye, 3512
 For feyre spekyng man kan weyl lye.

¹ yn time þat he. ² O. omits 'or.' ³ alle.

¶ Pur ceo qe en parole pechent gent,
 Les orgoillus plus qe les autres souent;
 Pur ceo vus dirrai, si vus plest, coment
 Home peche en lange, sicum l'entenk.

¶ Si deu vnques reneiaustes,
 Ou par folur li mandiaustes,

Ou autre parole deites de deshonor,—
 De ceo vous repentés a tut iur. 3525

Plus grant peche ne sai en ceste vie
 Qe blasphemē et reneierie.

¶ Si grundille as encuntre de,
 Par mescheance, ou enfermete,—
 Grant orgoil est de qeor, sachez, 3530
 Quant encuntre deu as murmurez.

¶ Home qe sun meffet defent
 § Quant est repris, malement,
 De orgoil uint, ne dutez,

Ceo est vn tres maueis pechiez. 3535
 E ki de ceo est custumer,
 De sun amendement poez duter.

¶ Les losengers ore venent auant,
 Qe funt a la gent si beal semblant;

Tuz iur vous irrunt promettant, 3540
 § Al drein ne vous funt tant ne quant.^p
 Deu, tant est male deceuance,
 Fere a la gent tiele parlance,
 E poy ou nient fere apres!
 Si vous les creez, vous serrez gabez. 3545
 ¶ Grant peche est a maudier,

* Ke de deu blastenger. ^p frunt vaillant un gant.

Who so euer ys custummable to banne	†	E nomement ki est a ceo custumer.	
For prydē, sum tymē or whanne,			
þe apostyl seyþ þat he may noghte	3516 †	Le apostle le dit sanz duter,	
Vn to þe blysse of heuene be broghte.	†	Qe tiel ne peot le ciel entrer.	
A nouþer spyce hyt ys of pryde,	†	¶ Trop est certes grant vileinie,	3550
Who so haunteþ for to chyde.	†	Parole de repreoce qe lem die.	
For holy cherche forbedeþ þe	3520	Souent defet cumpainie ;	
To chyde wyþ any of þy meynē.		Tant peche est, nel facez mie.	
Teche hym ferst, yn feyre manere ;		A tencuns, sunt aucuns trop prest,	
And 3yf he wyl nat wyþ feyre lere, †		Hunte est a celui qe l'est. ^a	3555
þan mayst þou speke stoutly to hym, †	3524	Si par bel poez amender,	
Wyþ outē wrappe, wurdys ful grym, †		Ne couient mie dunques tencer ;	
þat he be chastede at þy fre wylle, †		‡ Mes si vous ne poez autrement	
But þat þou bere yn herte none ylle.		‡ Fors par dure paroles chastier vos gent,	
Chydyng cump of hertē hy,	3528	‡ Aukes poez ^r grossement	3560
And gretē pryde, and vylany.		‡ Parler pur lur chastement ;	
A nouþer spyce þer ys þat moche deres, ¹ †		Mes partant, ne deuez estre irez,	
þat ys, þese cursede bakbyteres.	†	Car ire est vn des mortels pechez.	
Of al men, þey so ² most euyl,	3532	¶ Ore vous dirrai vn peche trop ord	
Here lore fadyr ys þe deuyl.	†	Qe funt ces qe souent ^s descord	3565
þe fende vs bewreyeþ of oure synne †		Entre la gent, qe n'est mie gas ;	
Whan he haþ made vs fal þer ynne.	†	Lur pere ressemblent Sathanas,	
So are þese bakbyters wunne,	3536	Qe est entur, nuit et iur,	
þey sey þe werst þat þey kunne ;		‡ De nus encuser vers ^t notre seignur ;	
Euere behynde a mannys bak,			
Wyþ euyl þey fynde hym to lak.			
Swyche men God almyȝty hatys ^{lopeþ}	3540 †	Tiele gent hiet deu, et detracturs ;	3570
And wyþ here foule synne hym wlatys.		Allaz, tant i ad de teus plusurs !	
Seynt Austyn spekyþ of swyche þynges			
Yn a bokē of lesyngys.			
No custummable bakbytyng	3544		
God forȝeueþ, ne no lesyng, ^{suffre}			
þat þou þarfore shalt algate drye			
Sum manere peyne for euery lye ;			

¹ O. gloss 'harmyþ.'² do.^a est grant a cil ke issi fet.^s ky sement.^r Dunke poez akes.^t Nus encuser a.

As þe lesyng ys lesse or more 3548
 Shalt þou suffre peyne þar fore.
 And þat may weyl preuyde be
 Wyþ a tale of an autoryte,
 þat mochē peynē shal he bere 3552
 Wyþ outē ende þe bakbytere ;
 And y shal telle þou a lyte
 Of one þat coude hys felaus byte.

The Tale of the backbiting Monk.

þer was a man of relygyun,	3556	†	¶ Un home de religiun *	
þat yn þys he was a felun,		†	Custume out de felun,	
Yn bakbytyng, as 3e han herde, *			De cest peche fu entuche	
As manyone are now yn þys werlde.		*	¶ Qe est detractiun apele ;	
He was wunt to seye wykked sawes 3560	†	¶	Car il sout estre custumer	3580
Behynde þe bak of hys felaws ;		†	De ces cumpainuns mes parler.	
For he wulde be holde þe beste †			Mult se delita en sun peche ⁷	
Of all hys breþer, and þe wylyeste. †			Quant de euz out autres mes parle.	
A syknes toke þys munke, and deyde, § 3564	†	¶	Sul, ² desira estre veu,	
As Godē hade of hym purueyde,		†	E qe il prodome fust tenu.	3585
And wentē yn to peynē harde :			Dampne de out pur-veu	
As was shewede afterwarde. *		§	Greue vengeance prendre de luy ;	
Befel þe tyme, as hyt ys ryȝt, 3568	§	¶	Mort est, et enterre,	
Munkēs to rysē at mydnyȝt ;		¶	E a dure peine liuere.	
And when matynes were al done †		*	Ceo fu tost aparceu,	3590
þe couent ȝede to beddē sone.				
A munkē lefte be hynde a throwe, § 3572	§	¶	Car vn moigne qe l'out conu	
þat þe dede was wunt to knowe, †	†	¶	A matins vne nuit ala,	
Whan þys munke come before þe chapytyl, †			Mes quant il del muster returna	
As ordyr askyþ, he loutede a lytyl, †		†	Deuant le hus del chapitel passa,	
			E, cum est custume, se enclina,	3595

⁷ un example.

² B. has for this and the next four lines—

Vn hom de religion fu entoche
 Del vice k'est detracciun nome,
 Kar cist felun fu cutumer—

and against 'entoche' is written *intoxicatus* by a later hand.

⁷ d. le chaitif malure.

² Car sul.

Q

And as he loutede, hys ye ¹ gan blenche		Vers le banc a munt ad regarde ;	
And say ² one sytte before þe benche, 3577	†	Vn home vist ser deuant le gre, ^a	
A foulë þyng and a grysly,	†	Qe trop esteit led et hydus	
He saghe neuere none so loply ;	†	E meruillant pituz,	
He shette hys tunge ³ before þe grecys,	†	Sa lange ardante out hors gete	3600
And gnoghe hyt ⁴ ynwarde al to pecys.	†	Tant long ^b cum fu le degre,	
Hys tunge was brennyng ⁵ þat he so		De ces denz l'ad demangle, ^c	
gnoghe,			
Yn to hys mouþe azen he hyt droghe ;	†	En sa buche tret autre fee ;	
And eft, outë he dede hyt shete, 3584	†	Ensi souent le cheitif feseit ;	
And gnoghe hyt eft wyþ peynës grete.			
Many tymes þan dede he so ;			
þys munke stode ande lokede þarto,	†	Mes le moygne qe ceo veeit	3605
And hade þerof so mochë drede	3588		
þat he wende haue go to wede.	†	^d De pour fu pres forsene ;	
As he stode so sore a glyfte,			
Hys ryȝt handë vp he lyfte	†	Pur ceo sa mayn ad leue,	
And blessedde hym self stedfastly ;	3592 †	E ne le nun deu signe,	
And seþþen, he wax more hardy,	†	E pus est bien cunforte ;	
And þoghte, 'þys ys sum pryuyte	†	Bien pensa qe li fu mustre	3610
þat God almyȝty shewep to me ;'	†	Ceste chose par dampne dee. ^d	
Hastly ⁶ þer to he zede,	3596 †	Pur ceo, est tantost ale,	
And hadde þer of no morë drede ;			
And seyde "best, y coniure þe,	†	E cel cheitif cuniure	
Yn Gode þat ys personës thre,			
þat þou me telle why þou syttest here, †	†	'Qe deist ^e qe il esteit,	
Yn swych forme, and yn swych manere." §	§	E pur qei tiel houre la seeit,	3615
To answe're, he ne myȝt wyþ drawe, 3602		E peyne si ^f grant et dure,	
"Y was a munke, þyn owne felawe,	†	E si tres horrible figure.'	
þat suffre all þys peyne and shame ; 3604		Tantost respund le cheitif,	
		'Qe sun cumpainun esteit iadis ;'	

¹ eye.² saghe.³ Harl. brennede.⁴ tunge out.⁵ Hastly.⁶ Harl. hys.^a degre.^b en lung.^c tut maschez.^d De sa main destre se ad signe,

Kar de pour fu pres forsene ;

Pus se confort, e pense ke ly fut mustre

Cest merueille de dame dee.

^e K'il ly deit.^f E en si grant.

Hyt am y,"—and tolde hys name,—	+	E sun nun qe il out, noma;	3620
" Y was a wykkede bakbytere		Pus apres li cunta,	
Euyl wurdys aboute for to bere,		" Qe il feseit en sa vie de ^s ces cum-	
Of my felaws wykkedly to seye	3608 +	painuns,	
Al þat euer y myȝt bewreye;		De bons, mauueis, souent ^h par custums,	
And mystrowyng was y ay ¹			
Of my felaws boþe nyȝt and day.			
þe wykkede wurdys þat y haue seyde,	3612 +	E pur ces quistuses paroles,	
Wykkedly are þey on me leyde;		Qe furent vileines et foles,—	3625
Y shal abeye hem ful dere	+	Pur ceo, seofre ceste peine dure	
Wyþ peynēs strong, as ȝe se here."	+	Qe vus auez veu cest oure."	
He wente, an was no more sene;	3616 +	¶ A tant s'en est de luy parti;	
Dampnede he was, as y wene.	+	Dampne fu, sicum ieo qui.	
þys tale y wote and vndyrstande	+	Bien deuez ceste cunte crere,	3630
Where hyt fyl, yn ynglande,	+	Car il auint en engleterre,	
Aȝ a ful namecouthe abbey	3620 +	En vn leu mult renome,	
þat y ne wyl telle, ne bewrey.	+	Qe ieo lesse ⁱ nomer de gree.	
Swych peyne ² ys for hem dyȝt	+	¶ Qe ceste peyne est approprie	
þat kunne nat kepe here tungē ryȝt.	+	E ^k male langes qe sunt dampne,	3635
Yn þe byble men mow se,	3624 +	Seint escripture ad tesmoine	
Yn a boke of pryuyte,	+	En vn liure qe est apele	
Apocalyps þese clerkys wote,	+	Le apocalipse dampne dee,—	
Seynt Ioun þe euangylst hyt wote—			
Oure lordē seyþ þat þey shal ete	3628 +	¶ " Il maniurent ¹ , " dist notre seignur,	
Here tungen in peynes, ³ and al to-frete,	+	" En peyne lur langes a tut iur."	3640
þese lyers and þese bakbyters;	+	¶ Entendez de les detracturs,—	
þe talē of þys, wytnes berys.		Deus! tant i ad de ceus plusurs.	
Of þys synne, y rede we vs shryue,	3632		
And take oure penaunce by oure lyue;			
For but we yn þys so do,			
Harder peyne shul we go to.			
Wyþ what lyne ⁴ þou dost most synne,			
Yn þat shalt þou have most pyne ynne.			

¹ O. gloss 'eure.'³ peyne.^s A. fust de.^k A; but e=a, to.² Harl. omits 'peyne.'⁴ lyme.^h A. omits this line.¹ mangerent.ⁱ Ke ore ne voil.

3yf þou euere wyþ bakbytyng	3638	Meint hom de sun ein degre	
3ave counsel to wykkeðe þyng,		† Mauueis cunsail ad dune	
þat ys a wundyr grete folý, §	3640	* Par coueitise ou par envie.	3645
Hyt may be pryðe wyþ enuye ; *		§ Deu, cum ceo est grant folie !	
Who so euer haunteþ þat yche dede,			
Hym shal fayle counsel at hys nede.		† Cunsail li faudra a sun mester,	
And swyche are preued wyþ resun,	3644	Pur tant se deit chescun duter.	
Wykkede treytours ful of tresun.		† Traisun funt grant, tiele gent	
3yue gode counsel, 3yf þat þou kan,		Qe malueis cunsail dunent as sient ;	3650
And auowe hyt, byfore Gode and man.		Ceoli est bon cunseiller,	
Pryde haþ 3yt anoper tresun,	3648	Qe cunsail dune qe ose auer. ^m	
And a ¹ vnkyndhede as a felun,		¶ De tuz ceus qe auum cunte	
þat now ys vnneþe none		† Est vn des ⁿ horrible pechie,	
þat yn þat synne ne ys mys gone ;—			
þyf any shewe to oper a pryuyte,	3652	† Quant vn home cunte de gree	3655
þat for cunseyl oghte to be,—		† Chose qe li est dite en secre.	
3yf he þat cunseyl fyrþer fame			
þat þer of cump ² boþe synne and shame,			
Y kan nat se, as yn þys kas,	3656		
How he may amende þys ³ trespas ;			
And specyaly to ⁴ a preste		† ¶ Si prestre i seit en confessiun	
Counsel of shryfte sperde yn hys breste,		Cunte, ° il fet tresun ;	
He ne oghte ⁵ for to telle	3660	Desordene dust estre le mauais hom.	
For lyfe ne dep, what so euer befelle.		Kar tuz iurs ert plein de honesun ; ^p	3660
Shryfte ys Goddys pryuyte			
þat euer for counsel oghte to be.			
3yf a synnē neuere so grym,	3664		
To a prest yn shryfte, were shewede hym ;			
þoghe men aforcede hym for drede,			
To sey þat ‘ þat man dyde þat dede ’—			
Seppen he hade hys penaunce take,	3668		
And yn shryfte hys synne forsake,			
He shulde raper swere on þe halydam			

¹ an. ³ þat. ⁵ oghte nat hyt.
² come. ⁴ vuto.

^m Ke tel conseil dune cum il veut auer. ⁿ tres.
^o S'il prestre seit e il oy confessiun
Cunte de akun.
^p A. omits this line.

'Nay!' or he tolde hyt any man,
3yf he¹ ne myzt wyþ noun answe²re 3672

Or ouþere manere hym seluen were.

þe prest þat telleþ Goddys cunsel, †

He shal se hyt wroþer yn helle;³

Yn erþe hys tunge oghte to be oute drawe, †

And yn helle be al to gnawe. 3677

Hyt ys also grete pryde and herte hy,

To speke foule wurdys yn rybaudy; †

Seynt Poule seyþ vs to chastyse 3680 †

'Kepþ 3oure tungës on al wyse,

And spekeþ no fylþe oute of skore †

þat noun ouþer synne þarfore.'

3yf þou any man³ manasse 3684 †

þurgh force or power þat þou hasse, †

Hyt ys grete pryde, y 3eue þe a 3yfte; †

þenkë þer on, yn þy shryfte.

3yf þou euer 3aue iogolours of þy þyng * †

For to be yn here preysyng, § 3689

Or þou madyst wrastlyng yn place †

þat nonë were to þy pygace,—
so grete as þou

Alle ys pryde and vanyte, 3692

Of al behoueþ þe shryuë be. †

No prydë ne may be stole,

No yn shryftë be forhole;⁴

For 3yf hyt be forholë here 3696

Yn oþer stede þou shalt abyte hyt dere.

Now of pryde shul we leue and dwelle, †

And furper of oþer synnys telle;

þoghe y þer of spake euere⁵ and oo, 3700

3yt myzt menne telle of⁶ many mo;

For of pryde ys þe bygynnyng

Of al manere wykkede þyng; †

¹ *Harl.* omits 'he.' ⁴ *O.* gloss 'hed.'

² wroþer heyl. ⁵ *Harl.* euere þer of spake.

³ *Harl.* omits 'man.' ⁶ *O.* omits 'of.'

Le cunsail deu ad reuele,

La lange luy dust estre arasche;

Si il fust a dreit iuge,

En enfern uif dust estre bute.

¶ Ces ne sunt mie a vblier, 3665

¶ Qe trop ordement veillent parler;

¶ Car seint pol l'apostle le defent

De nomer nais¹ entre gent.

¶ Si vus auez manace

Home par orgoil et par fierte, 3670

¶ Qe tenu seiez de grant poer,—

Ceo vient de orgoil, ne deuez duter.

¶ Si, par fol largesce, rien donastes

A fols, malement l'enpleastes;

* Cest a dire, as iugelurs, 3675

† As ribauz, ou as luturs,—¹

§ Si pur estre preise, le feites,

Seur seez qe vus mespreites;

† En confessiun ne seit celez,

Si estre ne volez encumbrez. 3680

¶ De orgoil plus ne dirrum;

Deu nus defende, et chescun hom;

De plus fin qeor le haez,

¶ Qe de luy surdent tuz pechiez.

¹ ordur.

¹ Menestaus, ribaus, ou chuffurs.

God shelde vs þer yn to falle, 3704
And haue mercy on vs alle.¹

Of Anger.

The touþer synne men callē yre,
þe deuylys doghetyr of hellē fyre.
þyf þou art so wundyr wroþe 3708 †
Wyrþ one þat to þe ys² dedly loþe, †
3yf þou nat sone repentē þe †
To helle þou fallest þe fyrst gre. †
þe man wrappþ hym lyghtely, 3712 †
For lytyl, as yn malyncoly, †
þat synnē ne ys³ ryghtē gref †
þat sone ys wroþe and lyghtely lef. †
Nopeles, hyt were weyl to done, 3716
Wysman shulde nat wrap hym sone.
3yf þer be oper lorde or syre †
þat wrappþ hym wyrþ gretē yre, †
And euermore yn strenkþe⁴ 3720 †
þat wrappē drawe⁵ yn lenþe,— †
þat ychē wrappe ys synnē strong †
þat lastyþ yn any man so long. †
3yf þou for wrappe madyst chydyng, 3724 †
Or repreuedyst a man of vyle þyng, †
Yre haþ kast þe yn þys kas †
Anoper grece to hellē pas.* †
3yf þou for yre bygynne wykkednes 3728 †
þat no man may lette þe,⁶ ne stres,— †
þat yche yre ys wyrþ pryde § †
3yf þou for wrappe wylt nat abyde. †
3yf þou yn yre a man hate, 3732 †
And þat wrappē wylt nat late, †
Greusly þou art yn synne †
But þou forþeue and þer of blynne. †

Le secund peche mortel est ire.

Si vnques mult ennuy^a feissez 3685
A home vers ki irez fussez,—
Si tost ne vous repentissez,
Descendi estes le premer degrez.
¶ Les vns se curucent pur rien,
Qe ne est mie manere de creistien, 3690
De tant cum plus tost est passe,
De tant est meindre lur peche.
¶ Les autres se corucent en vis
E lur coruce tienent tutdis,—
Ceus pechent plus greusement 3695
Qe lur coruz retenent plus longement.
¶ Ki ledenges, reproces, et tencuns,
Par ire dist, cum oy auums,—
* Le secund degre descend, cum semble
mei,
Quant tant vet auant en sun desrai. 3700
¶ Si mal auez comence de fere
Dunt nul home vus peot retrere,
Pur ceo qe tant estes coruce,
§ Orgoil est, ou ire;—seit amende.^c
¶ Si home ou femme en qeor hayez, 3705
Vous auez plus greusement pechez;
Si de fin qeor ne pardunez,

¹ O. adds 'Amen.' ³ ne ys nat. ⁵ draghe þe.
² ys to þe. ⁴ strenþe. ⁶ þe lette.

^a esnui.

^c si ne seit amende.

þe holy man seyþ hardly,	3786			
þat þou hast slayn hym gostly.		†	Espiritalment oscis le auez	
3yf þy wrappe þou wylt not blynne ¹ —		†	¶ Si vus unques, quant futes irez,	
But bryngest anoþer to þy synne,—		†	Autre home feissez corucez,—	3710
þou shalt haue chargē of ² þo boþe,	3740	†	Fet auez dunc dous mals ;	
For þurghe 3oure wrappe are oþere wrope ;				
For þy defaute þan synneþ he,				
þe morē perel þyn shal be.		†	Plus ^a est le peche criminals.	
3yf þou 3aue euere cunsel or rede	3744	†	¶ Si vus unques cunsail donastes	
For yre, þat a man were dede ;		†	A mort de home qe poi amastes,	
Or 3yf þou yn any strut			Ou si malement blescaustes	3715
For Ire wundedyst a man or ³ hurt,		†	Par coup qe li ^x dunastes,—	
Yn þys synnē ys outrage,	3748	†	Fet auez outrage grant,	
To helle þou makyst þy vyage.”		†	Vers enfern alez auant.	
þus þan wrote þe holy man				
At wham þys wurdē lerne y gan.				
3yf þou for yre a man sloghe	3752	†	¶ Ceoluy ausi qe oscist hom, ^y	
þat myghteyst haue lefte ⁴ weyl ynoghe,—			Fet ad trop grant mespriun ;	3720
þat hyt was nat þe defendyng,				
But for wrappe and yre brennyng,—				
Al þat euer Gode shope to be	3756	†	Quant ^z qe deu vnques crea	
Shal come and fyzt azens þe		†	Encuntre luy cumbatera ^a	
At þe day of iugēment,		†	Le iur del grant iugement	
And azens alle þou shalt be shent.			Quant iugera deus estreitement.	
3yf þou art wunt custummably	3760	†	¶ Ki maudie de custume—	3725
For to curse for lytyl why,			Qe fere ne deit nul curteis home ^b	
þy tunge bereþ þerof wytnesse		†	Sa lange li ad tesmoine porte	
þat men nowe weyl wrap yn þe gesse.		†	Qe sun qeor est souent ire.	
3yf a man curse as yn game ¹	3764	†	¶ Mes les uns maudient pur iuer ;	
And yn hys herte wyl hym no shame,				
He ne synneþ nat þan dedly,		†	Ceo n'est mie peche mortel ;	3730
For hyt ys seyde al yn rybaudy.			Mes ki de fin qeor vousist	
þys synne ys nat dampnable	3768	†	Qe malicun tenist,	
			Ceoly peche malement	

¹ O. gloss 'leue.'³ and.² for.⁴ left hyt.^u E greindre.^a Kar kuent ke.^x blessastes^a bataille fra.

Acuns par coup ke.

^b nul prodhom.^y nuls hom.

But hyt be seydē custummable.	†	Qe de custume le fet nomement.	
pou shal vndyrstande and wete,—	†	¶ Chescun home peot sauer,	3735
Wyp resun, mayst pou þe wrappe and flyte	†	Qe par resun se peot corucier	
Azens vyleynye and synne	3772 †	Encuntre vileine peche,	
3yf pou ne mayst do oper bote þerynne;	†	Si meus ne peot estre amende;	
Wrappe þe wyp mannys vyleynye,			
But nat ¹ wyp his gode ne ² hys body.			
þat Gode loueþ, pou shalt loue,	3776		
Here yn erþe and yn heuene aboue.			
þat Gode neuere louyde, pou shalt hate,			
Wrappe and oper synne foolate.			
God louyþ euery creäture	3780		
þat he formed to hys fygure;			
But þe synnē þat ys wroghte,			
þat louede he neuere noghte.			
Loue euery man yn hys gode dede,	3784		
Hys wykkednes shalt pou hate and drede.			
pou mayst spekē wurdys smerte	†	E souent couient gros parler	
poghe wrappe be nat yn þyn herte;	†	Quant felunie ne est pas en geor	3740
pou mayst be wrope sum body to chastyse	†	Pur sa mesne chaustier;	
poghe hate nat ³ yn þy hertē ryse;	3789 †	Garder se deit, nepurquant, hayne auer,	
And 3yf pou hate and sone for3yust,	†	Car coruz est mortel pechie.	
Wyp God hymselfē þan pou lyuyst;	†	Ki le pardune, deu ad paie;	
For Gode loueþ no þyng more specyaly			
þan for hys loue to haue mercy.	3793		
For he commaundeþ yn þe gospel			
þat man shulde for3euē wrap echedel,			
And seyyþ “blessyde be al mercyable,			
þey shul se Gode, and haue hym stable.”			
And þat shal y shewe 3ow by a knyzt	†	° E ceo bien cunfermerai	3745
þat louede more mercy þan myzt.	†	Par vne cunte qe vus cunterai.°	

*The Tale of the Merciful Knight, and how
the Crucifix kissed him.*

Betwyxe twey knyztēs be 3unde þe see	†	En la tere outre meer	
Fyl a grete cuntek to be;	3801 †	Esteint iadiz douz chiualer	
		Qe se entre cuntekerent,	

¹ Harl. wyp nat. ² Harl. and. ³ noghte.

° Omitted in B.

- Betwyxe hem fyl swyche wrap and wo §
 þat þe toon weytede þe toper to slo : §
 þey mette to gedyr, y ne wote how ; 3804 †
 Algate þe toon þe toper slow. †
 þys ychē slayn knyzt hade a chylde *
 A doghety bachelere, and a wylde, †
 þys ychē chylde toke hym to rede 3808 †
 For to venge hys fadrys dede ;
 He gatte hym grete powere and myzt
 And besegede þe toper knyzt.
 þe toper knyzt perseyuede hym wel 3812
 And droghe hym to hys best castel.
 þo was he besegede so streytly, †
 þat he durst come oute on no party †
 Of all þe twelve monþe wyþ no deseýt,
 So was he besegede streyte ; * 3817 ||
 Messe ne matyns he ne herde †
 Ne¹ nagheer to þe charge he^{3ede} ferde. || †
 And hyt was yn þe lentyn tyde 3820
 When men shulde leuē wrap and pryde.
 þan fyl hyt on þe gode fryday, †
 þe knyzt þat yn þe² castel lay §
 Lokede oute, and say³ men go 3824 §
 To þe cherchē, to and fro ; †
 Barfote to þe cherche þey 3ede †
 To aske mercy for here mysdede. 3827
 “ Ey,” þoghte þe knyzt, “ long ys gone
 þat messe at þe cherchē herde y none.
 What so euere God wyl for me werche,
 Y wyl ryse and go to þe cherche.” *
 He droghe of hys hosyn and hys shone, †
 And dede þe 3atys be on done. 3833
 Barfote he 3ede, as ys þe acyse,⁴
 To cherche, for to herē Goddys seruyse.
- Car il enimis mortels erent. 3750
 § Tant longement le descord dura
 † Qe l'un l'autre encuntra,
 † E cum sun enimi le oscist ;
 Pur pour ne lessa de iesu crist.
 * Cest chiualer qe fu oscis, 3755
 † Pruz et uaillant auait un fiz,
 † Qe si estreitement gueita
 Ceoly qe sun piere tua,
 † Qe sun chastel ne osa issir
 Ne ust il ia si grant desir,^d 3760
 || Ne a muster ne osa aler
 Pur ces pechiez deu prier.
 † Vn an entier messe ne oy,
 * Tant li gueita sun enimi.
 † Auint le vendredi ahure 3765
 Qe deu pur nus fu crucifie.
 § Le chiualer qe gueite esteit,
 En kernels sun chastel giseit ;
 † Nu pe uist la gent aler,
 † Espessement al muster. 3770
- † Maintenant se dechauca,
 Al muster aler, bien pensa ;
 En auenture se mettreit
 * A tiel iur, dist, einz ne gireit.

¹ No neuere.³ saghe.² *Harl.* omits ‘pe.’⁴ *O.* gloss ‘manere.’^d Ne autre part ne pout fuir.

And as he þe wey to þe cherchē name, 3836 Hors se mist de sun chastel; 3775
 þe chylde, hys enmye, aʒens hym came, † Encuntra sun enimi mortel.
 And seyð, “treytur, now shalt þou deye,
 And my fadyr deþ ful dere a-beye;
 No wurldes godē ne shal þe saue, 3840 Trop paresteit cely lee,
 þat þou þe deþ of me shalt haue.” † Car longement l'ot^e gueite.
 þe knyzt say¹ nonē ouper bote † Oscir le pensa maintenant,
 But fel on knees byfore hys fote, † Car sun fu le poer plus grant. 3780
 And seyð, “haue on me mercy 3844 † En croiz li chay l'autre al pee,
 For hym þat lyzt yn þe vyrgyne Mary, † Si l'ad deuoutement prie
 And suffrede deþ on þe rodē tre † ‘Qe—pur l'amur de iesu crist
 þys day, to saue boþe þe and me, † Qe de la pucele nasquist,
 And forʒaue hem þat hys blodē spylte; † E a tiel iur fu crucifie 3785
 Ryghte so forʒyue þou me my gylte; § 3849 † Pur sauuer humeine ligne,
 Y am as a presun here yn þys place, § Sa mort a ceus ad pardone
 Y putte me now alle² yn þy grace; Qe cruelment l'unt pene,—
 þat Goddys grace be on þe lent 3852 Pria, pur la sue amur,
 At þe day of Iugēment!” Qe—sun coruz li pardoine a tiel iur, 3790
 þys chylde, þat was hys enmye, † E la mort sun pere^f qe il oscist;
 Herde hym prey so rufully, Bien saueit qe il mesfist,
 And seyde, “syn þou hast me besoghte³ Cupable se rendi, et merci pria
 For Iesu loue þat dere vs boghte, 3857 † Pur l'amur iesu qe a tiel iur peina.
 And for hys modyr loue so dere,— Sun enimi se est purpense, 3795
 For hem y graunte þe my pes here.” † Qe de grace fu espire,
 þys ychē chylde down swyþe alyghete, 3860 † “Pur l'amur,” dist, “qe auez prie,”
 And yn gode louē kest þe⁴ knyzt; † Vtremēt vus pardoyne ieo.”
 “Now are we frendys, þat ere were wroþe, † Pus de la tere l'ad leue,
 Go we nowe to þe cherchē boþe, E tres ducement beyse; 3800
 Yn gode loue, and parfyte charyte, 3864 § Al muster sunt ensemble ale.
 For hys sake þat ordeynede pes to be.”
 þe knyzt was glade, and no ferly,
 And so were al þat cumpanye, † Mult furent la gent de ceo paie
 þat he forʒaue hym hys mysdede, 3868
 And to þe cherchē⁵ boþe þey zede. §

¹ saghe.² al.⁴ keste þat.³ O. gloss ‘preyde.’⁵ cherche þat.^e l'aueit.^f A. parere. B. omits this and the next three lines.

Byfore þe cros þey knelyde downe	†	Quant uindrent a la croiz aurer,	
Yn þe wurschyp of Iesu ¹ passyowne,			
For to kesse þe cros þat day,	3872		
As custume ys yn crystyn lay.			
þe elder knyzt, for honoure,	†	Auant vist ² le veil chiualer	
þede fyrst and kyst hys creäture; ²	†	Qe ad la croiz ahure,	3805
Aftyr þan, þedē þe chylde,	3876	†	Apres se est returne.
þat was becomē meke and mylde;	†	¶ Le ieouene apres est ale—	
Wyþ þe tokene he gan hym blesse,	†	Qe le curuz out pardune—	
And knelede down þe cros to kesse.	†	Deuoutement la croiz ahurer;	
þe crucyfyx, þat þere was leyde,	3880	†	Mes, quant il vint al baiser,
Hys armēs fro þe cros vpbrayde,			3810
And clepde þe chylde hym betwyx,	†	Le crucifix se adreca,	
And aftyrwarde kyst ³ hym, þat crucyfyx.	†	E de ces braz le acola;	
Alle þe parshe, boþe olde and yonge, *	3884	†	Apres, l'ad ducement beise;
Parseyuede, and say ⁴ , þat clypppynge,			Mes cil del miracle fu espace.
And how þe crucyfyx hym kyste,—			
þey saghe hyt alle, and weyl hyt wyste.			
Alle þey þankede swete Iesu §	3888		
Of þat myracle and þat vertu.			
Of þys chylde was grete selkouþe			
þat þe crycyfyx kyst wyþ mouthe.			
Noþeles, forsoþe and ywys,	3892		
Y trowe þat yn hys herte were moche blys;			
And al þe folke þat saghe þys þyng	†	* Le parochiens qe ceo uirent,	3815
Made to Godē grete þankyng.	†	‡ Mult durement s'en ioirent;	
Of þesetweyknyztēs, how hyt betyde,	3896	§ A haute voiz deu loerent,	
þe myracle was sone oueral ⁵ kyde;		E as autres la miracle cunterent.	
And euery man þerof gan telle,			
Prestys þer of yn prechyng gun spelle,			
So þat euery man yn þat ⁶ cuntre	3900		
Lyuede wel þe more yn charyte,			
And allē men þe sunner forþaue			
Here wrappe þat þey to ouper dyde haue.			

¹ Jesus.² creatour.⁴ saghe.² mist.³ aftyr keste.⁵ sone oueral was.⁶ þe.

Sekyr þou be þat he was dygne,	3904	†	Seur peot estre de verite	
þat God shewede for hym ¹ swyche a sygne ;			Qe ces pechiez sunt pardune	3820
A sygne hyt was of gretē loue *		§	A ki la figure dampnee dee	
That God almyȝty, of heuene aboue,		* †	Tant mustra signe de amiste,	
Profrede hym to kesse so louely,	3908	†	Quant le acola si ducement	
For he mekede hys herte so hy.			E le beisa, veant la gent.	
Now mowe 3e se þat Gode ² loueþ hem dere †			¶ Par tant nus ad deu mustre,	3825
þat forȝyuen here wrappe in þys wrlde		†	Cum il prent mult a gre	
here. ³ †		†	Quant coruz e enemiste	
			Pur s'amur auum pardune.	

So shal hys wrap on hem be sene 3912
þat here wyl nat forȝeue here⁴ tene.

Of Ire and wrap, wul we now blynne,
And telle furþer of a noþer synne
Gode ȝyue vs grace so wrappe forȝyue 3916
þat we may alle wyþ Jesu lyue.

*Of Envy.**Le tiers peche mortel est envie.*

þe þryde synne ys enuye,		†	Le tiers peche est envie,	
þat ys ful of felunnye ;		†	Qe plein est de mal feolunie.	3830
Holy wryt wytnessyþ hyt wel,	3920	†	La seinte escripture ad tesmoine	
þat hyt comp of þe fende echedel.		†	Qe del deable vint primes ce peche.	
þe man þat ys ful of enuye,			Car trop ressemble l'envius	
He ys euere sorowful, we se wyþ ye ;			Qe dolent, et ceo ueum nous,	
þe gode þat he sep, alle doþ hym euyl. ⁵ 3924	†	†	De tuz biens, et le mal li gre,—	3835
Ande alle ys þe tycement of the deuy.		†	En tant ressemble le maufe.	
Loke now þarfore, at þe bygynnyng,		†	¶ Pur ceo, a comencement veez	
ȝyf þou were euere payde of myschaunceful		†	Si de mescheance futes beez ^h	
þyng				
þat befyl to any man,—	3928	†	Qe auenist a uotre preome,—	
Of grete enuye hyt fyrst began.		†	D'envie vint, ne dute nul home.	3840
ȝyf þou euere haddyst sorow oþer ⁶ kare		†	¶ Si vnques doillastes de autre bien—	
Of þy neghēburs welfare,			Qe fere dust nul creistien—	
Enuye haþ þe yn hys hande	3932	†	Pris estes en le fort lien	

¹ for hym shewede.⁴ *Harl.* he.² se God.⁵ *sykp.*³ *Harl.* here wrap here.⁶ and.^h lez; *beer*, désirer avidement (*Burguy.*)

Boundē wyþ þe deuylys band.	†	Le diable d'enfern, sachiez bien.	
3yf þou forþenke a mannys prowē,	†	¶ Pernez garde si vus pesout	3845
þat he haþ hegheer state þan þow	†	Qe autre de vus fu plus haut	
Yn any manere of dygnyte,	3936 †	En dignete; ou en honur,—	
þat he may to auaunssede be;—		Ceo auient as enuius tut iur;	
þoghe þou come nat to hys state,		Ne mie sulement si nul est greindre,	
But wust apeyre hyt and abate		Mes trop li peise si nel pus ateindre,	
þat he may nat haue hys baylē, ¹	3940	A luy pusse pur estre oel,—	3851
Dedly synne ys swyche enuye.		Ceo vient d'enuie, ou de orgoil.	
3yf þou make one so hardē stresse	†	¶ Si par dit, ou fet, entremeisiez	
þat hys godnesse wexe ² þe lesse.		Qe autru bien fut amenusez,	
Or 3yf þou euere yn placē were	3944		
þat hys harme þe morē were,—	†	Ou qe sun mal fut anoyte,—	3855
Shryue þe wel ar þou deye,			
For al þys cump of grete enuye.		Malement auez trespasse.	
3yf þou euere on any manere	3948	† ¶ Si vus vnques lessiez	
Lettydyst any man for to lere		Qe uotre preome ne repreisiez,	
Craftē, or ³ ouþer queyntyse,			
But fordeddyst hys apryse		Ou nel apreites, si plus sussez;	
For þou shuldest furþeryde be,	3952	† Si par envie li feisiez,	3860
And more yn prys preysede þan he;		Qe auant de li estre pussez,—	
Beþenke þe weyl, 3yf þou do þus,			
þat þyn herte ys ful enuyus;	†	Enuius estes, et auez pechez.	
For þou shalt neuere wyþ gode ye §	3956	Par vn signe poez ben ver	
Se hym þat leryþ þy maystrye.		Si de envie plein est le qeor,—	
3yf þou be enuyus, and no man trowe,		§ Qe de bon oil ne peot regarder	3865
And behynde hys bak make hym þe mowe,	†	Home qe il ne vout amer,	
As who seye þat “he naghte can,	3960	Ou la lufe luy fet ⁱ derere	
No ys wurþ as a nouþer man,”		Pur luy mespiser fere, ^k —	
Al ys þys enuyē grete;	†	De enuie vient, ceo sachez;	
3yf þou haue do þus, y rede þe lete.	†	Si fet le auez, plus nel facez.	3870
3yf þou here preyse one for sum þyng,	8964 †	¶ Quant vus oistes home loer,—	
And þou forþenkyst hys preysyng,	†	Si ioie ne auez en uotre qeor,	
And felyst weyl yn þy ⁴ herte	†	Einz sentistes priuement	

¹ baylye.³ or any.² Harl. wey; ? A.S. wegen.⁴ þyn.ⁱ fras enceler.^k Ov tu ly fras mut lurde cher.

Of a lytyl sorow or smerte,	†	De dolur vn meouement	
pat pou ne art preysede furþer þan he, 3968	†	Qe tant ou plus ne futes loez,	3875
Enuye hyt ys, pou mayst wel se.		Repentez vus, car peche auez.	
Manyone are of so enuyus wyl	†	¶ Meint est de si felun geor	
pat þey may preyse none but wyþ yl;	†	Qe autru fet ne li peot paier,	
Alle þenkeþ hym euyl þat þey se, 3972	†	Tut turne a mal, quant qe veit,—	
þey are enuyus what so ¹ euere þey be.	†	De vilein geor est, si deu me eyt ;	3880
Enuyus man ys so ful of susspecyun	†	Tant est plein de suspeciuun,	
pat euyl hym þenketh al, as a felun.	†	Qe mal quide partut li felun.	
Who so kan knowe þe properte, 3976	†	Bien peot estre compare—	
Enuyus man may lyknyde be		Ki garde prent de proprete,—	
To þe Jawnes; þe whyche ys a pyne			
pat men mow se yn mennys yne.			
þe ye pat ys ful of Jawnes, ² 3980	†	Al oil entuche de iauniz, ¹	3885
Alle þenkeþ hym zeloghe yn hys auys:	†	Jaune est, quant ^m ke est ce li est vis;	
So hyt fareþ on hys party,			
Hys poghte ys euere ful ³ of enuye.			
Enuyus men, euyl þey sowe; 3984	†	Ausi, le geor entuche de felunie,	
pat men telle hem, to euyl þey trowe;	†	Bien ne peot penser qe lem die. ^m	
3yf þey se þat one doþ more,			
Enuyús þan angreþ sore.			
Alle godenes þey turne to euyl; 3988			
Enuyus men are lyke the deuyl.			
Af alle þat yn þys worldē are,			
Enuyús man ⁴ werst shal fare.			
Gladnes herē haue þey none 3992			
But whan here negheburs haue mysgone.			
Yn any maner defaute þat ys, ⁵			
þan make þey ioie for þat wykkednes.			
Yn þe toþer worlde þer þey shul be, 3996			
þey are nat wurþy any ioie to se.			
Here and þere þey shul haue greuaunce,			
But þere shal be here most veniaunce,	†	¶ Par grant veniaunce qe deu enprent,	
		Sauer poez seurerement	3890
¹ as.	³ al. ¶ ⁴ þe enuyus.	¹ ke e entоче de gauniz.	
² Jawnys.	⁵ es.	^{m-m} k'il ueit coe ly est auis,	
		E il ad de enuie entоче le quer	
		Ky nul ben ne poet penser.	

Enuye ys onē þe werst synne	4000	†	Qe enuie est trop maueis peche,
þat þe deuył maketh any man fal ynne.		†	Qe le deable en le mund ad seme.
Seynt Gregory telleþ a tale þar by,		†	¶ Car seint Gregoire nus ad cunte
And as he seyþ, so wyl y.			Vne cunte de grant auctorite,

*The Tale of the Bear which kept the
Hermit's Sheep, and how it was slain
by envious Monks.*

þer were twey men of holy wyl	4004	†	E dit, qe iadis douz homes furent	3895
þat leuyde to-gedyr wyþ outen yl			Qe ensemble seinte vie eslurent ;	
A lonē yn an ermytage,		§		
And, as meke as bryde yn kage ;				
þe toon men calle Eutycyus	4008	†	Li uns fut apele Euticius,	
þe touper hyghte Florentyus.		†	L'autre out nun Florencius ;	
A gode clerk was þe toon,		§	Ensemble maneient ambedou	
He turnede to þe feyþ manyon.			En vn hermitage qe il urent eslu.	3900
Eutycyus was þe clerk	4012	†	L'un conuerti mult de gent,	
þat taghte þe folk of Goddys werk.			Eutice, par sun document ;	
Florens was nat so moche yn lore,		†	Florencius fut meins lettre,	
Yn preysours he was euermore.		†	Sa uie en oreisun ad mene.	
þer besyde was an abbey,	4016	†	¶ Pres de euz vne abbeie i auoit	3905
And yn here tyme þe abbot gan deye ;		†	Dunt li abbez morz esteit,	
Whan þys ychē abbot was dede,				
Alle þe munkēs toke hem to ¹ rede,		†	As moignes est ensi couenu	
And chese hem syre Eutycyus	4020	†	Qe euticius fu eslu.	
To be abbot of herē hous.				
On alle manere fyl so here lot,				
Eutycyus þey madē here abbot.				
Aftyr Eutycyus, Florens gan dwelle	4024	†	Sa celle a florence lessa,	
And wonede a lonē yn hys celle.		†	Qe apres eutice i habita,	3910
Florens madē gretē ² mone		†	Qe mult ⁿ mari esteit	
For þat he shulde dwel ³ alone ;		†	Qe sul meindre li coueneit.	
And had grete sorowe, and was drery,	4028			
As many be þat lese gode cumpany.				
On a day, he bad hys orysun,		†	En seint oreisun se est mis,	

¹ toke here.² parfore gret.³ wone.ⁿ florence mut.

And was yn grete afflyccyon,
 And preydē God he wulde hym 3eue 4032
 Sum gode cumforte wyþ al to leue.
 þus preyde Florens yn hys bede † Si ad deu mut^o requis
 þat Gode shulde sende hym sum felaurede. † 'Qe solaz et confort li fut dune 3915
 Whan he ros vp of his orysown, 4036 Pus qe sun frere i fut^p ale.'
 He 3ede yn hys cellē vp and down,
 And openede hys 3ate, and lokede oute, † Hors a la porte ou^a il ala
 And saghe a berē wylde and stoute. † Vn vrs^r tut sauage troua,
 þys ychē berē come to gate¹ 4040
 To Florens þat stode yn þe 3ate;
 But when þe bere come at hym nere,
 þe bere to hym loutede, and made feyre † Qe nule fierte luy mustra,
 chere,— † Car sa teste a ual^s enclina. 3920
 Feyre chere as a bere myghte make,— 4044
 And was so meke þat he myȝt hym take.
 þys ychē Florens hym beþoghte † Par tant ad florence entendu,
 þat Gode hadde herde þat he besoghte, † Qe de deu a luy enueie fu.
 And þankede hym of hys swete grace, 4048 † Mult ad deu regracie
 þat he hym sent hadde swyche solace. † Qe oir uout qe aueit prie.
 For a myracle, 3e may hyt vndyrstande
 þat a wylde bere was tame to hande.
 þys godē man hadde syxē shepe, 4052 † Berbiz aueit, cinc ou sis, 3925
 And nounē hyrde hem for to kepe; † Mes de pastur fu mult enquis:
 He badde þe bere þat he shulde go † Al urs les comanda garder,—
 And dryue hys shepē to ande fro,
 And kepe hem weyl þat noun hem dere,
 "And þou shalt be my godē bere." 4057
 þe bere hym louted wyþ semblant glade, † Semblant fist le urs otrier.
 For to do as Florens hym badde; Assez fut pastur meruillus;
 To þe bere, he seyde hys auys, 4060 Car berbiz manger soleit l'urs^t. 3930
 "Euery day whan y ete twyys, † Le iur qe florence douz fe manga,
 Come þou home at hyghe vndurne, † Al hostel venir, le comanda,
 And no lenger yn þe felde soiurne; Le urs et les berbiz qe il mena

¹ þe gate, glossed *wey*.

^o Ententiement ad deu. ^r hurs. ^s vers ual.
^p s'en fust. ^a cum. ^t See l. 4075-6 of Eng.

- And euery day when y faste, 4064 † A tierce^t; mes quant il iuna,
 Come at þe noun, home, at þe laste." † Qe al hostel a none venist; 3935
 So dyde þe bere,¹ euery day, † E l'urs chescun iur ensi fist,
 One oure passede hym neuere away † Vn seul iur n'ad trespasse
 þat he ne come home, þe ychē cele, 4068 † Vtre ceo li fu comande.
 And boþe tymere² he knew hem wele.
 Þys Florens hadde cumforte and game † Le seint esteit^a mult solace;
 At hys bere, þat hyt was so tame,
 And louede hyt moch wyþ outē fayle 4072
 For þe myracle and þe grete meruayle:
 For soþē so³ hym byrde,
 For he was a merueylus hyrde.
 A bere þurghe kynde shulde etē shepe; 4076
 And here as an hyrde he ȝafe to hem kepe.
 Þyt ychē merueyle myzt nat be hyde, † Plusurs del miracle unt parle. 3940
 But yn alle þe cuntre hyt was weyl kyde
 þat Florens had a tamē bere 4080 †
 And was an hyrdē shepe to were. kepe
 þe abbot þat hyghete Eutycyus
 Hade foure dyscyplys ful enuyus, † ¶ Qatre desciples Euticius,
 þat alle day of þys berē spakk 4084 † Pur lur peche malauenturus,
 Wyþ grete enuye, gretely to lakk; † Envie aueint^x mult grant
 And seyde alle fourē hem betwene
 Wyþ grete enuyē, scorne, and tene,
 "More merueyl doþe Florencyus 4088 † Qe lem de florence parla tant,
 þan doþe oure mayster Eutycyus." † Qe lur mestre euticius
 þey seyde "hyt shal nat so go;" † Miracles feseit nuls. 3945
 And made forwarde þat bere to slo.
 As þey seyde, þey dyd þat woghete.⁴ † † Pur ceo, 'urs unt geyte,
 þe whychē dede ful soure þey boghete. † E par envie l'unt tue.
 At þe tyme, þe bere o day⁵ come noghete; † Dehez eyent li malure^y;
 † Si auerunt qe^z aprez ert proue. 3950
 † ¶ Le urs ne reuint cum il soleit;

¹ bere þan. ² tymes. ³ soþe to seye.⁴ O. reads 'woghe,' and then has the two lines—

The berē in þe fælde they sloghe;

For gret enuye þus þey wroghete.

⁵ o day þe bere hom.^t A ouir de terce.^a Le hermite de cest beste fu.^x En quer aueient enuie.^y Deheit aient a feluns malure.^z acun.

Florens hade þer of grete þoghete ;	†	Florence de ceo mult doleit.	
He ros and ȝede yn to þe felde,	4096 †	As chanz, en vn iur est ale,	
And aftyȝ hys berē faste behelde.			
At þe laste hys bere he fonde,	†	Sun vrs i ad mort troue.	
Besyde hys shepe, slayn on a londe.		Le seint home tost saueit	3955
Asswyþē hym self gan to rede	4100	Qe sun vrs tue aueit.	
Who haddē do þat ychē dede ;			
ȝyt pleynede he morē þe myschaunce	†	Lur peche pleint mult plus	
þat þer shulde falle on hem veniaunce,		D'assez qe ne fet l'urs ^a ;	
þat he pleynede hys ownē dere	4104		
þat þey hade slayn his godē bere.			
Noþeles he pleynede wundryrly sore	†	Longtens nepurquant doleit	
þat hys solas shulde be no more.	†	Qe sun solaz perdu aueit.	3960
Eutycyus þe abbot, his felawe,	4108 †	Sun cumpainun l'ad mande,	
Herde sey hys bere was so ¹ adawe ;			
And come to hym on hys dysport			
To make Florens godē cumfort.	†	E, al meuz qe il pout, solace.	
Florens seyde Eutycyus vn to,	4112 †	Mes florence li respundi	
" Yn Godē truly y tryst so,	†	" En deu de ciel tant me afi	
þat veniaunce shal on hem take	†	Qe en ceste vie, veant la gent,	3965
Yn þys lyfē for my sake.		De ceus prendra vengeance ;	
Of Iesu Cryst þey hade no drede	4116 †	^b Car il ne duterent iesu crist	
To sle þat hylpe me yn my nede, §		* Qe mun urs, qe nul mal lur fist,	
Felunlyche, as ² for enuye,		§ Cruement vnt tue. ^b	
And he dede no man folye ; *			
He was me sent þurghe Goddys grace	4120		
To be myn helpe and my solace ;			
þat God wuldē hym me ȝeue,			
Why wulde þey nat suffre hym lyue ?			
God almyȝty shal do hys wyl	4124		
Wyþ hem, and mo, þat so do ³ yl."			

¹ do.² al.³ doun so.^a

mut plus pleigneit,

K'il ne fist sun vrs ky la mort giseit.

^b - ^b

Ky cruelment vnt mun vrs tue ;

Certes, il feseient grant peche,

Kar ioe estai mut solace par ly,

E il ne lur feseit mal ne ennui.

As he seyde, so gan hyt falle ;	†	Issi auint cum il dist,	3970
Gode tokē veniaunce on hem alle ;	†	Car vengeance grant iesu prist	
Meseles þey waxē þan to pyne,	4128	Des qatre qe oscirent sun vrs ;—	
Here lemēs rotede before here yne ;	†	Tost apres deuindrent leprus ;	
Aboue þe erþe þey were stynkyng		Les membres deuant lur mort purrurent,	
þat to þe beres deþ were consentyng.	†	De ceus que l'urs florence oscirent.	3975
þarfore þe pope seynt Gregory	4132	¶ Seint Gregoirie nus ad par tan mustre	
Tellyþ þys talē, resun why,			
þat enuye ys a cursede synne,	†	Cum enuie est mauueis peche,	
Any man to falle þe ynne.		Pus qe si grant veniance prist	
Moche are they wurþy to suffre shame		De cest peche, iesu crist,	
þan for enuye brynge a man yn blame,		En ceste vie, veant la gent,	3980
Or make hym lese hys wurldly aghte,		Sauue del alme le ^e turment	
Or frendys also to be vnsaghte. ¹		Pur si grant mesprisiun	
Who so þat doþ, he may hym drede,	4140	Cun fu de un vrs occisium.	
No þyng but peyne shal be hys mede.		¶ Si ne deit estre ublie	
Syn þys wurldē fryst began,	†	Le peche qe tuz iurs ad dure	3985
Enuye haþ be euere ² yn man ;		Pus qe le mund fu comence,	
Lucyfer had fyrst enuye	4144	Ceo est tresun le malure.	
þat man was made to state so hye ;			
Yn paradys he made hym ³ falle	†	¶ En parais, li maufe	
And seþen of hys ofspryng alle. §		Par sa grant iniquite	
So that enuye haþ reynede ay	4148	§ Deceuaît humene ligne	3990
Yn alle mankynde vnto þys day ;		Par cest tres maueis pechie ;	
And, englys men namēly		Enuie auet le cheitif grant	
Are þurghe kynde of hertē hy.		Qe deus ama home tant,	
A forbyseyn ys toldē þys,	4152	Qe la ioie de ciel deueit auer	
Seyde on Frenshe men and on Englys,		Dunt le traître chai premer.	3995
‘That Frenche men synne yn lecherye,		En furme se mist de vn serpent	
And Englys men yn enuye.’		Quant fist cel enchantement.	
Lecherye ys flesshely synne ;	4156	Par unt Eue trahi priuement ^d	
Enuye cump of þe soule wyþ ynne ;		Pus Adam ; allaz a tute gent !	
Lechery ys þe lesse, we fynde,			
And enuye ys þe more vnkynde ;			

¹ O. gloss ‘at debate.’³ Harl. hem.² euere be.^e seit l'alme de ;—and omit the next two lines.^d primerement.

For y se noun yn hys lyue 4160
 þat of enuye kan hym shryue ;
 boghe euery day a man hyt haunte
 3yt wyl no man be hyt a-graunte.
 Telle to any þat he haþ enuye, 4164
 He seyþ aȝen “hyt ys a lye.¹”
 How mow þey þan shryue þat synne
 þat seyn þey haue no gylt þerynne ?
 We Englys men þeron shulde þynke, 4168
 þat enuyē vs nat blynk.²

Bakbytyng cump also of enuye,
 Y haue 3ow tolde of þat folye ;
 Lykenes of hem men mowe bere, * 4172
 A nedder and a bakbytere ; †
 þe nedder makeþ þe semblant mylde,
 And yn hys tayle ys venym wylde ;
 þe bakbytere faryþ ryȝt so,— 4176
 Wyþ mylde semblant he spekth þe to,
 And yn hys tayle he beryþ venym,
 Behynde þy bak he spekyþ wurdys grym.
 þe wys kyng salamon 4180
 Seyþ þese wurdys to men echon
 “Hys lyppēs,” he seyþ, “he shal make
 swete,
 Wyþ feyrē wurdys he shal þe grete,
 But yn hys hertē he shal þynke 4184
 For to do þe a wykkede blynke.”
 So ded þe traytur fals Iudas,
 þat dampnede ys wyþ satanas,
 Whan pys Iudas, foule felun, 4188
 Weytede Iesu wyþ tresun.
 Fyrst he grete hym and gan laghe,
 And syþen he kest hym³ þat alle men
 saghe,

* ¶ Mult i ad grant resemblance— 4000
 Si garde pernez de deceuance—
 † Entre serpent et treitur ;
 Eschuez le, pur deu amur.
 † La serpente beal semblant uus fra,
 † Mes si eole peot, vous poindera ; 4005
 † Le traitre, quant deceiure uus ueut,
 † Le plus semblant qe il peot
 Vous fra ; mes nel creez ;
 Car, si vous fetes, deceu serres.
 † Ceo dist le sage Salomon 4010
 † Quant parole del maueis felun,
 † “ Ces lefres enducira,
 † E sa voiz humiliera,
 † Mes sun qeor purpensera
 † Coment honir vus purra.” 4015
 † Ne fist iudas ceo, li malure,
 † Qe ore est en enfern dampne,
 † Quant le maueis fu entur
 † De trahir iesu notre seignur ?
 † Primes le salua humblement, 4020
 † Pus le beisa veant la gent,

¹ O. gloss ‘lesyng.’³ seþen hym keste.² noghte blynke.

And yn hys herte was tresun bolde,	4192	†	Quant plein de venim fu sun qeor,	
For to þe Iewës he had hym solde.		†	Car, vendu a gyus l'out premer.	
'Treytur! recorde what þou hast herde		†	Traître! pur qei n'as recorde	
Seyde and sunge yn al þe werlde.'		†	Qe en reprouer est chante?	4025
Vndyr heuene ne ys so moche tresun	4196	†	N'i ad nule si couerte tresun,	
As yn feyre wurde of hert felun.		†	Cum, desuz bel semblant, qeor felun.	
parfor, treytur, y tolde þe er			Pur ceo, od le premer traître lucifer	
þy wonyng ys wyþ lucyfer.			Les comandera herbege;	
þyr may no man so ywarë be,—	4200		E tuz ceus qe les suerunt	4030
For fors, ne wysdom, ne pouste, °			A vifs deables pur veir irrunt.	
For byhest, ne for rychesse, †			¶ Del traître se purra nul garder	
Ne powere, ne hardynesse, ¹		†	Par force, ne par nul poer,	
For lynage, ne for onour,	4204	†	Par richesce, ne par duner,	
For felawshepe, ne for socour,			Par primesce, ne par sauer;	4035
Ne for breþerhede, ne for spousayle,—		†	A honur, ne a bunte,	
þat treytorhede ne wyl hym asayle;		†	A lignage, ne a parente,	
Ne for sweryng, ne for awe, *	4208	*	A cumpainie, ne a fraternite, ^c	
þat a treytur ne hæp yn þys sum sawe.			Ne par esposailles lie,	
Who was wyser þan Salamon?		†	* Ne as cumpainuns entreiure,—	4040
Who was feyrer þan Absolon?		†	Ni ad tresun esparnie;	
Who was rycher yn euery þyng	4212	†	Pur ceo, par dreite resun preouee,	
þan Alexandre þe rychë kyng?		†	A uifs deables ert comande.	
Who was swetter þan Ionatas,			¶ Ki fu plus sage qe Salomon?	
Or better clerk þan Vyrghyle was?			Ki fu plus beaus qe Absalon?	4045
Alle þese coude hem neuer were	4216	†	Ki out vnques richesce tant	
From treytur ne fro bakbytere.			Cum auet Alisandre le grant?	
Of a treytur, þys ys þe resun smerte,—			^f Ki out vnques force ou peor	
Wyþ feyre wurdys, and felun herte,—			Cum out Alisandre le guerreier?	
			Nepurquant, nul auer, ^f	4050
			Ne seignurie, ne sauer,	
			Force, ne poer, ^g pout valer	
			Qe trahi ne fussent li ber. ^h	
			¶ Eschaper purreit le lacun ⁱ	
			A la fee del traître felun,	4055

¹ Harl. hardnesse.^c Ne a nul fraternete. ^g beaute.^f Omitted in B.^h Omitted in B. MS. Bibl. Reg. 20, B. XIV. reads—

Ky par tresun ne poet estre deceu.

¶ A la fez, de le traître felun

Eschaper poet acun hom

Ky sust estre mult cele;

Mes ceo ne seofre pas charite.

ⁱ A eschaper le fort lasun.

¹ Bakbytere he hap a lak, 4220
 He ys a treytur behynd þy bak.¹
 þe toon ys treytur yn þy present,
 þe toper whan þou artē² went.
 A lyer may be on of þyse, 4224
 For he hap of bope a queyntyse,
 Behynde þy bak and eke before;
 Lesyng ouer alle³ ys bore,
 Yn pese pre men ys al tresun; 4228
 þarfor hyt ys preuede wyþ resun
 þat pese men allē pre
 Mowe neuere lyghtely sauēde be.
 þe apostle seyþ þat Gode hem hatys, 4232
 Ande ouer al ouþer wyþ hem wlatys.
 þarefore 3yf any swyche men wore,
 Hyt behoueþ betyme repente hem sore;
 And leue hyt whyl þey hauē space, 4236
 For þan y hope þey may fynde grace.
 God 3eue vs grace enuye to fle;
 And alle treyturs, euyl mote þey þe!

Of Sloth.

Now shul we speke of sloghenes; 4240 †
 Among þe toper ful wyk hyt ys;⁴ †
 þe fourþe⁵ hyt ys of dedly synnes, †
 Al pese rychē men hyt wynnes.
 Moche ys a man for to blame 4244 †
 þat kan nat wurschep Goddys name †
 Wyþ pater noster ne⁶ wyþ crede, †
 þys beleue shulde hym to heuene lede.
 Ful sloghe he ys þat wyl nat lere 4248
 þat ychē framē blessedde preyere;
 And also he ys ful of slownes †

Ki sust estre mult^k cele;

Mes ceo desturbereit charite.

¶ Plus des traiturs ne dirrum,

A vifs deables les comandum.

N'entendez mie qe de ceus die 4060

Qe se repentent de tricherie.

D'envie seit a tant lesse

Auant alum al quart peche.

Le quart peche mortel est { Peresce,¹
 Acidie,
 Religence.

Ore vus dirrum de paresce, 4065
 Ceo est le peche qe tout homesce,
 E a l'ame fet trop grant mal,
 Qe le quart peche est criminal.

¶ Trop est home a blamer
 Quant ne fet force de sauer
 Paternoster et credo, se garde bien 4070
 Qe sauer deit chescun creistien,

† ¶ Home qe lest^m par peresce,

¹⁻¹ Harl. omits these two lines.

² ys whan þou art.

³ oueral.

⁵ vourþe.

⁴ ea.

⁶ no.

^k se uout tenir close.

¹ B. has only 'accide.'

^m A. 'fet';—? from 'faillir.'

þat may, and wyl nat, here hys messe,	†	Quant fere le peot, de oyr messe;	
Specyaly on þe sunday	4252 †	E nomement par feire,	
He trespasyþ more ¹ yn þe lay.	†	Car dunc deit meus estre blame	4075
Yn þe woke, o day, þurghe ryghte,	†	Al meins vn iur en la symeine	
þe sunday, ys a day of myzt.	†	Qe est le haut iur de Dymeine	
How sey þese men þat are þus sloghe ²			
þat oute of mesure slepe a throwe?	4257		
Whan he heryþ a bel ryng.	†	¶ Le perecous oyt seinz ^a soner	
To holy cherchē men kallyng,	†	Qe le apele al muster,	
þan may he nat hys beddē lete	4260 †	"Ne peot vnqore," dist, "leuer,"	4080
But þan behoueþ hym lygge and swete,	†	Pur ceo qe voderā suer.	
And take þe mery mornyng slepe;	*		
Of matynes ryche men take no kepe			
3yf þey mowe ryse ³ at tyme of messe.			
For þe matynes, noþer more ne lesse	4265		
þan ys þys terlyncels skylle,			
'Slepe þou long, and y shal hele.'	†	"Gire," dist tyrelincele, "en pes,	
He putteþ heuenys yn hys y3e,	4268		
And makeþ hym lenger for to lye;			
And seyþ "al betymē mayst þou ryse,		Ne couient matins oy huymes;	
Whan þey do þe messe seruyse;	†	Quant orras a la messe tincler, ^o	
A messe ys ynoghe for þe;	4272 †	La messe sulement orras chanter;	4085
þe touper gyblot, late hyt be;	†	Tut l'autre gybelot lesse ester."	
Here mayst þou bettyr slepe a throwe			
þan sytte and loke vpp on a wowe."			
þys ys þe counsel of terlyncel;	4276	Mult creit bien sun cunseiller	
Yn alle sloghenesse ⁴ he bereþ þe bel;		Qe luy faudra a sun mester.	
He ys a deuyl of þat myster,			
To sloghenes he ys cunseler.			
þan cump one aboutē pryme	4280 †	¶ Del eglise vent ^p le messenger,	
"Rys up," he seyþ, "now ys tyme."	†	Dist que le prestre deit celebrer;	4090
þan begynneþ he to klawe and to raske, ⁵			
And 3yueþ terlyncel hys taske.	4283		
He klawyþ, he shrubbyþ, wel at hys pay,			

¹ þe more.³ aryse.⁵ O. omits 'to.'^a ot le sain.^p A. omits 'vent.'² so slowe.⁴ slownes.^o B. inserts—Tut a houre purras leuer.

And makyþ to terlyncel a lay ;	4284	
To hym þat kallede, he spekeþ stoutly,	†	Lors demande, " si il est blanc."
" What deuy! why haþ þe prest swyche		" Si nun," dist, " ieo pus gisir auant."
hy ?		" Jeo vinc," dist, " maintenant ;"
Byd hym þat he abyde algate,		
Hym dar nat syng 3yt ouer late."	4288	Mes il ne se haste tant ne quant.
For hym shal so Goddys seruyse abyde		De tute pars s'en ad grate,
Tyl hyt be passede ouer þe tyde.		4095 Pater noster et credo sunt vblie ;
3yt peraenture at hys rysyng		
Of God spekeþ he no þyng,	§ 4292	
But 3yf hyt be of sum vanyte	†	Plus parole de vanite
þat rennyþ yn hys þoghte,—þat spekeþ he.	§	A sun leuer, qe de seintete.
And when he cumþ vnto þe messe,	†	Al muster, si rien ad prie,
þere behoueþ hym hys herë ¹ dresse ;	4296	Poy ad sun qeor dune ;
Ful fewe bedys are yn hys mouþe,		4100 Plus peot estre deu curuce
He vsyþ none,—þey are vncouthē.	†	De ces prieres, qe bien paie.
And 3yf a frere cum for to preche,		Quant le frere vendra precher,
Of a dynere were bettyr speche ;	4300	† Haster couient pur le diner ;
þan seyþ he, " God shal allē saue ;		
Do wel ; wel shalt þou haue."		
Certys þat ys nat ynow,		
For he ² doþ no þyng to prow.	4304	
But 3yf he wulde lestene þe frere,		
To do weyl þan myzt he lere.		
3yf hyt be nat þan redy, hys dyner,	†	Ou si prest ne seit, vodra iuer
Take furþe þe chesse or þe tabler ;	4308	† As esches ou al tabler ;
So shal he pley tyl hyt be none,	†	Ensi demeine le iur deuant manger
And Goddys seruyse be al done.	†	Pur plus outrement deu ublier ;
Alas, wykkédly he dyspendyþ		
Alle þe lyfe þat Gode hym sendyþ !	4312	
Aftyр þe none, þan shal he do	†	Après manger ³ autresi
¹ heer.		
² Harl. omits ' he.'		
³		autre tens vus fra,
		En tel maner sun tens despendra ;
		De kant ke auera fet, ne poet trouer
		Chose ke deu le deiue guerdoner.
		Issi despendra le fol sa vie
		En udiuesce e en folie.

As he dede before none so.
 Swyche a lyfe þan shal he lede,
 Noghte þat he shal haue to mede 4316
 Yn alle hys lyfē shal he fynde
 Oghte þat may hym of pyne vnbynde;
 No more he halt to Gode cunnaunt,
 But weyl more to Termagaunt; 4320 †
 He¹ ys no morē crystyn man †
 þan who so kallyþ a blak oxen 'swan.'
 Y dar weyl seye to hyghe and loghe, 4323
 Yn Goddys seruyse are swych men sloghe.
 Swych synne men kalle 'accyde,'
 Yn Goddēs seruyse sloghe betyde.
 Lordē! what shal swych men seye †
 Yn þat poynt when þey shul deye? 4328 †
 Yn alle here lyfe ne roghte² þey noghte †
 Of hym þat hem ful derē boghte.
 Ful gretly shul þey hem repente
 Whan þe dome ys aȝens hem went; 4332
 But þan mow þey do no bote,
 Ylyche loghe lyp boþe hand and fote.
 Many swyche mow haue no grace
 To repentauncē, no to space. 4336
 Hyt ys no wundyr þoghe þey haue noun,
 þey wyl nat graunte þey haue mysdoun,
 Yn here lyfe, whyle þey haue myghte; 4339
 And þan shal Gode ȝelde alle wyþ ryghte.
 Ful sloghe þey were when þey shuld wyrk,
 Yn tyme of traueyle were þey yrk;
 þey þoghtē nat of þat men spelle,
 þat Godē seyþ yn þe gospelle, 4344
 "Beþ wakyng," he seyþ, to men alle;
 "What tymē þat ȝoure lorde wyl kalle,
 For þat tyme þat ȝe leste wene
 He wul ȝow kalle; loke ȝe be clene; 4348

¹ He þat.² reyghete.

Sun tens despendra en foli.^a 4110

Si^r bien pernt garde, vaillant vn gant,
 Plus ne sert deu qe tervagant;
 Mes ki creistien est apele,
 Poy plus ad de crestienete.

Deu! cum il se repentira 4115
 Al drein iur quant il murra,
 Qe si folement ad vesqui,
 En vanite sun cors despendi.
 Dunc purra dire, allas,
 Qe il ne ust lesse sun gas, 4120
 'E plus ame seintete,
 E bone vie, et verite;
 Trop est ore tard, trop est ore tard;
 Ore sum lye en le hard
 Pur estre en enfern dampne 4125
 Pur folie et pur peche. '

^r B. S'il

— E nette vie am, e seintete,
 E sa grant folie refuse.
 Mes dunke poet dire 'ore est trop tard,
 Kar ore suy lie de vue mauueise hart.'

T

For 3yf 3e slepe at hys kallyng
 3e shul nat come yn at þe weddyng."
 Þys yche lorde kalleþ vs every day,
 Wyþ þe prechour, alle þat he may. 4352
 3e are sloghe, and lyen to slepe,
 Whan 3e aʒens þe prechur þrepe;
 3e mow nat come yn to þe weddyng,—
 Heuene blys ys þe menyng;— 4356
 For 3e slepe yn wykked wyl,
 And wyl nat shryue 3ow of 3oure yl.
 3e wenē þat God shal 3ow 3eue
 Yn wykkednes longē to leue; 4360
 And 3e here seyē þat sum whyle,
 Yn swychē hopē goþ moche gyle.
 A lytyl tale y shal 3ow ¹ vndo
 Of a man þat hopede so, 4364
 As tellyþ þe holy man seynt Bede † ¶ Seint bede cunte, qe vn home esteit,
 Yn gestys of Englande þat men rede.

The Tale of the Unrepentant English Squire.

<p> þyr was a kyng, 'Conrede' he hyghte, 4368 þe Mercē was hys kyngdom ryȝt; þe Merce hyghte þan, as y herde seye, þat men kallē now Lyndeseye. Þys Conrede had a seriaunt, 4372 A wys man and of body vaylaunt, Yn armys was a doghtey squyere, Yn alle þe lande nē was hys pere. Of a vyce, he hadde sum deyl,— 4376 þat no man myghte trowe him weyl; Where þat he myghte make a wanlace, And any þyng to þe kyng purchace,— He ne lette for no fals othe, 4380 Ne for wrappe of lefe ne ² lothe, </p>	<p> En vduiesce sa vie meneit, Nepurquant ioliue vie meneit E mult des mals feseit. 4130 Il serui vn seignur dreiturel, Qe souent le sout amonester: 'Qe il ces folies pur deu lessaust E de ces mals se amendast, </p>
---	---

¹ O. omits '3ow.'

² no.

þat he ne made ofte dysheresun
 And holy cherche traueylede wyþ tresun.
 For wrong ne lefte he nyȝt ne day, 4384
 But onely¹ he seruede þe kyng to pay;
 He ne ȝaf tale of shame ne synne,
 But þat onely he myghte rycchesse wynne.
 þyn fyl on hym a syknes² so stronge 4388 +
 þat he lay yn hys beddē long.
 Sone aftyr betyde a lyte
 þe kyng comē hym to vysyte, +
 And bade hym be of repentaunce, 4392
 Ande shryue hys synne for allē chaunce; *
 "Forsake now," he seyde, "alle þy³ mys-
 dede,
 And y shal fynde þe at þy nede."
 He seyde, "so shall y aftyrwarde; 4396
 ȝyf y may skape þys euyl harde,
 þan shal y do oueral ryghte,
 And ȝeue me al to Gode almyghte;⁴
 But ȝyt wyl y do hyt yn respyte 4400
 Tyl y be of þys euyl alle quyte;
 Y wul⁵ nat be founde so vyl
 þat myn herte were yn swyche peryl
 To repente me for a lytyl syknes, 4404
 But ȝyf y were yn harder stres.
 ȝyf y for dredē aske a preste,
 þat shame shulde al day be me neste
 þat y were a ferde of þe dede. 4408
 Y wyl nat ȝyt do at þy rede;
 But lefē syre, latyþ me lye,
 Alle þat ȝe seye, me þynkeþ folye."
 þe kyng lettyde þarforē noȝt; 4412
 To leue hys synne, eftē he hym besoghte,

* En bone sante se confessaust,'^t 4135
 Sun seignur li loa
 E souent le comanda.
 Mes rien ne se est amende
 De chose dunt sun seignur l'ad loe;
 Souent, nepurquant, promist 4140
 Qe il se amendereit; mes rien fist.
 Al drein en maladie est chau,
 Sicum deu le aueit purueu.
 Quant vers sa mort aprocha,
 Sun seignur vint et luy visita, 4145
 Demanda 'coment il fist.'

¹ onely þat.⁴ of myghte.² a syknes on hym.⁵ wile³ Harl. þe.^t confessereit,

Kar l'espace de sa vie ne saueit;
 and omits the next two lines.

For he helde hym of gretë prys
 For þat he was bope doghtey and wys.
 And þys ys a custummable þyng 4416
 Now wyþ euëry lordyng,¹
 þat, 3yf hið stuwarde hym oghtë wynne,
 Be hyt wyþ ryghtë, or wyþ synne,
 Hym wyl he holdë most pryue 4420
 Of allë þo þat wyþ hym be.
 But as he takeþ þerof þe frame,
 He shal haue parte of synne and shame.
 Þe kyng come eft to þe seriaunt,
 And bade hym to be repentaunt, 4425
 And þenk on hys saluacyun
 And shryue hys synne þat he had doun.
 "Syre," he seyde, "þys ys my chaunce, † E il, qe malement respundist,"
 Hyt ys noghte my repentaunce; 4429
 For, langer as y here lay,
 Ryzt at þe oure of mydday,
 Twey zungë men come hedyr to me, 4432 † Cunte que vn angle venir vist,
 þe feyrest þat any man myghte se; † Trop beals et clers, vers sun lit;
 Me þoghte ryzt whan y saghë þo
 þat y felt no þyng of wo.
 Byfore my bedde þey stode a þrowe,² 4436
 And behelde me as they shulde me knowe;
 When þey had stonde a lytyl tyde,
 þey set hem doune on my bedde syde.
 When þey set were, furþ þey toke 4440
 And shewede a lytyl feyrë boke, † Vn liure en sa main porta, 4150
 And bade me þat y shulde hyt rede, * Qe trop beaus fu, cum li sembla;
 For alle hyt was myn ownë dede; En ceste liure furent escrit
 And y þat neure on bokë coupe, 4444 § Tutes les biens^x quant qe vnques fist.
 Alle y hyt red wyþ opun mouþe; † Al malade le^x ad pus baille,
 Alle þe gode dedys þat euere y wroghte, § E qe il lust, l'ad comande. 4155
 Alle were þere before me broghte, Mes, foil apres autre ad turne,

¹ a lordyng.² O. gloss 'whyte.'[†] Cil respondi ke malement feseit.^x A. omits 'biens' and 'le.'

þe leste þoghte þat y coulde þynke	4448	†	E rien escrit ni ad troue.
þat of godenesse hadde any blynke,—			Lors comence a waimenter
Alle y saghe hyt before me,			Qe bienfet ne pout trouer.
For lytyl was hyt vnto se;			
For lesse myȝt neuere hauē bene †	4452		
ȝyf any man hyt shulde haue sene.			
When y hadde redde þat y myghte rede,			
þey shette here boke, and furþ þey ȝede.			
Sone aftyrwarde whan þey were gone,	4456		
Come ouper two sonē anone;		†	¶ Maintenant vist dous debles porter
Blak þey were, and foule stynkyng,			
Wyþ glesyng yȝen, and mouþe grennyng;			
þey come and stodē on my bedde;	4460		
Me þoghte y wax nyghe wode for dredde,			
Y turnede me on euery syde,			
From hem myghte y nat me hyde;			
And as y me wentē hem to fle	4464		
Euere þey werē aȝens me.			
But whan y saghe no better bote,			
Y lay styll bothe hande ande fote;			
Whan þey had traueylede me so wyþ yl,			
A stoundē sate þey by me styl,	4469		
And droghē furþ a mochē boke,—		†	Vn liure, plus horrible nul pust ver,
þe most þat y euere on gan loke,		†	Trop aueit de la veue ^ʒ hydur,—
So grete hyt was and so orryble,	4472		Vnques ni aueit si grant pour. ^z
þer yn was more þan yn a byble;—			
For alle þat y haue do wyþ synne,		†	Tuz ces mals esteient escrit
Euery dele ys wryte þerynne,		†	En cest horrible liure qe il vist.
And euery wurde wyþ sorow and pyne	4476		4165
þey made me redē, maugre myne; *			Comande fu del liure ouerir;
þe leste wurde þat euere y þoghte,			Meus uoleit ce li fu vis murer;
þat vnto synne a-mountede oghte,		*	Maugre le seon l'ad regarde,
Was yn þat boke ful þykly dreuyn,	4480		Allaz! tanz mals i ad troue.
Was none forȝetyn ne forȝeuyn;		†	Del comencement iesques al ^a fin
			4170
			Plein fut escrit le parchemin.

^ʒ du liuvre.^z Vnkes a vant ne out greinur.^a treke a la.

And alle y redde bope lesse and more,
 þat was þe pyne þat pynede me sore.
 Whan hyt was reddē euerydeyl, 4484
 þe boke was shet, and leyd vp weyl.
 þey 3aue to me syþen alle here entent,
 For to here wylle, y am alle went.
 Twey brennyng knyuis þey outē droghe,
 And seyde, “ Do we oure dedē nowe; 4489
 Do we swyþe, and noghte we dwelle,
 And hast we vs wyþ hym to helle.”

þe toon þurghe myn hede smote 4492
 Wyþ þe knyfe þat was so hote.
 þe toper smote me yn to þe fete
 þat almost to gedyr þe strokēs mete;
 But whan þey are to gedyr y-come, 4496
 And haue my¹ herte betwyxe hem nome,
 þan shal y dey, and hennē² wende
 Wyþ þese to helle wyþ outyn ende.

Wharto shulde y þan³ me repente 4500 †
 Whan y wote my Jugēment?
 And þoghe y myghtē lenger lyue,
 No man myȝt hem me forȝyue;
 ȝyf y shulde haue any grace, 4504
 Y shulde haue askede whan y hade space;
 But now y wote ys al to late
 O poynt of my pyne to abate.⁴

My synnes are grete and many one, 4508 † “ Iames merci ne prierai;
 Forȝeuēnes shal be ryghte none.”

Alle he tolde pys to þe kyng,
 And asswyþe made hys endyng; † A tant est mort le desespere,
 And ȝede to helle, and was forlore 4512 † E as deables comande.
 For sloghenes, as y tolde byfore.

Whan a man ys sloghe, and wyl nat do
 þat holy cherche techyþ hym to,

A tant le bon angle se retreat.

E as maueis angles le lest.

L'un siet al test, l'autre al pee,

Par mi le vnt de vne lance bute. 4175

¹ myn.

³ þan shulde y.

² *Harl.* hen.

⁴ bate.

Aȝens God he ys frowarde 4516
 And yn hys synne he wexeþ harde;
 þan puttyþ þe fende yn hys þoghte
 þat hys synne ys lytyl or noghte;
 And when tyme were mercy calle, 4520
 Yn wanhope, he makeþ hym falle.
 And alle ys þys for slogheþehede,
 Whan man betyme wyl haue no drede;
 þarefore seyþ þe kyng Salamon 4524 † ¶ Pur ceo, dist salomon 4180
 "Beþ nat ydul neuere none," † "Cesser de bien fere, deit nul hom;
 For ȝoure gode dedys, ȝe shul hem fynde, † Qe biens ad fet, ^b il les trouera;
 Oute of pyne þey wyl ȝow vnbynde.
 He þat ys sloghe yn euery gode dede, 4528 † Le percus, en qei se afiera?"
 What shal helpe ¹ whan he haþ nede?
 þe holy man spekþ of a synne § † ¶ De accidie vous dirrai,—vn auter
 Of sloghenes, þat men falle ² ynne; † peche—
 ȝyf þat any shulde oghte weyl do, 4532 § Sicum les seinz nus vnt cunte. 4185
 Hym loþyþ so gretly þarto † † Meint home est ennuye de bien;
 þat he fondyþ on allē wyse Qe n'est mie manere de creistien.
 To do hyt on þe werst asyse.
 ȝyf he of Godys wurde oghte here, 4536
 þerof hym þynkeþ an hundrede ȝere;
 But ȝyf he be at any pleyying
 At þe ale house, or at any ouþer ianglyng † Quant est en sa enueisire,
 For to rage wyþ ylka fyle, ^{maydgerle} 4540
 þer þenkeþ hym but lytyl whyle. † Trop petit li semble chescun oure. ^c
 Yn goddys seruise are swyche men yrk;
 When þey come vn to þe kyrke
 To here matynys or messē song, 4544
 Hem þenkeþ hyt lastyþ ouer long,
 þan shal he iangle, or telle a tale,
 Or wyte where þey shul haue þe beste ale.
 Swyche synne ys kallede 'accyde,'— 4548 † De paresce vient, ceo sachez, 4190
 Yn gode dede to be sloghe, or long abyde. † Quant de bien fere estes ennuyez.
 ȝyf any man be coupable yn þys,

¹ helpe hym. ² are. ³ O. eury maydegerle.

^b A. omits 'fet.'

^c vn grant hure.

Yn swyche poyntys þat he¹ haue do mys,
Be he hyghe or be he loghe, 4552

He ys yn Goddys seruyse sloghe.
But whan men heryn of þys preche
þat god of swychē wyl take wreche;
A-lyghtely þey sey, as hyt may falle, 4556
'God haue mercy on vs alle;'

As who seye '3yf he wyl vs saue,
Or 3yf he wyl nat,—late vs beleue.'
Nay, nay, hyt may nat be so, 4560
þyr behoueþ more þarto;
þou gettyst nat heuene so lyghtely
But þou do yn dede more why.

Prey hym fyrst he 3eue þe þat mede 4564
þat þou mayst serue hym wel yn dede:
3yf þou praye þus and syþen wel do,
So mayst þou come hys mercy to;
Ande nat yn ydylnes as 3e þynke, * 4568
Wel to ete and wel to drynk, §
And ofte to swerē at youre wyl, †
Whan no man chargeþ 3ow þar tyl,—
So come to heuene, hyt may nat be, ||
For God haddē hyt neuere so fre. 4573

Against Tournaments.

Of tournamentys þat are forbede
Yn holy cherchē, as men rede,
Of tournamentys y preue þerynne 4576
Seuene poyntēs of dedly synne;—

¶ Les vns sunt vdifs de custume,
Qe estre ne dust nul sage home;

† Chescun dust, nuyt et iur,
Bien fere pur deu amur; 4195
* Car chescun deit par resun sauuer
Qe grant loer ne peot auer^d
§ Par bien beiure et manger,
† Par iangler et par iurer;^e
Mes ceo ne peot estre en nule manere
Qe issi avigne^f nul nee de mere. 4201
Pur ceo trop deuient estre blamez
Cil qe sunt ensi afolez;
|| ^g Mes issi ne poum le ciel auer
Ne en ioie ou deu mener, 4205
Si autre ne fas il pur ceo luer.^g
† ¶ E turneimenz seient defenduz
Par maus qe en sunt auenuz.
† Legerement peot estre prouez,
† Qe tuz les set mortels pechiez 4210

¹ O. omits 'he.'

^d B. inserts after this—

S'il nel deserue primer
Ke par bons oueres, ke par iurer,
Mes nus volums le ciel auer

^e iuer et rager

E par autre ioliuete haunter.

^f Ke coe auenge a.

^g B. omits these, and in next line has—

En turneimenz ke sunt defenduz.

Fyrst, ys pryde, as þou wel wost,*		Suent la fole gent	
Auauntément, bobaunce, and bost;		Qe hautent turnement.	
Of ryche atyre ys here auaunce,	4580	* ¶ Qe orgoil les suyt, pur estre mustre	
Prykyng here hors wyþ olypraunce.	+	Pur lur bobau qe il unt mene,	
Wete þou wel þer ys enuye §		+ ^h Lur orprance mustre al oyl,	4215
Whan one seep anoper do maystrye, ¹		+ Lur vanite et lur orgoil. ^h	
Oþer yn wurdys, oþer yn dedys;	4584	¶ De autre part, ne dutez mie	
Enuye moste of alle hem ledys.		§ Qe entre euz ne seit envie.	
Yre and wrapþe may þey nat late;		+ ¶ E ire, qe est le tiers peche,	
Ofte are tournamentys made hate.*		Les suit ausi pur verite. ⁱ	4220
3yf euery knyzt louede oþer weyl,	4588	* ¶ Hange moltel ad bien troue,	
Tournamentes shulde be neuere a deyl;		Qe entre euz est suuent mustre.	
And certys þey falle yn sloghenes,	+	¶ E, qe vous dirrai ^j de peresce,	
þey loue hyt more þan God oþer ² messe;	+	Quant a peyne veillent oyr messe,	
And þerof ys hyt no doute,	4592		
þey dyspende more gode þer aboute—			
þat ys 3eue alle to folye—		Pus sunt tut ^k en folie,	4225
þan to any dede of mercy.		En vdiuesce, en musardie.	
And 3yt may nat on no wyse	4596		
Be forgete dame coueytyse,		+ ¶ E coueitise, le quint peche,	
For she shal fonde on alle wyse		Les suit ausi ^l pur verite;	
To wynnē hors and harnyse.			
And 3yt shal he make sum robbery,	4600	+ Ceo mustre bien lur roberie,	
Or bygyle hys hoste þer he shal lye.	+	+ Tricherie, et lecherie. ^m	4230
Glotonye also ys hem among,	+	+ ¶ Le surfet de Glotonie,	
Delycyus metes to make hem strong;			
And drynke þe wyne þat he were lyghte			
Wyþ glotonye to make hym wyghte.	4605		
3yt ys þere dame lecherye,—	+	Et le ordure de lecherie,	
Of here cump allē here maystrye.		Les suyt plus qe autre gent.	
Many tymes for wymmen sake	4608	Ore oiez cum ⁿ folement—	
Knyghteys tournamentys make;		Si de lur vie garde pernez—	4235

¹ more maystrie.² or.^{h-h} Omitted.ⁱ Kar chescun nuit autre maintefiez.^j Quei vus dirrai.^m Lur t. et lur felonie.^k Plus meinent tut le iur.ⁿ veez cum il funt.^l Turneurs funt.

And whan he wendyþ to þe tournament
 She sendyþ hym sum pryuy present,
 And byt hym do for hys lemman 4612
 Yn vasshelage¹ alle þat he kan;
 So ys he bete þere for here loue
 þat he ne may sytte hys hors aboue,
 þat perauenture yn alle hys lyue 4616
 Shal he neuer aftyr þryue.
 Loke now whedyr swyche tournours²
 Mow be kallēd turmentours?
 For þey turmentē alle wyþ synne; 4620
 þere tourment ys, þer shul þey ynne
 But þey leuē swyche myschaunce
 And for here synnē do penaunce.
 Also y tellē by iustying, 4624 †
 þer of cump myschefful þyng;
 Alle ys þe toon wyþ þe touþer,
 As a shyppe þat ys turnēd wyþ þe roþer.
 And þese bourdys of þese squyers 4628 †
 Also haue þey made for swyche maners
 Of prydē, hatē, and enuye, †
 Sloghtenesse, coueytyse, and glotonye,—
 Lecherye makþ hem alle to bygynne, 4632
 þese wymmen are partyners of þere synne.
 A clerk of order þat haþ þe name, *
 3yf he iuste, he ys to blame, †
 Hyt were wurþy þat hade þe gre, ‡ 4636
 Brokyn þe armē, legge,³ or thee; §
 Hyt ys forsoþe 3yf he so werche
 Azens þe state of holy cherche. ||
 Hyt ys forbode hym, yn þe decre, 4640
 Myracles for to make or se; *
 For myracles 3yf þou bygynne,
 Hyt ys a gaderyng,⁴ a syghte of synne,

¹ vasselage.³ or leg.² tourneours.⁴ Harl. gaderynt.

Poi plus ualent qe reneiez,
 Mes qe il sunt baptizez
 E crestiens apelez,
 Car nule defense de seint eglise
 Defendre les peot^o en nule guise; 4240
 Ne rey nul,^o ne empereur,
 Qe il ne eient a vant lur folur.

¶ Quant qe ai dit de turneiers,
 Entendez ausi des iusturs.
 Quant se assemblent chivalers 4245

† Ou en burdiz esquiers,—
 † En ambedous i ad envie,
 Orgoil, hange, et feolunie.
 * Mes trop ert clerc a blamer
 † Quant, par sun^p deable, ueut iuster;
 ‡ Deu donast,^q pur sa pite, 4251
 § Qe en iustant ust le oyl creue,
 || Pur ceo qe iuster ne luy ert suffert.
 ¶ Vn autre folie apert
 Vnt les fols clerks cuntroue, 4255
 * Qe 'miracles' sunt apele;
 Lur faces vnt la deguise
 Par visers, li forsene,—
 Qe est defendu en decree;
 Tant est plus grant lur peche. ^r 4260
 ¶ Fere poent representement,—
 Mes qe ceo seit chastement
 En office de seint eglise
 Quant hom^s fet la deu seruise,—

^o Poet desturber.^p le uil.^q Plust ore a deu.^r Kar souint i surd, mal e peche. ^s hon.

He may yn þe cherche þurghe þys resun		Cum iesu crist le fiz dee	4265
Pley þe resurreccyun,— §	4645	En sepulcre esteit pose,	
þat ys to seyð, how Gode ros,—		§ E ^t la resurrectiun,	
God and man yn myȝt and los,—			
To make men be yn beleuē gode	4648	† Pur plus auer deuociun.	
þat he has ros wyþ flesshe and blode;		Mes, fere foles assemblez	
And he may pleye wyþoutyn plyghte		En les rues des citez,	4270
Howe god was bore yn ȝolē nyghte.		Ou en cymiters apres mangiers,	
To make men to beleue stedfastly	4652	Quant venent les fols volunters,—	
þat he lyghte yn þe vyrgyne Mary.		Tut dient qe il le ⁿ funt pur bien,—	
ȝuf þou do hyt yn weyys or greuys,		Crere ne les deuez pur rien	
A syghte of synne truly hyt semys.		Qe fet seit pur le honur de dee,	4275
Seynt Ysodre, ¹ y take to wytnes,	4656	† Einz del deable, pur verite,	
For he hyt seyþ þat soþe hyt es;		† Seint ysidre me ad testimone	
þus hyt seyþ yn hys boke,		Qe fu si bon clerc lettre;	
þey forsakē þat þey toke—			
God and herē crystendom—	4660		
þat make swyche pleyys to any man		† Il dist qe cil qe funt sepectacles	
As myracles and ² bourdys,*		† Cume lem fet en miracles,	4280
Or tournamentys of grete prys.		† Ou ius qe nus ³ nomames einz—	
þese are þe pompes þat þou forsoke,		* Burdiz ou turneinens,—	
Fryst ³ whan þou þy crystendān toke. †		Lur baptesme vnt refusez,	
At þe fonte, seyþ þe lewede man,		E deu de ciel reneiez;	
“ Y forsake þe, here, Satan,		Car, si ⁴ pompes del deable refuserent	
And alle þy pompes and all thy werkys,” †		† Quant il baptesme demanderent,	4285
þys ys þy lore, aftyr þe clerkys.	4669		
Haldyst þou forwarde, certys nay,		† Pus reprenent qe unt refuse,	
Whan þou makyst swyche a-dray?		† Par lur fous ius, li maufe,—	
Aȝens God þou brekest cunnaunt,	4672	† A deu debrusent couenant	
And seruyst ȝoure syre termagaunt.		† Si reprenent a teruagant.	4290
Seynt Ysodre seyþ yn hys wrytyng			
Alle þo þat delyte to se swyche þyng,		† ¶ Ki en lur ius se delitera,	
Or hors or harneys lenyþ þar tyl ⁴ ,—	4676	† Chiuals ou harneis les apretera,	
ȝyt haue þey gylt of here peryl.		Vesture, ou autre ournement,—	

¹ Isidere.³ Fryst.⁴ E fere.ⁿ dient il k'il.² or.⁴ O. gloss 'to.'ⁿ Enuious ky . . . Ky hauntent burdiz.

3yf prest or clerk lene vestement¹ §
 þat halwede ys þurghe sacrament ;
 More þan ouþer þey are to blame, 4680
 Of sacrylege þey haue þe fame.
 Famē for þey falle yn plyghte,
 þey shulde be chastysed þerfor wyþ ryȝte. ‡
 Daunces, karols, somour games,— * 4684
 Of many swych come many shames ;
 Whan þou stodyst² to makē þyse,
 þou art sloghe yn Goddys seruyse ;
 And þat synnen yn swych þurghe þe, 4688
 For hem þou shalt a-coupede be.

What seye 3e by euery mynstral,
 þat yn swyche þyngēs delyte hem alle ?
 Here doying ys ful perylous, 4692
 Hyt loueth noþer Gode ne Goddys house ;
 Hem were leuer here of a daunce,
 Of bost, ande of olypraunce,
 þan any gode of God of heuene, 4696
 Or ouþer wysdom þat were to neuene.
 Yn foly ys alle þat þey gete,
 Here clothe, here drynkē, and here mete.
 And for swych þyng tellē y shal 4700
 What byfyl onys of a mynstral :—
 Seynt gregory telleþ yn hys spell
 How hyt of a mynstral fell.

*The Tale of the Minstrel who was killed
for disturbing a Bishop.*

A mynstralle, a gulardous, 4704
 Come onys to a bysshopes hous
 And askede þere þe charyte ;
 þe porter lete hym haue entre ;

¹ *Harl.* vestment.

² stodyyst.

Sachez, il fet folement.
 † Si vestemens seient dediez, 4295
 Plus grant d'assez est le pechez ;
 § Si prestre ou clerc le ust preste,
 ‡ Bien dust estre chaustie,
 Car sacrilege est pur verite.^a
 E ki par vanite les verrunt, 4300
 Ne lur fet^a part auerunt ;
 Car dreit est, qe consentanz
 Seient puny od mesfesanz.
 * ¶ Muses, et tieles musardries,
 Trippes, dances, et teles folies,— 4305
 Ki plus ci les hantera,
 † Plus apres li peisera.^b
 † ¶ Si funt certes li munestrel,
 † Qe unt trop perilus mester ;
 Car il funt deū vblier 4310
 E la vanite du siecle amer.
 De pechier dunent enchesun,
 Seur seiez, li fol bricun.
 Meus les loereie^c mendiuer
 Qe hanter lur fol mester. 4315

† ¶ Seint Gregoire le benure
 † De vn munestral nus ad cunte.

† Vn iur a la porte veneit
 De vn euesqe qe seint hom esteit ;

^a A. omits 'si.'

^b B. inserts a next line—

Ore se amendent de cel peche.

^a En lur peche. ^b se repentira. ^c lur vaudreit.

At tyme of mete þe bourde was leyde, 4708

And þe benesun shulde be seyde;

þys mynstral made hys melody

Wyþ gretē noyse, and loude, and hy.

Of þe bysshope þe famē ran 4712

þat he was an holy man;

þe bysshope sette hym at þe bourde

And shulde haue blessedde hyt wyþ wurde; §

So was he sturbled wyþ þe mynstral, 4716 †

þat he hadde no grace to sey wyþ¹ alle

His graces ryghte deuoutēly

For þe noyse of þe mynstralsy.

þe bysshope pleynede hym ful sore, 4720 †

And seyde to allē þat were þore,

þat he ne shulde make hys nycete

Before the graces of þe charyte. *

He saghe hyt weyl, þurghē þe spryt, 4724

þat þer shulde come veniaunce astyt.

“zyueþ hym þe charyte, and latyþ hym go,

Hys deþ ys nyghe þat shal hym slo.” ||

He toke charyte, and toke hys gate,² † 4728

And as he passede out at þe zate

A stonē fyl down of þe wal

And sloghē þerē þe mynstral.

þat betokenede þat Gode was noghte 4732 †

Payde of þat þe mynstral wroghte,

þat he desturbled þe benesoun

And þe gode mannys deuocyoun. †

þys tolde y for þe glemennes sake, 4736

To loke whan þey here gle shulde make;

And also for þo þat shulde hyt here,

þat þey loue hyt nat so dere

Ne haue þerynne so grete lykyng, 4740

þe lesse to wurschyp heuene kyng.

† Sa munestrausi i^d feseit 4320
Sicum en autre lu soleit;

L'euesque ces mains laua,
E al manger se aturna.
Après qe il fut assis
E pain esteit deuant luy mis, 4325
Quant la benecun dust duner,
† Le munestral oy noisser.

† L'euesque maintenant se pleineit;
† A sa gent al hure diseit,
“Qe il pur veir morz esteit 4330
Qe la munestrasie dunc feseit,
* Auant qe la benecun, dist, ai dune,
E regracie dampne dee.

• Le fol ad fet sa musardrie,
|| Pur ceo mort est, ne dutez mie. “” 4335

† La charite luy enueia,
† Et le munestral receu la;
Mes ausi cum il se returna,
† Et hors a la porte ala,
† Vne pere du portal 4340
Mort abate le vassal.

† ¶ Par tant nus ad bien mustre
† Qe deu od luy fu coruce,
† Pur ceo qe l'euesque desturba
† Quant il la benecun duna; 4345

Car munestrausie desturbe le qeor
Parfitement de deu penser.
Pur ceo, cum ieo dis premer,
Les loereie^f qe il lessent tiel mester;
Meus vaut sun pain mendier 4350
Qe iesu crist corucer

¹ weyl.

² O. gloss ‘wey.’

^d menestralcie yloke.

^f Joe lo.

— Omitted.

*A Tale of Bishop St. Robert Grostest of
Lincoln, and why he loved music.*

Y shall 3ow telle as y haue herde
Of þe bysshope Seynt Roberde,
Hys tonamē ys ‘Grostest 4744
Of Lynkolne,’ so seyþ þe gest.
He louede moche to here þe harpe;
For mannys wyt hyt makyþ sharpe;
Next hys chaumbre, besyde hys stody,
Hys harpers chaumbre was fast þerby.
Many tymes be nyȝtys and dayys,
He had solace of notes and layys.
One askede hym onys, resun why 4752
He hadde delyte yn mynstralsy:
He answerede hym on þys manere
Why he helde þe harper ¹ so dere,
“ þe vertu of þe harpe, þurghe skylle and
ryȝt,
Wyl destroye þe fendēs myȝt, 4757
And to þe croys by godē skylle
Ys þe harpē lykenede weyle.
Anoper poynt cumfórteþ me, 4760
þat God hap sent vnto ² a tre
So mochē ioie to here wyþ eere;
Mochē þan morē ioie ys þere
Wyþ God hym selfē þere he wonys; 4764
þe harpe þerof me oftē mones,—
Of þe ioie and of þe blys
Where Gode hym self wonys ³ and ys.
þare for gode men 3e shul lere, 4768
Whan 3e any glemen here,
To wurschep Gode at 3oure powere,
As Daude seyþ yn þe sautere,
“ Yn harpe, yn thabour, and symphan gle,
Wurschepe Gode, yn trounpes, and sautre,

¹ harpe.² Harl. to.³ wonep.

Yn cordys, an organes, and bellys ryngyng,
Yn al þese, wurschepe 3e heuene kyng."

3yf 3e do þus, y sey hardly, 4776

3e mow here 3oure mynstralsy.

3yf þou lygge long yn synne,
And wylt nat ryse, ne þerof blynne,
Certeynly for euery oure 4780
þou shalt 3elde a-counte ful soure;
For euery oure þat þou þeryn lay
Yn purgatorye þou gest þy pay.
Hyt ys sloghenes, and kallede accyde,
Fro Goddys seruyse so long þe hyde. 4785

And some alle þe 3ere wyllyn abyde
Of shryftē tyl þe lentyn tyde;
Ande nyghe tyl lentyn be al gone * 4788
Mede for fastyng gete þey noun;—
þat ys for sloghenes þey wyl nat ryse;
Lyggyng yn synne, ys lore seruyse. †
And, sum men, yn alle here lyue, ‡ 4792
Clenly ne wylē þey hem shryue; §
For þey synne alle yn hope of grace,
At here endyng wene þey have space; ||
þan þenkē þey to shryue hem clene: 4796
To swyche men, God shewep hys tene. *
Hyt ys seyde alday, for þys skyl, †
"He þat wyl nat whan he may, ‡
He shal nat when he wyl." § 4800
And þer byþ manyone ful euyl to wynne
To any godenes fro vylē synne; :
Euyl tokyn hyt ys ¹ of swyche a man,—°
God hym deme; for y ne kan. 4804

¹ Harl. omits 'ys.'

^h A estre gyle mut.

† Mes chescun se deit purpenser
De sei confesser tant cum il poet,
Ke confessiun ne ly faille kant il veut.

^k serrunt mut fort de ly.

† ¶ Ki targe sa conuerciun ^s
† De lessir sun peche, il est bricun.
† Car, de chescun hure qe vus gysez
† En peche, a deu respunderez, 4355
Ki se afie en longe vie
E par tant ne lest sa folie,
Tiels souentefeize sunt gabbez,
E meorgent, allaz, en lur pechez.
¶ Home qe targe sei confesser, 4360
De estre gabbe se ^h peot duter.
* Jesques quareme seit a poy passe
Gysent les vns en lur peche;
† Le tens qe il vnt auant iune,
† Pur meins lur ert acunte. 4365
† Meint iesqe la fin de sa vie,
§ Clerement ne se confesse mie;
|| Si quide dunc espace auer
|| Vtremment se confesser,
* Mes en ceo ne se deit nul afier, 4370
† ⁱ Car souent est dit en reprouer.
† 'Ki ne fet quant il peot,
§ Il ne fra quant il veut.ⁱ
Pur ceo, se purpense ben
Chescun bon creistien, 4375
Sei confesser quant il peot,
Qe il ne pusse quant il veut.ⁱ
: ¶ Meint home a bien fere,
: Ceo ueum, est si fort ^k a trere;
° N'est mie signe de prodome 4380
Si tiel est troue pur custume.
¶ Signe est, qe il ert sauue,
Ki a bien est de leger mene;
° Ky lunge targe sa conuersaciun.

And þyr are ouper þat mys dous,
 As a best, for defaute þat goþ lous.
 But whan men techē hem þe wey,
 And þey wyl do as man¹ hem sey; 4808
 A tokyn hyt ys þey shul haue grace *
 To come to gode and hauē space.
 And he may hope of euyl endyng †
 þat none may to godē brynge. | 4812

A sloghe messagere hys wyllande
 þat chargede ys wyþ lordes erande, §
 3yf he go nat as he ys sent,
 He ys wurpy to be shent. † 4816
 Man þat wel spedyp hym yn dede, *
 And messáger smart at nede,— ||
 þey shul stonde byfore þe kyng, †
 And hauē mede to here askyng. 4820

A persone ys sloghe yn holy cherche |
 þat on hys shepē wyl nat werche
 How þey shul hem selfē zeme, :
 And god and holy cherche to queme. 4824
 þe hyghē sheparde shal hym blame
 How he lateþ hem go to shame.

3yf he se yn any þyng
 þat þey haue defaute of chastysyng, 4828 †
 But he teche hem and chastyse so
 þat þey forwardē better do,—

For hem he shal at þe assyse
 Be ponysshede before þe hyghe Justyse.
 Also behoueþ hym for hem pray, 4830 †
 þat gode of grace wysse hem þe wey.

3yf any of hem defaultē has
 And he may helpe hem yn þat kas, 4836
 And wyl nat for vnkyndhede
 But late hem perysshe þere fore nede,—

¹ men.

† E de peine pur uoir se peot duter,
 | Ki a ben fere ne peot nul mener. 4385

¶ Home qe lest anunchaler
 Le prou sun seigneur sauuer,
 Qe bon dreit est a blamer
 Si il est a ceo custumer.
 Nepurquant ne deit vblier 4390
 Qe a tort ne deit ren auer;¹
 Mes s'il^m a dreit sun prou peot fere,
 Perecus est, ou il le deit quere.

¶ Si ren vnqes bien comencastes,
 E defet pur ennuy le lessastes,— 4395
 Chescun peot clerement ver
 Qe de peresce uient le desturber.

¶ Bien ausi garde pernez,
 Si anunchaler le lessez
 § Message qe vus fu charge; 4400
 † Car bien dussez estre blame.
 A tant vaut asne enueer,
 Qe perecus fere messenger.

* Home bosoignus bien espleitant,
 || Et messenger tost alant, 4405
 † Dussent deuant le rey ester,
 Qe dignes sunt de bon luer.

| ¶ Parsone de eglise negligent
 Peche d'assez plus greusement,
 : Si il lesse de enseigner 4410
 Ceus qe il ad a gouverner;

† Ou si il lest qant veit mester,
 † Euz reprendre pur chaustier.

¶ Parsone ausi ne deit lesser
 Pur ces parochiens prier;ⁿ 4415
 Ou si il ne fet, acupe serra
 Al iur quant deu iugera.
 ¶ Sache qe dunqes acunte rendra
 Coment il despendu auera
 Les biens qe prist de seint eglise, 4420
 En bons oes^o ou en male guise.

¹ nel deit pas aprouver. ^m A. omits 's'il.'ⁿ Ses parochiens souent precher. ^o En bone.

Ful harde a-countē shal he ȝelde
 þat he myȝt helpe whan he ne welde. 4840
 ȝyf he kyndly vndyrstode,
 Of hem he haȝ al hys gode;
 For, Gode seyþ yn þe gospel þys,
 Vpbreydyng hem when þey do mys,— 4844
 þe mylke, þe wulle, þey wyl receyue;
 And syþþen þe shepe þey wyle late weyue.
 Holy wrytē swyche men holdes
 As wyldē wuluēs brekyng foldes. 4848
 Swyche a personē ys ful sloghe,
 Be he hyghe, or be he loghe.
 Man or womman þat haȝ a chylde
 þat wyþ vnþewys wexyþ wylde, 4852
 þat wyl boþe myssey and do,
 Chastysment behouep þarto;
 But ȝe hem chastyse at ȝoure myȝt,[†]
 ȝe falle ellys for hem yn plyȝt. 4856
 Better were þe chylde vnbore §
 þan fayle chastysyng, and syþþen lore.
 þus seyth þe wys kyng Salamonn
 To men and wymmen euerychonn, 4860
 “ Wyle ȝe þat¹ ȝoure chyldryn be a-ferde,
 ȝyueþ hem þe smert ende of þe ȝerde;”
 And techep hem gode þewys echone;
 ȝyt dur ȝow brekē hem no bone. 4864

*The Tale of the Father that would not
 chastise his Child.*

Y shal ȝow telle a wundyr þyng
 þat fyllē for defaute of chastysyng:
 Seynt Gregory telleþ, þat mochē kan,
 Of a folē husbunde man 4868
 þat hatede a chylde þat he furþe broghte

¶ Si eglise seit bien seruie,
 Ces urnemenz ne li faillent mie,
 Si ces ben od poures ad parti,—
 Si nun, pur ueir il ert hony; 4425
 Car si poueres seofre morir de feim,
 Il lur porte desur sun frein;
^p Ses parochiens murir de freid,
 E il ne voille auer nul susfreit,^p
 En pompe et en vanite 4430
 Sa vie ad tute demene,
 De ces parochiens n’ad nul pite,
 Mes de sun ventre^q ad tut pense,—
^p Trop est negligent governur,
 Tant vodra nient un tiel pastur.^p 4435
 ¶ Home ou femme qe ad enfanȝ,
 Enseiner les deit de estre vaillanz,
 E les prendre deit qant il mesfunt
 ‡ V batre, par tant chastiez serrunt.
 Car, ki ad enfant^r esparnie 4440
 Pur ceo qe de luy ad pite,
 Il ne eyme mie sun enfant,
 § Car perdu purra estre par tant;
 E ceo nus dist Salomun
 Qe fut si tre sages hom. 4445

¹ Harl. þe pet.

^p Omitted in B.

^r la verge ad.

^q caroine.

Wykkedly, for he chastyede hym noghte.	†	Mes, folement qant nel chastia, ^s	
pys chylde was wurpy for to blame,	†	L'enfant esteit custumer	4450
For ofte he cursede goddys name;	4872 †	Le nun notre seignur maudier	
Whan oghte was do azens hys wylle,	†	Qant rien li auint encuntre qeor,	
He cursede goddys name wyþ ylle.			
Seynt Gregory tellyþ hyt wyþ grete eye;	†	Horrible chose est a cunter.	
But as he seyþ, þan dar y seye.	4876		
pys ychē chylde aftyrwarde	†	L'enfant apres enmaladi;	
Fyl yn a syknes harde;			
þe fadyr hadhe therof pyte,	†	Mult fut dolent sun pere pur luy;	4455
þe chylde dauntede on hys kne,	8880 †	Sur ces genolz le leua,	
And hadde þarforē moché kare		E ducement le solaca;	
þat he saghe hys chylde so fare;			
For hyt began to braye ande crye	†	Mes, de crier et de braier,	
As þoghe hyt shuldē al to flye.	4884	Ne pout l'enfant apeser. ^t	
þe fadyr askede, why hyt so ferde,	†	Souent li ad demande	4460
Or what hyt saghe, or what hyt herde.	†	'Qei il vist par qei il ad tant crie.'	
þe chylde seyde "blake men, blake,	†	L'enfant sun pere respundi	
Are aboutē me to take;	4888 †	"Qe neirs homes vindrent pur li;	
Me wyþ hem wyl þey lede,	†	Prendre me veillent, et amener,	
Y ne shal skapē for no nede."	†	En nule manere les pet eschaper."	4465
Yn þe fadrys bosum hyt wulde hym hyde,	†	En le sein sun pere uoleit entrer,	
But þe fende, þat ychē tyde,	4892 †	Mes la deables i pout trouer;	
Reftē þe saulē vnto helle;			
þan began þe chylde to yelle,			
And cursede onys goddys name,	†	A tant deu ad maudie,	
And deyde, and ȝede to helle wyþ shame.	†	E l'alme del cors est ale.	
pys ychē chylde y ¹ haue of tolde	4896	De cinc anz esteit nent auant	4470
Was but fyuē wyntyr olde.	†	Cest mal auenterus enfant.	
þus þe chylde þat was so ȝunge			
Was lore for faute of chastysynge.	4900		
But þe fadyr þat ² no gode couþe	†	¶ Si sun pierre l'ust bien chastie	
Myȝte haue chastyēd hym ³ wyþ mouþe,		Quant folement ust parle,	
Stoutly for euery a lak,		De li ne fu mie si ale	
And betē hyt, whan hyt so spak.	4904	Cum nus vus auum ore cunte.	4475

¹ þat y.² O. omits 'pat.'³ hyt.^s Pur tendrur, chastier nel voleit.^t ateiser.

Oueral y se þys custome wonys;
 Rychē men haue shrewede sonys,—
 Shrewys yn dedē and yn sawe,—
 Why? For þey haue nonnē awe. 4908
 Yn hys zoupe shal he mysseye
 And skornē ouper by þe weye;—
 þan seyþ þe fadyr “þys chyldys wurde
 Ne shal nat ley allē yn hurde.” 4912
 And 3yf he lernē gylerye,
 Fals wurde and feynt trenlyng wyþ ye,
 þat halte hys fadyr a queyntyse
 And of slyghe wyt, to knowe þat wyse. 4916
 3yf he do skape gladly wyþ fyghte,
 þan seyþ þe fadyr “he shal be wyghte;
 He shal be hardy, and no man drede,
 He begynneþ be tyme be doghety yn
 dede.” 4920
 But ryghte so shal hyt of hem falle
 As dyde of Ely sonys alle.
 Y shal 3ow telle, to preue my sawe,
 What fyl yn þe oldē lawe. 4924
 Yn þe byble hyt tellyþ, þat toucheþ swych
 þynges,
 Yn þe holy boke of Kynges;
 And wrytē hyt ys opunly,
 Of a patryark, syre Ely. 4928

The Tale of 'Syre Ely' and his wicked Sons.

þys Ely was a man ryzt ryche,
 And to hys chyldren ryghtē blyche;
 He had twey sonys, þat ys no les, 4931
 ‘Ofnee’ the toon hyght, þe touper ‘Fynees.’
 þese twey chyldryn dyde ful wykkedly
 To man and woman þat þey come by;
 Lyers, robbours, and lechours,
 Skorners, and also auoutours; 4936

Wymmen þat to þe temple come,
 Here offryng from hem þey nome.
 þese wymmen come to syre Ely
 And pleynede hem of grete vyleynye, 4940
 ' þat hys sonys were vnhende,
 Hem allē¹ so for to shende.
 O defaute was, þey by hem lay;
 Anoper, þey bare here offryng away.' 4944
 " Do þerof sum chastysyng,
 For þe loue of heuene kyng ! "
 Here fadyr Ely þan was wo,
 For þat yche fame shulde of hem go. 4948
 Ely kalled hys sone, " Ofnee
 And Fyneës, come 3e to me.
 Sonës, 3e are me dere;
 Y bydde 3ow boþe on feyre manere 4952
 þat 3e leue 3oure foly dedes,
 And outhur foly þat 3ow ledys;
 Y herē of 3ow foulē fame,
 þe folkē seyn 3e are to blame; 4956
 Y rede 3e leue alle swych foly,
 þat y of 3ow here no more cry."
 þese chyldryn were strong and stout,
 Of fadres byddyng þey hadde² no dout,
 But werē shrewys for þe more,³ 4961
 Or werse þan þey hadde be byfore;
 And God was wroþe wyþ here mysdede
 þat þey ne leftē for no drede; 4964
 And Godē was wyþ Ely wroþe,
 For he dyde hys sones no loþe
 To chastyse hem wyþ fyn awe
 And wyþ þe smartnes of þe lawe. 4968
 þarfor toke Gode hys veniaunce
 Of hem, and mo, for þat myschaunce;
 He lete þe fals Phylystyens,

¹ al.² hade þey.³ forþermore.

þe folk of Isrel to werre aʒens. 4972
 Ely and hys, þey gunne assayle,
 And ouercome hem tweys yn batayle.
 þese Phylystyens þat hadde þe maystry,
 Beleuyde on Dagoun a maumetry. 4976
 On a gode¹ þey kallede Dagoun,
 Beleuede þe Phylystynes echoun.
 þarefor hyt was but goddys suffraunce
 þat shewyde why þey hadde swych chaunce.
 þe folk of Isrel had þoghte, and syghete,
 For þey were twyys scumfyghete; 4982
 þey ordeynede hem on allē wyse
 How þey shulde best to batayle ryse, 4984
 Aʒens þe Phylystynes for to go,
 And hem dyscumfytē and slo.
 þey ordeynede hem for to bere
 Goddys arke wyþ hem yn to were.² 4988
 Ely sonēs were stoute and stark
 And were chose to bere goddys ark;
 For reuerence þey dide hyt of Ely,
 And for þey were of body doghety. 4992
 Goddys ark was of swych manere
 As men make now shrynēs here.
 Yn þys ark werē þre þynges
 þat men ʒaue to here offrynges;— 4996
 þar yn was Moyses table
 Whar on gode wrote þe lawē stable;
 And Aarons ʒerde, and a potte of golde,—
 þese þre relykes þey helde ful holde. 5000
 Yn þe pottē was a floure,
 Whyte, and swete of al sauourē,
 þat floure ys kallede 'aungelys mete'
 þat gode ʒafe þe folke to ete 5004
 Whan þey were yn wyldernes
 Forty wyntyry yn hardē stres.

¹ gode þat.² O. gloss 'bateyle.'

þese þyngës þan bare Ely sones
 Yn to þe batayle þat 3yt of mones. 5008
 þe Phylystyens come hem for to ¹ assayle,
 And sloghe Ely sonës ² yn batayle,
 And rauysshede Goddys ark þere,
 And sloghe þe folk þat þerë were, 5012
 And þe relykys þat þere were ³ ynne,—
 Alle were lore for þe sonys synne.
 Whan þe folk to þe batayle fore, ^{3ede}
 Ely sette hym at þe temple dore 5016
 Yn a chayre, and was herkenyng
 Fro þe batayle sum tydyng,
 On what manere þe folk shulde spede,
 For of goddys ark he had grete drede. 5020
 One come rennyng hastyly
 And broghete þys tydyng to Ely
 þat hys sonys were bope slayn, ^{strenkþ}
 And goddys ark wyþ myght and mayn
 Was bore away for euermore. 5025
 Alas, þe sorow þat he hadde þerfore!
 Whan Ely herde þys euyl tydyng,
 For sorowe he gan hys handys wryng,
 And fyl bakwarde of hys chayre, 5029
 And brak on ^{nekke} two hys swyer;
 And of hys hede he brake þe bone,
 þe harnës lay vpp on þe stone. 5032
 þys ychë talë ys no tryfyl,
 For hyt ys wrytë yn þe bybyl;
 And to 3ow y telle hyt here,
 3oure sonys to chastyse and to lere ⁵ 5036
 þat 3e, ne þey, be nat shent—
 For defaute of chastysment—

¹ hem to.⁴ þer on.² sones bope.⁵ O. gloss 'teche.'³ were þer.

Bodyly, yn þys worlde here,
 And aftyr þat, þe soule so dere. 5040
 þenkeþ on Ely ande on hys sonys;
 And to Gode 3oure chyldryn wones.
 For, ryghte so as hem gan tyde,
 Swyche as þey were, þe same mow byde.
 Of sloghenes þys ys þe assyse 5045
 Whan þou wylt nat betyme chastyse.

3yt ys þyr an ydulnes,— +
 A grete vnwysdom for soþe hyt ys,— 5048
 Whan a 3unge man draghe¹ lyte on lenkþe +
 And wyl nat trauayle yn hys 3ungþe, +
 Ne lernē hym craft for to wynne
 Yn hys agē to leue wel ynne. 5052
 Certes me þenkeþ hym ful sloghe,
 Hys þryfte wyl melte away wyþ snoghe.
 And þoghe a man haue oghte erytage
 þat he may lyue wyþ weyl yn age, 5056
 Certes 3yt behouetþ hym lere
 Manhede and curtesye yn fere.

A man hys manhedē shal ^{desyre} 3erne
 Hymself and hys meynē to gouerne. 5060
 þus seyþ þe kyng Salamon,
 And þese holy men echoun;
 “ Hyt ys an ydulnes yn here lyfe,
 Alle þat ouþer man or wyfe 5064
 Trauayleþ for þe lyuēs fode,
 And lytyl for þe soulēs gode.
 þoghe þou trauayle alle þat þou may,
 Ne be þou neure so ryche ne gay, 5068
 But þou serue Gode yn alle þy þoghte
 þat þy soule to heuene be broghte,
 Sykyrlyche alle ys hyt but lore—
 þy grete trauayle syn þou were bore; 5072
 Alle for sloghtehede be tolde hyt shal,

¹ draghþ.

¶ Un autre peche vus voil cunter
 De peresce qe fet a duter;
 ‘ Quant home velt meus suffreite auer
 Qe vn poy pur sun viure trauiller.’
 Souint le ueum auenir, 4480
 Mes nepurquant mult fet a hayr;
 Bien pus souffrir sa mal-ese
 Qe rien ne veut souffrir pur auer ese.
 Cest peche drein cunte
 Est ignaue^u apele. 4485

+ Encuntre parole^x li seint hom,
 Si fet li sages Salomon.

^u A. ignorance.^x coe parlent.

To werche al day, and lese hyt alle.

3yt us þyr an vnkynde sloghþehede,
þat a man vnneþ for no gode dede 5076
Wyl wurschep Gode derwrþly,
But more þarfor azens hym ly.

And ¹ mayst þou þe sobþe se
Of ryche men how stout þey be, 5080

For manyone þat he 3yfp to rychesse,
Of God ande man þey 3yue no lesse.

3yf he 3yue to any hys ryghte lemes,²—
To þanke hym þerof no man 3eue nymes.

Loke alle þy lymēs, fete ande hondes, †
And, 3yf þou weyl vndyrstondys

þat þou ne hast nedē of þo, †
þank hym noþer yn wele no wo ; 5088 †

And 3yf þou mayst forberē noun,
þank þan hym of euerychoun ;

Y rede we þanke hym of euery poynt,
Syn we may nat ³ forbere þe lest Joynt.

3yt þyr ys a sloghþehede yn þys synne ;
Vnkynde men are alle þer ynne ;

Yn sum man vnkyndehede ys so rank †
þat he ne may cunne no man þank 5096 †

For no gode dede þan man ⁴ hym dous. †
A dogge ys kynder, þat goþ lous,— †

For 3yue a dogge þryde part hys fode †
And he shal euer weyte þe gode, 5100 †

And euermorē be wyþ þe,
For lyfē ne deþ wyl he fle. †

By þys skyl mayst þou se how †
An hounde ys kynder þan art þou ; 5104 †

And 3yt may hyt preuyde be
þat þou art as vnkynde as he.

Of þe houndē þys y fynde,
þat most he hateþ hys owne kynde ; 5108

¶ Meint est si desnaturel,
Que graces ne rend a deu de ciel
Des bens qe franchement l'ad dune ;
Ceo est vne maueise peche.

Regardez vos beles piez,
E tuz les membres qe vus auez,—
Si de tuz, mester ne eiez,
Deu ia ne regradiez. 4495
¶ Ki plus souent li mercie,
Plus grace receuera, ne dutez mie.

¶ Aucuns sunt de si dur geor
Que a nul home poent gre sauier
Pur honur qe lur face, ou ² bien ; 4400
Ceo ne frait mie certes vn chien,—
Car si bien li fetes, il vus amera,
E sur sa mort pur veirs irra ;
Ceo est apele 'desnaturesce,'
Que est vn peche encuntre homesce. 4505

¹ And pat. ² lymes. ³ ne may. ⁴ þat men.

² mains, bras, et pees.

² A. ne.

For that yche houndē þat hym gat,
 Most of allē hateþ he þat ;
 And hys modyr he hateþ also ;
 He byt here, 3yf he may cum here to. 5112
 3yf 3e vndyrstondē kan,
 þus faryþ hyt of a¹ vnkynde man ;
 For he loueþ more an ouþer kynde,
 And þarto ys wel morē mynde, 5116
 þan he douþ þat ychē flesshe
 Of whos kynde he cum forþ ys.

A noþer þyng 3yt ys, 3yf þou 3eue kepe,
 þat many loue more nete and² shepe 5120
 þan he douþ hys emcrystene,
 Or of hys harme wyl oghte bemene.
 And þys ys a grete vnkyndnes,
 And also a3en manhede hyt ys ;³ 5124
 And slogheþehede wel for to proue,
 Vnkyndēly, and lowe, to loue.

3yf þou art yn godē wyl
 To seruē Gode and leue alle yl, 5128
 Repente þe nat for no feyntyse,
 Ne be nat heuy to hys seruise ;
 þou shuldyst raper to þe deþ turne
 Ar þou shust wyþ hys seruise scorne. 5132
 3yf þou bygynne weyl, y rede þou ende,
 For fyrst and last þou fyndyst hym hende.

And 3yf þou bygynne any þyng,
 þenk what shal be þe endyng. 5136
 For þoghe þou seruē God to pay,
 Alle þy lyfe⁴ boþe nyȝt and day,
 And at the laste ende of þy lyffe
 þou fallyst a3ens hym yn stryffe, 5140
 So þat þou yn þat ychē synne
 Makyst þan þy⁵ endyng ynne,—

† ¶ Home qe comence deu seruir,
 † Ne se deit nul hure repentir ;
 † * Mult dust certes meus voler murir
 † Qe hors del seruise deu issir.*

† Car, ki le ust serui a tute sa vie, 4510
 † Si al drein se prist a repentie,
 Trestut sun trauail ad perdu,
 Nul est plus fol qe ceoluy.
 Si vus garde pernez,

¹ an. ³ es. ⁵ þanne þyn.
² Harl. þan. ⁴ lyue.

*- Mes par tut fere le son pleisir
 Ne hors del seruise deu issir.

God forget alle þy gode dede,
 Of hym þerfor gest þou no mede. 5144
 Ryghte so ys he to þe redy
 Whan þou wylt leue alle þy foly
 And come to hym wyþ repentaunce,
 Yn blys he makeþ þy puruyaunce. 5148
 At þe ende shal boþe dede and þoghte
 Shewe hym self how hyt ys wroghte.

Ne be nat þou sorrowful, y þe forbede; †
 Hyt semyþ, yn Goddys seruyse þan þou
 hast drede; 5152

And drede wyl make a man sloghe
 To do þe seruyse þat he hoghe.¹
 But serue hym gladly wyþ louely chere, †
 þan ys þy seruyse to hym dere;— 5156
 þus techyþ vs Dauide þe prophete
 Yn þe sautyr, wurdys swete;
 “Ne be nat proude þoghe þou weyl dous,

Yn þyn herte to make a rous”^{boote} 5160
 þat þou holy lyfē ledys,
 Yn fastyng, or yn almēs dedys.
 þe fyrst ys ouer mochē drede,
 þe touþer ys² proude hauncenhede. 5164
 Holde þe euene hem betwene,
 Nat ouer-drede ne ouer-wene.

No makē sorowe,³ ne myslyke,
 þat wanhope in þyn hertē styke; * 5168
 For þat ys þe werst poynt of alle, †
 To hellē þyt hyt doþe þe falle.
 Sloghēnes, hyt wyl þe grope
 To brynge þe yn to whanhope; 5172
 Sloghēnes yn alle gode dedys,
 Ys as moche, as sum men redys,
 As þoghe þou shryue þe of a synne

¹ oghe.³ no sorowe.² O. omits ‘ys.’

Issi deit par resun estre prouez, 4515
 Car, sicum nus dient li bon diuin,^b
 ‘‘ Chescune chose, solun sa fin,
 Bone ou male, deit estre iuge,
 E de fin deit estre renome; ’
 Ceo dist li philosophe de creistiente,
 En nus veez meme ceo. ^c 4521
 E sanz repentance finist sa vie,
 Perduz est sanz fin; ne dutez mie.
 ¶ Ne trist deit estre en sun seruise,
 Car ce ne uelt deu en nule guise; 4525

Leement le deit chescun seruir
 Qe al regne de ciel uelt venir.
 Ceo nus ad amonestee,
 † Dauid le prophete dampne dee.

¶ Nepurquant, dissoluciun 4530
 Eschiure en sun seruise, deit chescun.

† En mileu^d vus tenez;
 † Trist ne seiez, ne trop leez.
 † ¶ De accidie vient le grant peche
 Qe n’ert iames pardune;— 4535
 * Quant home ert desespere
 De la grace dampne dee,

^b ceo dient prophetes et ly grant deuin.^c Chescune chose ert loe solun la fin.^d En mene tuz iours.

And þenke no more to falle þer ynne. 5176
 3yf þou be sloghē, and heuy,
 And doust no gode dede of mercy,—
 þus seyþ Gode yn hys gospel,
 þat “þou art to me a voyde vessel.” 5180
 Ful lyghte þan art þou for to turne
 A3en to synne, and to soiurne;
 þan art þou wersē þan þou was
 Boundē vn to Satanas; 5184
 þan wylle Satanas begynne to prykke,
 And whanhope yn þy hertē stykke.
 Whanhope, Gode shelde vs þar fro,
 Hyt steryþ a man hym self to slo; 5188 † De cest peche vent qe lem oscist
 So dede þe treytur Iudas, Trop desesperer de iesu crist;
 And forsoþe wurþy he was.
 Why was he moste wurþy?
 For he hadde wanhope of Goddys mercy;
 For he wendē þat Gode ne wulde 5193
 Haue for3yue hym, þat he¹ hym solde.
 Syþþen lokede Gode² vpp on Iudas,
 As who sey, “aske mercy for þy trespas.”
 For 3yf he hade askede hyt any syþe, 5197
 Iesu hadde grauntede hym asswyþe;
 For hys mercy faylede noghte
 To any man þat hym besoghte. 5200
 Syn Gode wulde haue be to hym so fre,
 þan ys he redy to þe and me,
 Whychē tymē³ þou wylt hym kalle;
 For hys defaute þou shalt nat falle. 5204
 Beþenke þe weyl of þe þefe
 þat louede nat⁴ Gode, no⁵ was hym lefe,—
 He þat was hangede on a tre
 Bysydē Iesu for vylte; 5208
 He spake o wurde at hys endyng.

¹ *Harl.* Gode.³ Whych tyme or when.² Iesu.⁴ naghte. ⁵ ne.

“ Lordë, haue on me menyng ! ” ¹

And asswyþe he wan þe prys,

And was sent yn to paradys. 5212

He was þe fyrstë þat hyt wan

Syn Adam lost hyt, oure formest man.

Er was þat þefe yn paradyse

þan alle ² prophetys þat were of prys. 5216

þat þefe alle manere wys dyde ³ synne,

And neuere ere leuyde Iesu ynne ;—

For a wurde þat he spak so myldëly,

He haþ pes, blys, ande mercy. 5220

And, þarfor, dysmay þe noghte

For no þyngë þat þou hast wroghte ;

For, haue þou do neuere so mykyl,

Ne be so fals, ne so fykyl, 5224

Ne ley þer ynne so longë whyle

And do alle maner synnës vyle,—

3yf þou wylt yn strenkþe and hele

þy synne forsake and nat wyþ dele, 5228

Wyþ sorow of herte and répentance

þou mayst pay God wyþ lytyl penaunce.

Gode seyþ þys wurde to shew vs þe wey,

“ Y wyl þat nonë synful deye ; 5232

To leue hys synne he shal haue space,

And turne aȝen to lyfe and grace ;

What so euer he haue ⁴ done,

Y wyl nat hys dampnacyone.” 5236

To ȝyue a sample, a tale here lys,

þat vs telleþ seynt Dyonyys.

*The Tale of the Priest Carpus's Vision,
and how merciful God is.*

Seynt Dyonyys of Fraunce seyþ þus,— §

Hyt was a prest þat hyghte Carpus ; 5240 †

Plus plein est deu de boneirete 4540

De misericorde et de pite,

Qe ne est nul home des pechez,

Ne fust ia si plein,—ceo sachez.

¶ Le martir, seint Denis de France,
Cunte encuntre desesperance,— 4545
‘ Qe iadis esteit vn prodom,
Prestre fu, Carpus out nun.

¹ menyng.

³ dede al maner.

² alle þe.

⁴ haue he.

pys prest purghē prechyng and sawe		Cest prestre esteit mult coruce	
Broghte a sarysyn to crystyn lawe; †	*	Ouesque vn home malure,	
A noþer sarasyn of paynye *	:	Qe aueit vn creistien paruerti °	4550
Haddē þerwyþ grete enuye, 5244	†	Qe ceo carpus out conuerti.	
And turnede þys man to hym aʒeyn, :			
And oure crystyndom was alle veyn.			
pys prest parēfor was sory,			
And hatyde þys man felunly, 5248			
And preydē Gode he wulde hym sende †	+	Mult pria deu, pur sa vertu,	
Dampnacyun wyþ outyn ende, :		Qe de luy vengast sun ennuy; †	
For he þe crystendom forsoke,	:	Volunters vodreit qe fust dampne,	
And to a fals beleue hym toke; 5252		Cel home od ki esteit coruce. 4555	
Fast he preyde yn hys atent,			
þat Gode on hym veniaunce sent.			
And Gode þe prestys prayere herde,			
Ande shewede hym þat he mysferde. 5256			
pys prest lay yn hys bede a nyȝt,		Deu s li muestra par auisiun	
And gostly he saghē a ¹ syghte;—		Ou esteit cel cheitif hom,—	
He saghe a swyþe merueylus brygge			
Ouer þe depē pytte ² gan lygge, 5260 †	+	Outre vn puz trop merueillus,	
þe plank þat on þe bryggē was		Mult fu horrible, et parfanz. ^h	
Was as sledyr as any glas; †	+	Les ores del punt furent glacant, 4560	
But yn þe put þat was þer vndyr,			
He saghe so moche sorowe and wundyr,			
Of fendēs felē þat þere wore, 5264			
þoghe y toldē moche, ȝyt were þer more.			
But, shortly to telle fro,			
þe man ^a he saghe on þe bryggē go 5268			
Yn ful grete perel ande kare,		§ Prest fu a chair le teste auant	
And euer yn poynt to mysfare;		Cest home dunt auum parlez,	
Yn þoynt he was to falle adowne, §		Car serpens esteient entur ces piez	
Of hys hede ³ formest þe crowne. 5272	§	Qe mult forement les vnt liez; ⁱ	
þe fendys þat were yn þe pytte		E deables lur croks vist geter 4565	
		Pur luy en le puis trainer.	

¹ pys.² putte.^a who had returned to Paganism, and who he had prayed should be damned.³ heuede.

° reuerti.

s A. Bien.

† ky l'out esmu.

h hidus.

ⁱ B. inserts—Ke en le puz est pres trebuckez.

Smote vpwarde, 3yf þey myȝt hym hytte ;
 And addres bete hym by þe fete.
 þe prest saghe þat, and ful weyl lete ; | 5276
 He preyde Gode þat he shulde falle
 Down yn to þe fendys¹ alle,
 And þer wyþ outyn endē be,
 'For he turnede away fro þe.' 5280
 Whan þe prest hade seyē pys,
 He lokede vp to heuene blys ; †
 Hym þoghte þe rofe was cloue yn two,
 And þe sky openede also, 5284 †
 And of Iesu he hadde a syghte
 How he was on þe rodē dyghte,—
 He saghe hys wundys alle bloody,— †
 And spak to hym ful sorowfully, 5288 †
 "Carpus," he seyde, "se wyþ þyn yne †
 What y suffrede for mannys pyne ;
 Man to saue, y lete me slo,
 Why wust þou dampnē hym to wo ? * 5292
 Why hast þou hym so moche wyþ ylle ?
 And for mankynde y lete me spyllē
 Wyþ pyne and hardē passyoun,
 My blode y 3af for hys raunsun ; || 5296
 Why wust þou he hadde hellē fere
 Syn y haue boghtē hym so dere ?
 3yt were y redy man to beye §
 Er man wyþ outyn ende shulde deye. 5300 †
 But y haue shewde hym so moche yn dede
 Wyþ my wundes þat þou seest blede,
 þat y þarfor ne wuldē noghte
 Lese þat y so dere haue boghte. 5304
 Aȝens me ne fyndeþ he no skylle,²
 But 3yf hys ownē wylle hyt wylle.

¹ vnto þe deueles.² he skylle.

Quant le prestre carpus ceo vist,
 Mult durement se enioist.
 De long oil comenca regarder,
 Quant en le puis dust trebuchier ; 4570
 Mult durement pria iesu crist
 Qe ceoluy en le puis chaist.^k

En vne mesun al hure esteit
 Qe al sumet en dous fendeit ;
 † Vers munt ad Carpus garde ; 4575
 † Le ciel ceo li fu vis perece,
 † Iesu crist sur le ciel giseit,
 † Ces cinc plaies a luy mustreit ;
 † Le prestre od clere voiz ad apele,
 † E qe vers li getast^l comande, 4580

* " Voster coruz, pur qei en li getez
 Pur ki ioe^m si greusement fu penez."
 Par tant ad carpus reproue,
 Pur qei il voderā qe il fu dampne
 || Qe il achata de sun sanc cler 4585
 Quant il se lessa en croiz pener.
 ¶ Pus ad dit tres ducement
 Pur conforter tute gent,

§ " Vncore su prest de souffrir
 Pur home, sachez, et pur morir ; 4590
 Si vnqore veisse qe fust mester
 En tiel manere home sauuer."

^k puse en le puz trebucher.^l B. gardat; in margin, 'geteast, uel gardast.'^m Omitted in A.

þoghe he be nowe azens me went,
 3yt kepe y hys amendement; 5308
 þarfor wyþ gode deuocoun,
 Pray for mannys saluacyoun."
 þan Carpus þankede Gode almyghte
 þat he hadde herde and seye þat syght.

þarforē shul we be ful mynde 5313
 To serue hym þat ys to vs so kynde,
 And shewe hym loue whyle we be here
 For þat he loveþ vs alle so dere, 5316
 þat he ne wuld leue eft for drede
 To deye for vs 3yf we hadde nede; —
 Ne be we sloghe, but sone vpryse,
 Ne dredē vs þan on no wyse, 5320
 But hopē alle to gode endyng,
 Ande serue þat mercyáble kyng,
 þat hys mercy be to vs lent
 At þe day of Jugement; 5324
 Amen, so motē hyt betyde
 To kepe vs fro sloghenes and accyde.

Of Covetousness.

Now shul we speke of couetyse,
 How hy¹ ys hauntede on wykked wyse.
 Couetyse ys þe fryst vyce 5329
 þat streyte ys holde,—y halte auaryce.
 Couetyse, ys of vs echone,
 But auaryce, wulde have echone. 5332
 Couetyse, ys desyryng of þoghte,
 But auaryce, wulde þat none had oghte.
 Couetyse, cump operwhyle of gode; 5335
 But auaryce, wyþdrawyþ mannys fode.
 Couetyse, to gode men mowe hyt charge;
 But auaryce, ys noþer gode ne large.
 Couetyse, ys of wyllē, as ys a bayte, 5339

¹ ? for A.S. *leo*, fem., or the t of *hyt* omitted.

Chescun se garde de desesperer,
 † Pur ke sert seignur si naturel.

Le quint peche mortel est coueitise.

† Ore couient dire de coueitise, 4595
 † Qe muz funt^a en meinte guise.
 † ‘Auarice’ le apele meint hom,
 Mes ceo est la destinctiun;

† Qe coueitise est en purchacant,

^a est destincte.

But auaryce, ys nygun haldyng strayte ;	†	E auarice en retenant.	4600
Coueytyse, cump of kynde of blode ;			
But auaryce, is noþer kynde ne gode.			
As y kan telle, þys ys þe assyse,			
Betwyxe auaryce and coueytyse.	5344		
Here, y aske at þe bygynnyng,	†	¶ Al comencement, bien veez	
3yf þou wyþ wrong 3ernede oþer mennys	†	Si de autre a tort rien auez	
þyng,			
Or falsly purchasede,—þat ys grete synne	†	Qe faucement as purchasez ;	
So wyþ wrong mennys gode to wyne.	5348		
3yf þou wyþholde, and 3elde hyt noghte,			
Auaryce to hellē haþ þe broghte.	†	Par coueitise dunc as pechez,	
Yn ¹ þy lyfe ² , y rede þou 3elde hyt a3en,	†	Rendre arere le couient	4605
þy saluacyun ys ellēs alle veyn.	5352	†	Si vous fetes seurement.
3yf þou madest euere any delay,	†	¶ Pernez ausi garde grant	
And ledyst one lyte fro day to day	†	Si nul home alastes enlacant °	
Wyþ þy wurdys pryuyly,	†	Par vos paroles priuement,	
Or perauenture al on hy,	5356	†	Ou par auenture apartement,
For to haue hys þyng wyþ wrong,—	†	Qe vus del seon ³ vssez a tort,—	4610
Euył coueytyse þou mengest among.		Repentez vus deuant la mort ;	
þoghe þou broghetest hyt neure to dede,	†	Tut ne venist le effect apres,	
3yt ys þy wyllē moche for to drede.	5360	Nepurquant, fere le deuez iames.	
Or 3yf þou dedyst euere ³ þy myghte	§	¶ De chartre ⁴ fauser, vus bien gardez	
To false a chartre, þat ys grete plyghte.	§	Pur nule chose qe coueitez,	4616
þat ys a dede of tresun	†	Car ceo serreit horrible pechez ;	
3yf hyt be of dysheresun, ⁴	5364	Repentez vous, si fet le auez,	
Ouþer of londe, ouþer of rent,		De repentance signe verrai	
Oþer of oþer gode þat gode man haþ lent ;		Est seurement, sicum ieo cray,	4620
But þou þe peynē nyzt and day	†	Si tute votre peine metez	
To amende þat charge 3yf þat þou may,	†	Qe le chartre ⁴ seit amendez,	
3yf hyt ne be, þou are to blame ;	5369	†	Si nun di verreiment
Ordeynede to þe ys mochē shame.		Qe il ne vus peise mie finement.	
3yf þou yn batayle, or in fyzt,	†	¶ Si en bataille torcenuse	4625
Toke oghte of man wyþ outē ryzt,—	5372	†	Futes vnqes a nul heure,
			Qe de aucun poure rien tolístes

¹ O. omits 'yn.'³ euere dedest.² lyue.⁴ dyserytsun.

° delaiant,

P le soen.

⁴ A. charite.

And namely of relygyun, §		Ou de sun cors li mesfeites ;	
þe harder ys þy synnē doun :		§ De home de religiun	
And but þou sone amendē þe,		Rien pristēs cume felun ;—	4630
þarfor mayst þou acumbrede be :	5376 †	De ceo vous repentisez	
Hyt ys wurþy hym for to dere		Si estre ne volez encumbrez.	
þat holy cherche wyl nat forbere.		Car en deu sunt protectiun	
3yf þou of rychesse ¹ be wel beforne.		E poures et gent de religiun.	
And a 3ere or two holdyst ² þy corne †	5380	Chescun deu corucera,	4635
þat þou myst ³ sellē hyt ryȝt dere, †		Qe a tort de euz rien prendra.	
And to helpe þe pore þou wylt nat here,—		¶ Home qe custumablement	
Salamon seyþ, þat mochē kan, †		Retient chose trop longement,—	
þou shalt be weryede wyþ many man		† Cum est veu ^r ble, pur plus gainer,	4640
For þou 3yuest myys to 3ete ⁴ :		Pur duner soriz a manger,—	
þat was ordeynede to ⁵ mannys mete ;		De meint home ert maudiez,	
For who so wyl hys myys wel fede,		† Ceo dist salomon li senez ;	
And spare hyt fro þe pore at nede,—	5388	^r Pus qe a gent sustrest	
Hyghely shal he go a lone		° Les soriz malement peist,	4645
To þe deuyl, body and bone.	†	Quant a beiure ne les purueit,	
3yf þou haue of ouþer tresour,		Car, deu mespaie, si deu me eyt,	
More þan susteyneþ þyn onour,—	5392	A boiure dust les soriz ^t duner	
Syluer, cloþes, or ouþer store, *		† Pur hautement a deables aler.	
Or of ouþer þyngēs more,—			
3yf þe pore for defautē deye,		* ¶ Vos dras qe ne volez user,	
And þou mayst hym helpe, y seye,	5396	Vendre les deuez, ou duner ;	4650
þou are acouped of þys vyce		Ne les lesez suz vous muser,	
Of coueytise, and of auaryce ;	†	† E les poures de freit murir,—	
And before Gode, of þeft a þefe,	†		
And for hys dep of slagheter grefe.	5400	† Ou de auarice serrez acupe	
3yf þou yn falshede so moche 3ede,		† De deu qe plein est de equite.	
For coueytise or for grete mede	†		
To consente to a fals juggyng,	†	¶ Veez bien si pur pour,	4655
Or hyredyst a voket to ⁶ swyche þyng,	5404 †	Pur auer, ou pur amur,	
		Faus iuge futes a nul iur,	
		† Ou aduocat ou assessur ; ⁿ	
		^r veil.	
		— Pus ke as gent le ble sustret,	
		E soriz e ras manger le lest,	
		Malement, ras et soriz pes ^t	
		^t a ras et soriz.	
		ⁿ faus pleidur.	

¹ ryches.⁴ ete.² haldest.⁵ for.³ myghtest.⁶ for.

Or myghetyst haue sturbledē hyt, and wust † Ou facine desturber poez,
 noghte,
 But for coueytise þe wrong were wroghte, † E pur tort fere nel voliez,— 4660
 Moche shal Gode challengē þe, † Mult deuez estre a dreit blame
 þat day þat þou jugede shal be. 5408 † Quant pour ne auez de dee.
 As for lordynges cunseylours, § Meint legistre est^v ensi suille
 Wykkede legystrys or fals a-countours,— Si sa conscience eit^v bien iuge.
 þey ne recche of no ryzt fey, § Si sunt des riches li cunseillers, 4665
 Ne more þe lordynges¹ þan do þey ; 5412 † Qe, pur plere a seignur mortel,
 Cunseyl to wykkede lawes þey ȝeue, † Meint malueis consail ueillent doner,
 So þat þe pore men mow nat lyue :
 þarfor, þey ande here lordyngys
 Doun moche wrong yn many þyngys ; 5416
 þarfor shul þey and here cunsayl
 Go to helle, boþe top ande tayle.
 Many man ys broghte ful bare
 For cunseylours þat coueytous are ; 5420
 And many a lande yn grete errours † Meint regne partant est destrut. 4670
 Are ouer turnede þurghē cunseylours. † ¶ Meint seneschal quant la curt tient,
 Among hem stywardes mow be tolde † ¶ Ne li chaut, allaz, dreit nient.
 þat lordynges courtys holde, 5424 Fausement le poure acuper,
 For nyrhande euery a stywarde Ceo ne est autre chose qe li robber,
 þe dome þat þey ȝeue ys² ouer harde ;
 And namely to þe porē man,
 þey greuē hym alle þat þey kan. 5428
 Who so euere to mercy wyl hym drawe,
 He seyþ, he shal do hym but lawe ;
 But who so shal þe lawe alle do,
 And no mercy do þar to,— 5432
 He may neuere for mercy craue
 To God whan he wulde mercy haue ;
 For ȝyf Gode shall deme wyþ lawē ryzt,
 Shal no man come to heuene lyzt. 5436
 But þurghē grace and hys mercy,

¹ lordes.² ys ȝeue.

v-v

issi auoegle

Ke par ly n'ert sa conscience.

þan are we sauēde certeynly.
 þarfor, 3e stywardes on benche,
 þer on shulde 3e allē þenche, 5440
 ‘ 3yf þou of þe porē haue pyte,
 þan wylle Gode have mercy on þe.’
 For hardē dome and coueytyse
 Y shall 3ow telle of swych a Justyse. 5444

The Tale of the Hard Judge.

Y haue herde, be 3onde þe see
 Was a Justyse, yn a cuntre;
 Of hym the wurde ful wydē sprong,
 He 3af harde dome and oper whyle wrong.
 Gode men oftē hym besoghte 5449
 For þe pore, þat he wo wroghte,—
 þat he shulde haue on hem mercy,
 And pylle hem nat but mesurly; 5452
 þat þey myzt lyue yn pes by hym,
 And be nat so azens hem grym.
 þys was hys answer ande hys sawe,
 “ Y shal do hem no þyng but lawe.” 5456
 And many lawes are oute of skylle,
 But, 3yf þer¹ be mercy tulle.
 Was hyt nat long aftyrwarde,
 He fyl yn a sykenes harde; 5460
 Hyt telleþ of hym swych a chaunce,
 He hadde no godē repentaunce;
 Hys sykēnes² wax harde and strong,
 þat he myzt nat lyuē long; 5464
 For allē³ hopede weyl y noghe
 þat he⁴ vn to þe deþ faste droghe.
 Men þat sate a boutē hys bedde §
 Were a-gast, and sore a dredde; 5468
 And hopyde wel ande vndyrstode

Bien sache chescun de verite 4675
 Qe la sentence deu est dune,
 Qe al iur² de iuise ert iuge
 Solun ceo qe del poure auera pite.

¶ Souente feyze ai² oi cunter,
 Qe vn home fu outre mer, 4680
 Si esteit vn fauz pledur;
 E en ceo se delita nut et iur;
 Souent esteit amoneste
 Qe des poures vst pite.

Il respondi qe nul auereit, 4685
 Mes premist qe dreiture freit.
 Mes dreit la vint vblier
 Quant deners voleit enburser.

¶ Cest home apres enmaladi,
 De ces pechez ne se repentī; 4690
 Tant la maladie luy greua,
 Qe uers la mort aprocha.

§ La gent qe li garderent a vn iur
 Prist vne si grant hydur
 Qe morir poeint de pour, 4695
 Ceo lur fu auis de fraur,
 Sauer poeit chescun hom

¹ þyr.

³ alle men.

² Harl. syknes.

⁴ Harl. omits ‘he.’

x-x

de iuge serrunt liuere

Al puz de enfer oue le maufe

En vn sermon.

² e de puur.

þat here drede was for no gode.		Qe deables furent en la mesun.	
Allē þey behelde hym faste,	†	Lur seignur malade vnt regarde,	
And sawe hys coloure ofte ouer caste; 5472	†	Qe souent sa colur ad change ;	4700
And wrothe a boutē to and fro,	†	Sa et la, teste ad gete,	
Hys bedde hym þoghte wulde cleue on †		Qe tut le lit se est croulle.	
two;			
And crydē wyþ a loudē cry	†	A haute voiz pus ad crie,	
“ Lordē, haue on me mercy !”	5476 †	E oyant eus, “ merci prie.”	
þan spake a voycē yn the sky	†	Mes vne voiz en l’eyr oy	4705
þat alle hyt herde þat stode hym by,	†	Qe apartement luy respundi,	
“ þou haddest neuere of man pyte,	†	“ A home ne auiez vnqes merci,	
Ne y shal neuere haue noun of þe.”	5480 †	E vus ore ne auerez ; sachez de fi.”	
Asswyþe he deyde yn haste ;	†	Après cel mot, l’alme rendi,	
þere he shulde go, he 3alde þe gaste.	†	Dampne fu, sicum ieo qui.	4710
3e domēs men þat þys chaunce here,			
Yn þys talē mowe 3e lere	5484		
What hyt ys to do euere wreche,			
And to mercy no þyng reche.			
Haupþ yn 3oure þoghte mercy, ande se,		¶ Pur ceo, ki est de pitus qeor	
þe porē mow nat so weyl as 3e ;	5488	Seur seit de merci trouer ;	
Beþ mercyáble for 3oure prow :		Herles sunt del regne dee,	
þat Gode ne take veniaunce on 3ow.		Pitee de qeor, et charite.	
3yf þou haue be so coueytous		¶ Ki en merciant est outraius,	4715
To mercs ¹ men ouer outraious,	5492 †	Ceo est manere de coueitus ;	
Ande porē men, specyaly, ‡		Pus qe par resun peot duner,	
þat ferde þe wers for þat mercy.		Ne deit nul poure demander ;	
“ Sykyr mote þou be, syre stywarde,		Chescun qe de luy plus prent,	
þy mercymment shal be ful harde.	5496	§ Sa alme as deables rend.	4720
þy wrechede soule þarfor shal dwelle ;		Prendre deit nul, nepurqant,	
þy mercymment shal be pyne of helle.	§	Del poure, tant ne qant.*	
þou baylē, owest nat to take	†	¶ Baillif ne se deit apruer	
For drede of soule, ande þyn othe sake,		Pur prou sun seignur amenuser ;	
þat þy lordes prow be þe lasse,	5501	Prendre ne deit, or ne argent,	4725
Ne noun of hys do harder stresse.”		Pur fere encuntre sun serement.	
So shulde eche aturne seriaunt ;		Ceo vus di ieo nomement,	

¹ merceye.

* a tort poi ne grant.

But manyone holde no cunnaunt; 5504
 For sum¹ takē ful greuously,
 þat ful sore shal come hem by.
 Alle þat þey takē now to frest,
 þerof shal Godē take a quest. § 5508
 þe quest ys take ande draghte on hym,—
 Accord þe wyþ þy lorde, betym.

Of Simony.

To coueytise longeþ symonye,
 þe whych haunteþ almost al clergie. 5512
 Symonye ys, as men telle,
 When 3yftys of holy cherche men selle.
 3yf þou oþer 3aue or sent
 Of holy cherche to haue vaunsement, 5516
 Or any 3af hyt for þe loue of þe,
 And þou art nat wurþy vaunsede to be,—
 þan art þou come, þurgh þat queyntyse,
 To symonye ande coueytise. 5520
 3yf þou þan² þat auausement holde,
 þou art a wulfe of Goddys folde;
 A wulf, y sey, take þou gode kepe,
 For þou shalt answeere for þe³ shepe. 5524
 A clerk þat hys orders takeþ
 For 3yft or present þat he makeþ,—
 He ys nat wurþy hem to haue,
 Hym were bettyr to be a knaue, 5528
 And so were hem þat so hem selles
 For 3yftys, and for no godenes elles.
 þese holy men þat hauē ben, *
 And holy wryt haue rede ande sen, 5532
 Sey, þat swych 3yftys are lore,
 And now ys noun warē before.
 For swych men selle þe holy gast
 To hem þat he loueþ last. 5536

¹ some.³ þo.² þan þou.

La ou gist le priuement^a
 Sun seignur, petit ou grant,
 Ensi ert il bon sergant. 4730
 Mes aucuns largement receuerunt,
 E pus se escuserunt;
 § Mes de duns unt tant de feste^b
 Qe il ne pensent del enqueste.

† ¶ A coueitise apent symonie, 4735
 Qe grant peche est, e folie.
 Cil sunt qe pur eglises auer
 Funt la gent pur euz prier,
 E lur deners veillent duner
 Pur estre presente a vn mustre, 4740

† E pur estre plus tost ordene
 † Aucune chose vnt dune,—

Deu ! cum ce repentirunt
 Quant de ceo acupe serrunt.
 Encuntre cest peche vnt mult parle 4745
 * Les seinz deu qe l'unt dampne,

† Car il vendent le seint espirit
 Qe est deus od le pere e^c iesu crist.

^a aproument.^c Ke est deu peir.^b De lur gain tenent si grant feste.

Coueytous men and lechours,
 Of holy cherche þey haue onours,—
 þys mow men se alle day wyþ ye;
 Cursed be syr symonye. 5540

Of Usurers.

And ¹ okerere may þar to ² be tolde, For coueytous man ys okerere bolde. Y haue 3ow toldē of þys lak Yn þe seuenþe comaundement whan y spak. 5544	†	¶ De usure auum nus auant dit— Ki garde prent de cest escrit— 4750 Quant del sime comandement Tretames, qe deu liure a la gent. ¶ Mes usure vus voil destincter, Qe chescun puce bien sauer Quant il chiet en cest peche 4755 Qe les seinz vnt dampne.
þys to sey, y am hardy, þese chapmen haunte hyt comunly. 3yf þou borow of a marchaunte, § Ande makest for wynnyng certeyn cun- naunt, 5548	†	¶ Sache bien chescun marchand, Quant pur gain certain et ^d couenant Sa chose auant main ad preste,
‘Gete þou wynnyng, or gete þou lore, þou shalt 3yuē so þar fore,—’ For soþe 3e fallē boþe yn synne, And he ys a-cursed þat takeþ þe wyne. Wyþ oker forsoþē boþe 3e lyue, 5553	†	† Chey est en cest peche ; 4760 Car certain gain od couenant Est vsure pur ueir en prestant. † Meint ^e la manere en vendant Est usure ausi en achatant.
þat he wyl take, þat wylt þou 3yue. Okerers, ande kauersyns, As wykkede þey are as sarasyns. 5556	†	¶ Plus mauueis sunt qe sarazins, 4765 † Vserers et cauersins, Car ambe dou unt refuse Baptesme et creistienete ; As traiturs gyus sunt compare, Qe sunt de tut as deables comande. 4770
Ne come yn cherche ne chyrchē 3erde. 5560 Nopeles, þurghē þys skylle þey mowe be sauede 3yf þat þey wylle,— Leue þat synne, and do no more, And do at holy cherches lore ; 5564	†	† Sauf nepurquant ^f purrunt estre, † Si il suent cunsail de prestre, † E quant qe vnt a tort cunquis ^g † E faucement par vsure pris, ^g § As chescuns rendent leaument 4775
And 3yue a3eyn þat ychē þyng § þat þey haue take yn okeryng,— † 3yf þey mow nat a3en hyt 3yue,		

¹ An.

² þar to may.

^d ou certain.

^f nekedent.

^e E mesme.

^g B. transposes these words.

Helpe þe pore men þer wyþ to lyue,	5568	†	E almoines facent largement.	
Largely and wyþ gode wylle,—				
And þey mowe payse here dedys ylle.				
A gode ensample now 3e here,		†	¶ Ensample les voil duner	
Of Pers þat was a tollere;	5572	†	De seint Peres le theoloner.	
And y shal tellē 3ow as quyk,		†	De luy par deus vus cunterai	
How he was boþē gode and wyk.			Sicum en sa uie iadis trouai	4780
<i>The Tale of Pers the Usurer.</i>			De seint Johan le aumoner	
			Qe esteit a deu si chier.	
Seynt Joun þe aumenere			Cest peres le theoloner	
Seyþ Pers was an okerere,	5576	†	Esteit iadis vn vserer;	
Ande was swyþē coueytous,		§	Mult auait gain de deniers,	4785
Ande a nygun and auarous,		†	Mes il esteit trop auers.	
Ande gadrede pens vnto store §				
As okerers doun aywhore.	5580			
Befyl hyt so vp on a day				
þat porē men sate yn þe way,		†	Vn iur auint qe poures seeient	
And sprede here hatren on here barme				
Aȝens þe sonnē þat was warme,	5584	†	Encuntre le solail, ou il se chauffeient,	
And rekenede þe custome houses echoun,		†	Les mesuns de cele gent loerent	
At whych þey hade gode, ande at whyche		†	Qe almoines les dunerent,	4790
noun;			E les mesuns de ceus blamoient	
þere þey hadde gode, þey preysede weyl, †			La ou rien ne receuoient.	
And þere þey hadde noghte, neuer a deyl.			Tant cum il issi parlerent—	
As þey spak of many what,	5589	†	Les vns loerent, les auters blamerent	
Comē Pers forþ yn þat gat,— ^{wey}		†	Peres, qe esteit ^h nome,	4795
þan seyde echoun þat sate and stode,				
‘Here comþ Pers þat neuere dyde gode,’		†	Qe fu si dures sanz pite,—	
Echoun seyde to oþer janglande,	5593	†	Chescun autre ad demande,	
þey toke neuere gode at Pers hande;		†	E nul de euz esteit ⁱ troue	
Ne noun pore man neuere shal haue,			Qe de luy almoine vst receu	
Coude he neuere so weyl craue.	5596		Quant demanderent pur l’amur deu.	
One of hem began to sey		†	Lors ad vn demande	4801
“A waiour dar y wyþ 3ow ley		†	‘Qe li durreint ^j a cele fe;	

^h esteit par entre eus. ^j Quei ly dureient; A. readsⁱ E entre eus fu nul. durreit.

pat y shal haue sum gode at ¹ hym, §	§ E il lur couenancereit	
Be he neuere so gryl ne grym." 5600.	§ Qe il a cel iur receuereit.' ^k	
To þat waiour þey grauntede alle,	† Promis li vnt de duner	4805
To 3yue hym a 3yft 3yf so myȝt befallē.	† Qe a resun voleit demander.	
þys man vp sterte, ande toke þe gate ²		
Tyl he com at Pers ȝate; 5604	† Cil a la porte Peres est venu,	
As he stode styлле and bode ³ þe quede,	† Li ad ileokes attendu.	
One come wyþ an asse chargede wyþ brede.	† Vn asne qe de pain charge esteit	
þat ychē bredē Pers hade boghte,	Vers la mesun a cel hure veneit; 4810	
Ande to hys hous shulde hyt be broghte.		
He saghe Pers comē þer wyþ alle, 5609	† Auint ausi par auenture	
þe porē boghte 'now aske y shal.'	Qe peres suruint memes le hure,	
"Y aske þe sum gode, pur charyte,		
Pers, 3yf þy wyl be." 5612		
Pers stode, ande lokede on hym	† Qe le poure regard maintenant,	
Felunlyche wyþ yȝen grym.	† Echar ¹ de luy aueit grant;	
He stoupede down to seke a stone,	† ^m Pur ceo qe pere nul ne troua,	4815
But, as hap was, þan fonde he none. 5616		
For þe stone he toke a lofe	† De un pain le rocha; ^m	
Ande at þe porē man hyt drofe.	† Le poure recust le pain a gre,	
þe porē man hente hyt vp belyue,	† A ces cumpainuns est returne,	
And was þerof ful ferly blyþe. 5620		
To hys felaws faste he ran	† Si lur ad pur veir cunte	
Wyþ þe lofe, þys porē man,		
"Lo," he seyde, "what y haue		
Of Pers 3yft, so Gode me saue!" 5624		
Nay, þey swore by herē þryft,		
Pers ȝaue ⁴ neuere swych a 3yft.	* 'Qe ceo sussent il de verite	4820
He seyde, "ȝe shul weyl vndyrstonde *	Qe cel pain qe ileoc porteit	
þat y hyt hadē at ⁵ Pers honde; 5628	† De la main Peres receu aueit;	
þat dar y swere on þe halydom	† Prest fu del serement fere	
Here beforē ȝow echoun."	Si il ne le voillent crere.'	

1 of

² *O.* gloss 'wey.'

3 gcode.

4 2af.

5 of.

k-k Aiteles ke acun ben de ly receuereit

A cel iour ainz ke a eus reuendreit.

¹ Eschar.

m-m Pur coe ke de-denz sa porte entreit

E grant pas vers la sale aleit ;

E pur ceo ke peres pret ne trouait

Bastun, ne pere, dunt feru poait,

Vn pain enter a ly ad rue.

Gretē merueyle hade þey alle,
þat swych a chaunce myȝt hym befalle.

þe þryddē day, þus wryte hyt ys, 5633 †

Pers fyl yn a grete syknes;

And as he lay yn hys bedde

Hym þoghtē weyl þat he was ledde 5636 †

Wyþ one þat aftyr hym was sent

To come vnto hys Iugement.

Before þe Iugē was he broghte †

To ȝelde acounte how he hadde wroghte; § †

Pers stode ful sore a drade, 5641 †

And was a bashedē as¹ made;

He saghe a fende on þe to party, †

Bewreyyng hym ful felunly; 5644 †

Alle hyt was shewede hym before,

How he had lyuede syn he was bore; †

Ande namely euery wykkede dede

Syn fyrst he coudē hym self lede; 5648

Why he hem dyde, and for what chesun,

Of alle behoueþ hym to ȝelde² a resoun.

On þe touper party stode men ful bryȝt †

þat wulde haue sauede hym at here myȝt; †

But þey myghte no godē fynde 5653 †

þat myȝt hym sauē or vnbynde.

þe feyre men seyde “what ys to rede, †

Of hym fynde we no godē dede 5656 †

þat Gode ys payde of,—but of a lofe †

þe whych Pers a³ þe pore man drofe: †

ȝyt ȝaue⁴ he hyt wyþ no gode wylle, †

But kast hyt aftyr hym wyþ ylle; † 5660

For Goddys loue ȝaue⁴ he hyt noȝt, †

Ne for almēs dede he hyt had þoghte. †

Noþeles, þe porē man †

¶ Le tiers iur enmaladi 4825

Cest riche home dunt ieo vous di;

Si sunge qe il fu mene

Deuant le throne^a dampne dee;

§ Resun rendre li coueneit

A dampne deu, qe la seeit, 4830

De sa vie qe il out mene:

Dunt mult il esteit abobe;

Car de vne part vist^o neirs debles^o ester

E li ferniclement^p encuser;

De enfance sa vie vnt reherce, 4835

E ses mesfez^o en balance mise, et peisc.

Tres bele gent, vist, de autre part,

Qe liuerer le voleint del hard.

Ces biens quistrent menuement,

Mes il trouerent poi ou nient. 4840

L'un dist al autre “vous veez ben

Qe ci n'auum nule rien^a

Fors vn pain, qe douz iurs passe

De luy recust un meseise;

Nepurquant, ne fu nient dune 4845

Le pain pur l'amur dee,

Car il esteit coruce

Quant en le poure l'ad gete.”

¹ al abashede and.

³ at.

^a la throne.

^p feloncssement.

² behouede hym elde.

⁴ ȝaf.

^o Omitted in A.

^a Ke de dreit ni auom ren.

Hade þe lofē of Pers þan."	5664	
þe fende had leyde yn balaunce		
Hys wykkede dedes and hys myschaunce ;		
þey leyde þe lofe aʒens hys dedys,—	†	Le pain vnt en balance mis,
þat hade noʒt elles, þey motē ¹ nedys—	5668	
þe holy man telleþ vs, ande seys,		
þat þe lofe made euen peys.	†	E peis oel ;—unt cunquis. 4850
þan seyde þese feyrē men to Pers,	†	Lors li dient ces adiuturs
" ʒyf þou be wys, now þou leres	5672	† " Querez a uotre alme sucurs,
How þys lofe þe helpeþ at nede	†	† Viuez cum cest pain vous pet aprendre
To tyllē þy soule wyþ almēs dede."	†	† Des ore,—si l'alme volez a deu rendre." †
Pers of hys slepe gan blynke,	†	† Peres se est aueille, 4855
And gretelyon hys dreame gan þynke—	5676	† Del sunge fu mult espante ;
Sygheyng wyþ mornynge chere	†	† Si comence a suspirer,
As man þat was yn gretē were,—	†	† E en pensant, recorder
How þat he acoupede was	†	† Cum verreiment l'encuserent,
Wyþ fendēs fele for hys trespas,	5680	† E de quant des pechiez li acuperent 4860
And how þey wulde haue dampned hym		† Les mors qe tant furent neir,—
pere	†	† Car deables esteient pur veir,—
ʒyf mercy of Iesu Cryst ne were.	†	† E coment il ust este dampne
Alle þys yn hys herte he kast,	†	† Si ne fust de deu la pite.
And to hym self he spak at þe laste,—	†	† En sei est dunc returne, 4865
" þat for a lofe yn eueyl wylle	5685	† E sagement argumente,
Halpe me yn so grete perel, *	†	† " Si vn pain, dist, qe al poure getai,
Mochē wilde hyt helpe at nede †	†	† Dunt ferir le volay,
Wyþ godē wyl do almēs ² dede."	5688	* Tant me valust a mun mester,
Fro þat tymē þan wax Pers §	†	† Mult auera certes grant loer 4870
A man of so feyrē maners,	§	† Qe almoine a poures ad dune
þat no man myʒtē yn hym fynde		† De bon geor et simplicité. [†]
But to þe pore boþe meke and kynde ;	5692	† De cel hure tut est change
A mylder man ne myʒt nat be,	†	† Par la grace dampne dee :
Ne to þe pore, more of almēs fre ;	†	† Duz deuint, et pacient, 4875
Ande reuful of herte also he was, †	†	E almoner nomement,
þat mayst þou here lerē yn þys pas. §	5696	† E si tres pituz de geor
		† Qe a sun cors [†] ne vout esparnier ;
		§ Ceo bien vus proueraí
		§ Par vne cunte qe cunteraí. 4880

¹ moste.^{†-†} Veez cum par cet pain poez aprendre[†] De fin quer oue grant de bonerte.² almas.

Si l'alme volez a iesu crist rendre.

[†] A. omits cors.

Pers mette, vpon a day, A pore man by þe way, As nakedē as he was bore, þat yn þe see had allē lore. He come to Pers þerē he stode, And askede hym sum of hys gode,— Sumwhat of hys cloþyng,— For þe loue of heuene kyng. Pers was of reuful herte, He toke hys kyrtyl of, as smerte, And dede hyt on þe man aboue, And bad hym were hyt for hys loue. þe man hyt toke, and was ful blyþe; He ȝede and soldē hyt asswyþe. Pers stode and dyde beholde How þe man þe kyrtyl sokde, And was þarwyþ ¹ ferly wrope þat he solde so sone hys cloþe; He myȝt no lenger for sorow stande But ȝedē home ful sore gretande, And seyde, hyt was an euyl sygne, And þat hym self was nat dygne For to be yn hys preyere, þerfor nolde he þe kyrtyl were. Whan he haddē ful long grete, And a party þerof began ² lete;— For comunlych aftyr wepe Fal men sone on slepe,— As Pers lay yn hys slepyng, Hym þoghte a feyrē sweuenyng. Hym þoghte he was yn heuene lyȝt,	5700	†	¶ Vn home tut nu l'encuntra Qe de wreke de la mer ^x eschapa, Pur l'amur deu luy pria Qe vne cote a vestir li duna. ¶ Peres se est defuble, Sa cote al poure ad dune, Pur ^y deu li pria qe il le vsa; Mes il maintenant ala, A vendre le bailla. Quant ceo vist, se anguissa ^y Qe ceo qe en almoine out dune Pur vendre le vist estre baille. Pur ceo al hostel est ale, E anguissusement ad plure. "De deu sa," dist, ^z "ce fut signe Qe ne su pas vnqore digne Qe de moi ust memoire le mendiant, Quant mun dun vendi maintenant." ¶ Quant longement ad waimente, ^a Après se dort. Si ad sunge	4885 4890 4895 4900
	5704	†		
	5712	†		
	5716	†		
	5720	†		
	5724	†		

¹ þarfore.² began þar of.^{y-y} E si ly prie ke cele cote usereit,

E ke a nuli la vendreit,

Mus il a vendre tost le bailla:

Kant Peres coe vit, si se anguissa.

^x wrec de mer.^z Ben sai, fet il, ke.^a gaimente.

And of Gode he hade a syghte	5728	†	Qe il dampne deu veeit,	
Syttyng yn hys kyrtyl clade		†	E sa cote vestu aueit.	
þat þe pore man ¹ of hym hade,				
And spak to hym ful myldely		†	Deu Peres demanda	
“Why wepest þou, and art sory?”	5732	†	‘Pur qei il tant plura.’	
Lo, Pers,” he sayde, “þys ys þy clothe.		†	“Ceste cote, dist, reconusez,	4905
For he solde hyt, were ² þou wrothe;				
Know hyt weyl, 3yf þat þou kan,				
For me þou 3aue hyt þe pore man.	5736			
þat þou 3aue hym yn charyte,				
Euery deyl þou 3aue hyt me.”		†	Dunt vus vestu me auez.”	
Pers of slepē outē breyde, ³				
And þoghte grete wunder, and seþen seyde,		†	Mes Peres mult se meruileit,	
“Blessyde be allē porē men,	5741		E as poures benures diseit ^b	
For God almyȝty loueþ hem;		†	“Quant deu ad poures tant ame	
And weyl ys hem þat pore are here,			Qe bien me aparceif de verite,	4910
þey are wyþ Gode boþe lefe and dere;	5744		Qe ceo qe lem a euz ad dune	
And y shal fonde, by nyȝt and day,			A dampne deu est trestut liuere!	
To be pore, 3yf þat y may.” §			‘James, si deu plest, de mun auer	
Hastly ⁴ he tokē hys kateyl, ‡			Ne retendrai, si pus sauer	
And 3aue ⁵ hyt to porē men echedeyl.*	5748		Poure qe le voille receiure,—	4915
Pers kallede to hym hys clerk		§	Vesture, manger, ne beiuere,	
þat was hys notarye, and bade hym herk, §		†	Pus qe deu ad poures si cher,	
“Y shal þe shewe a pruyte,		‡	Poure ueil estre, et poures amer.” ^c	
A þyng þat þou shalt do to me;	5752	¶	¶ Vistement se de-liure de sun auer;	
Y wyl þat þou no man hyt telle;		§	* Tut comences as poures duner.	4920
My body y take þe here to selle			§ Sun notaire ad pus apele,	
To sum man as yn bondage,			Si li diseit sun secre;	
To lyue in pouert and yn seruage;°	5756	†	† ° Qe il en seruage li vendra;	
But þou do þus, y wyl be wrothe,		†	Mult souent li manaca ^d	
And þou and þyne shal be me lothe.			Si descouerir li voleit,	4925
3yf þou do hyt, y shal þe 3yue			Mes si il fest qe li dirreit	
Ten pownde of golde wel wyþ to lyue;	5760		Or e argent li durreit ^e	
¹ Harl. omits ‘man.’		^{c-c}	Ia, si deu plest, ne murray	
² 3yt were.			Ieske a tant ke poure sai.	
³ of hys slepe vpbreide.		^d	A. has this line first. B. reads for d—e	
⁴ Hastely.		⁵	E a nul viuant nel descouereit,	
⁵ 3af.			E a iceles il li durreit.	

- Do ten pownde y take þe here, †
 And me to selle on bonde manere; *
 Y ne recchē¹ vn to whom, †
 But onlych he haue þe crystendom; || 5764
 þe raunsun þat þou shalt for me take, §
 þarfore þou shalt sykernes make †
 For to 3yue hyt bleþely and weyl
 To porē men euēry deyl, 5768 † §
 And wypholde þer of no þyng,
 þe mountouns of a ferþyng.” †
 Hys clerk was wo to do þat dede, †
 But only for manas and for drede. 5772 †
² For dredē Pers made hym hyt do,
 And dede hym plyghte his trouthe þer to.
 Whan hys clerk had made hys othe
 Pers dede on hym a foulē clothe; 5776 †
 Vnto a cherchē boþe þey 3ede
 For to fulfyllen hys wyl yn dede.
 Whan þat þey to þe cherchē com
 “Lorde, þoghte þe clerk, now whom 5780
 Myzt y fynde, þys ychē sele^{man}
 To whom y myzt sellē Pers wele!”
 þe clerk lokedē euery where,
 And at þe lastē he knew where; 5784 †
 A rychē man,³ þat er hade be †
 Specyal knowlych euer betwe,⁴ †
 But þurghe myschauncē at a kas †
 Alle hys gode y-lorē was; 5788 †
 ‘3ole,’ þus þat man hyghte, †
 And knew þe clerk wel be syghete.
 þey spak of oldē a-queyntaunce,
 And 3olē tolde hym of hys chaunce. 5792 †
 “3e,” seyde þe clerk, “y rede þou⁵ bye †
 † E le clerk ad mult amoneste

¹ recche neuer.³ man was.
² *Harl.* omits the next
 six lines.
⁴ knowelache hem betwe.⁵ þe.[†] A. eie.[§] A vne eglise en vn autre cite.

A man to do þy marchaundye, þat þou mayst holdē yn seruage To restore weyl þyn ¹ dammage.”	5796	†	Qe vn home achatast en seruage Pur restorer sun dammage Qe il out ileokes mene; Si luy ad Peres mustre.	4950
þan seyde 3ole, “on swych chaffare Wulde y feyn my syluer ware.” þe clerkē seyde, “lo onē here, A trew man an a dubonure, ²	5800	†	“Cest sergant,” le clerç diseit, “Leaus et penible trouereit; § Par luy dorreit a sa mesun.” Zoil del achat ad consentu, E Peres, qe vilement fu vestu,	4955
þat wyl seruē þe to pay, Peyneble, al þat he may. ‘Pers,’ shalt þou calle hys name, For hym shalt þou haue mochē frame.	5804			
He ys a man ful gracyous Gode to wynne vn to þyn hous, § And Gode shal 3yue þe hys blessyng, And foysyn, yn allē þyng.”	5808			
þe clerk 3aue ³ allē hys raunsun To þe pore men of þe toun,— Plenerly, alle þat he toke, Wyphelde he nat a ferþyng noke. ⁴	5812	†	Achate. Le clerç s’en ala, Le rancun as poures duna. Ore aye deu al theoloner, E li doigne sa grace trouer!	
þe Emperoure sent hys messageres Alle aboute for to sekē Pers, But þey ne myztē neuere here Of rychē Pers, þe tollere,	5816			
Yn what stedē ⁵ he was nome, No whydyrwarde he was become; No þe clerk wulde telle to none Whydyrwarde þat Pers was gone.	5820			
Now ys Pers bycomē ^{loghe} bryche þat er was bopē stoute and ryche. Alle þat euere any man hym do bade, Pers dydē hyt wyþ hertē glade.	5824		¶ Peres, qe estut ia vendu,	4960
He wax so myldē ande so meke, A mylder man þurt no man seke; For he mekede hym self ouer skyle,		†	Tantost crust en grant vertu, En eoures de humilitez Ceo est maintenant exerceitez; ^h	
¹ þy. ³ 3af. ⁵ stede þat.				
² and a debonurere. ⁴ O. gloss ‘a corner.’				
			^h Les eoueres . . ad Peres . . haunte.	

- Pottes ande dysshes for to swele.¹ 5828 † Les esqueles et les poz, laua,
 To grete penaunce he gan hym take, E les viels dras refelepaⁱ; 4965
 And mochè for to fast and wake, Vnques auant de tel mester
 And moche he louede þolmodnesse † Ne serui Peres le theoloner.
 To ryche, to pore, to more, to lesse. 5832 Par iunes et veilles sun cors danta,
 Of allē men he wulde haue doute, † E pacience mult ama;
 And to here byddyng mekly loute;
 Wulde þey bydde hym sytte or stande
 Euere² he wuldē be bowande, 5836 † Mult li mesfirent ces cumpainuns, 4970
 And for he bare hym so meke and softe † E li mesdirent les fols^k bricuns;
 Shrewēs mysdedē hym ful ofte, Tant suffri en humilite,
 And helde hym foltedē or wode † Qe fol li tindrent, ou deue.
 For he was so mylde of mode. 5840
 And þey þat were hys felaus †
 Mysseyde hym most yn herē sawes; †
 And alle he suffrede here vpbreyde,
 And neuere naghte azens hem seyde. 5844
 3ole hys lorde wel vndystode † Zoil, sun seignur, bien entendi
 þat al hys gracē and hys gode † Qe deu ces biens multiplia pur li, 4975
 Com for þe loue of Pers
 þat was of so holy maners; 5848 † Qe il aparcust la seintete
 And whan he wyst of hys bounte, † Peres, et sa grant bunte.
 He kallede Pers yn pryuyte, † Pur ceo, li ad apele,
 “Pers,” he seyde, “þou were wurþy † E dit li ad en secre
 For to be wurschepede more þan y, 5852 † “Beal frere,” dist, “ore m’entendez,
 For þou art weyl wyþ Iesu,
 He sheweþ for þe grete vertu;
 þarfor y shal make þe fre,
 Y wyl þat my felaw þou be.” § 5856 † § Desore¹ mun cumpainun serrez, 4981
 þar to Pers grantede³ noghte † Car ieo vous voil enfranchir
 To be freman as he besoghte; † E desore¹ cum frere tenir.”
 He wuldē be, as he was ore, † Peres en nule manere luy granta;
 Yn þat seruage for euermore. 5860
 He þankede þe lordē myldēly † Nepurquant, mult li mercia. 4985

¹ swyle.² grauntede.³ Euermore.ⁱ as garsuns refeta.¹ Desoremes.^k mediseient fous.

For hys gretë curteysy.		En seruage et humilite	
Syppen Iesu, þurghe hys myȝt,	*	Demeort, cum out comence.	
Shewede hym to Pers syȝt,	5864	* Auint par tant, qe souente fe	
For to be stalworþe yn ¹ hys fondyng		Luy aparust dampne de;	
And to hym haue loue longyng.		o La cote li ad bien mustre	4990
"Be nat sorowful to do penaunce; †		o Qe iadiz li aueit dune;	
Y am wyþ þe yn euery chaunce;	5868	E pur cum bien se duna,	
Pers, I hauë mynde of þe,		Notre seignur ausi li mustra;	
Lo, here þe kyrtyl þat þou ȝaue for me; °		Pus apres l'ad solace,	
þerfor grace y shal þe sende		† E qe tristes ne fut, l'ad amoneste;	4995
Yn alle godenessë weyl to ende."	5872	"En vertue" dist il, "et en buntez,	
Byfyl þat seriauntes and squyers		Iesque ta mort parceuez,	
þat were wunt to seruë Pers,		o Car ieo ai vos duns receu	
Went yn pylgrymage, as yn kas,		o Sicum vus auez bien veu.	
To þat cuntre þerë Pers was.	5876	† ¶ Auint, qe en pelerignage aleient	5000
ȝole ful feyrë gan hem kalle,		† Serianz qe od Peres estre soleient;	
And preyde hem homë to hys halle.			
Pers was þere, þat ychë sele,		† Zoil al manger les ad prie,	
And euerychone he knew hem wele.	5880	† E il en sa mesun sunt entre.	
Alle he seruëde hem as a knaue			
þat was wunt here seruyse to haue.		† Peres ad ces serfs bien conu,	
But Pers nat ȝyt þey knew, *			
For penaunce chaungede was hys hew; †	colour	* Mes il vnt lur seignur desconu,	5005
Nat forpy þey behelde hym fast,	5885	Car il serui al manger	
And oftyn ² to hym here yȝen þey kast		Qe soleit lur seruise auer;	
And seyde ³ "he þat stontë here		† E sa face esteit desculez	
Ys lyche to Pers tollere."	5888	† Des iunes et veilles et aspretez ^m ;	
He hydde hys vysege al þat he myȝt		† Nepurquant, mult l'unt regarde,	5010
Out of knowlych ⁴ of here syȝt;		Pus l'un od l'autre ad oreille	
Noþeles þey hehelde hym more		† "Cest serf qe ci veum ester	
And knew hym weyl, al þat were þore,		† Mult ressemble Peres le theoloner."	
And seyde, "ȝole, ys ȝone þy page,	5893	† Sun vout, tant cun peot, ad musce,	
A ryche man ys yn þy seruage;		† Car conu ne vout estre de gre;	5015
þe emperoure boþe fer and nere		† Mes plus et plus l'unt regarde,	
Haþ do hym seche þat we fynde here."		† E Peres memes fu ⁿ aferme;	
		† "Zoil, dient, bien le sachez,	
		† Grant home en seruage auez;	
		† Mult l'ad l'emperur desire,	5020
		† Bien est qe ci le auum troue."	

¹ ys. ² ofte. ³ seyden. ⁴ knowlache.^m veilles k'il haunteit. ⁿ E ke Peres fu cil, vnt.

Pers lestnede, and herde hem ¹ spekyng,	†	Mes Peres, quant ceo oy,	
And þat þey hade of hym knowyng ;		Mult li pesa, sachez de fi.	
And pryuyly a wey he nam	†	En embleis a la porte est ale,	
Tyl he to þe porter cam.	5900 †	Si ad le porter ^o ileoqes troue,	5025
þe porter had hys spechē lore,	†	Qe muz et surd pus qe il fu nee	
And heryng also, syn he was bore ;			
But þurghe þe grace of swete Jesu			
Was shewede for Pers feyre vertu.	5904	Esteit ; mes Peres, par dampne dee	
Pers seyde "latē me furth go."	†	Comande qe la porte ouersist.	
þe porter spak, and seyde "30."	†	"Volunters," dist ceoli, et issi fist.	
He þat was def, and doumbe also,	†	Ore oiez miracle, qe le muz parla	5030
Spak, whan Pers spak hym to.	5908 †	E le surd oy !—mes Peres s'en ala.	
Pers outē at þe zatē wente,			
And þedyr zede, þere God hym sente.			
þe porter zede vp to þe halle,	†	Le porter en la sale est entre,	
And þys merueylē tolde hem alle,	5912 †	E sun seignur ad cuute	
How þe squyler of þe kechyn,	†	"Qe cil qe de la cuisine serui,	
Pers, þat haþ wonedē here yn,			
"He askede levē, ryȝt now late,			
And wentē furþ out at þe gate.	5916 †	Eschape fust, sust il defi ;	5035
Y rede ȝow alle, ȝeueþ gode tent,	†	Mes sire, dist il, garde pernez,	
Wheder warde þat Pers ys went.			
Wyþ Iesu Cryst he ys pryue,	†	Le ami deu est, bien le sachez ;	
And þat ys shewede weyl on me.	5920		
For what tymē he to me spak,	†	Quant il ouerir me comanda,	
Out of hys mouþ me þoghtē ² brak	†	E il hors s'en ala,	
A flamme of fyre bryghte and clere,	†	Vne flambe de sa buche issist	5040
þe flaumme made me boþ speke and here ;	†	Qe oyr et parler me fist."	
Speke, and here, now, boþe y may,	5925		
Blessede be Gode and Pers to day ! "			
þe lordē and þe gestēs alle,	†	Le seignur et tute la meine	
One and oþer þat were yn halle,	5928		
Had merueylē þat hyt was so,	†	De la nouele furent trouble ; ^p	
þat he myȝt swych myracle do.			
þan asswyþē Pers þey soghte,	†	Mult sunt ale querant apres,	

¹ here.² pughte.^o vn vallet.^p l'ennuie.

But al here sekyng was for noȝt ;	3932		
Neuere Pers þey ne founde,		†	Mes Peres trouerent unques mes ; 5045
Nyȝt ne day, yn no stounde ;			
For he þat toke Ennok and Ely,		†	Car, ky ^a Enoch e Helye translata
He toke Pers, þurghe hys mercy,	5936	†	La ou il volait, ^r le amena
To reste wyþ outyn ende to lede		†	En repos, en aucun leu,
For hys meknes and hys gode dede.		†	Pur ces buntez et sa vertu.
Take ensample here, of Pers,		†	¶ De li preignent ensample li vsurer,
And parteþ wyþ þe pore, ȝe okerers,	5940	†	E od deu partent lur auer. 5050
For ȝow shal neuere come joye wyþ ynne, §			Nul home peot messuer ^a
But ȝe leuē fyrst þat synne ;			Si il mult ne seme premer ;
And ȝyue to almes þat ychē þyng		§	Ne en ciel ne purra nul regner
þat ȝe haue wune wyþ okeryng.	5944		Si en tere ne deserue le luer. 5055
Now wyþ Godē, leue we Pers ;		†	Od deu lessum le theoloner,
God ȝyue vs grace to do hys maners !			Car a auarice deuum retourner.
Yn coueytyse synnen marchauntys		†	¶ Par coueitise peche marchant
mekyl,			Qe la gent vet deceuant
Yn feyrē wurdys and yn fykyl,	5948	†	Per fause parole, par serement, 5060
And hetē hym godē þat he byē,			Parunt gylent souent la gent ;
And swereth þarto, and algate lyē.			Par faus peis et faus mesure
For fals peys and ¹ fals mesure		†	Lur almes liurent a mesauenture.
Here soulēs haue mysauenture.	5952	†	¶ Chescun ausi siet bien par qeor
Also hyt longeþ to coueytyse			Qe peche est faus almoner. ^t 5065
ȝyf þou hyre one out of seruyse			
þurghe ȝyft or þurghe procurment,			
þou synnest gretly yn swych a-tent.	5956		
Enuye hyt ys, ande falsnes yn dede,			
But ȝyf hyt were for þe morē nede.			
ȝyf þou boghetest of any seriaunt		†	¶ De seriant et seriante ben gardez,
Pryuyly yn styлле cunnaunt	5960		Qe vous nule chose ne achatez ;
þyng þat þou wystyst wel was stole,		†	Nomement si vous quidez
And þurghe þy byyng was forhole,			Si la chose seit emblez,
Hyt ys coueytyse and þeft pryue			Car ceus qe cunsentent a larcin 5070
To bye þyng out of commalte. ²	5964		E laruns, auerunt une fin.

¹ and for.² commalte.^a A. omits 'ky.'^t fausement auer.^r A. voleient.^a auler.^u vnkes chose ke fust.

3yf þou receyuedyst any what
 Of onē þat hys þyng forgat,—
 But þou 3yue hyt hym a3eyn, †
 Or þe valeu for certeyn, 5968
 þou art falle þan yn þe vyce
 Of coueytyse, þeft, and auaryce. §
 Or þou ledyst any man to þe ale
 And madest hym drunk wyþ troteuale. °
 And he solde hys þyng to þe 5973
 More þan he wulde yn soberte,— †
 Hyt semeþ þou art a gylour,
 And coueytous, and trechour. * 5976
 For men þat loue to do gylerye,
 At þe alehous make þey marchaundye, §
 To loke 3yf þey kunne com wyþ ynne
 Here negheburs þyng falsly to wynne. ||
 And a ryche man hyt noyep oftyn tyde
 þat a porē man hat oghte¹ besyde.
 Alle þat he may wyþ euył he fondys
 For to reuē hym and haue hys londys; 5984 †
 3yf he may nat hem at hym bye,
 He wul weyte hym oper felunnye,
 Hym to sle, or to endyte, |
 Or þeft he wyl vpon² hym wyte, 5988
 Or ouper skape he wyl hym weyte,
 Hys bestes for to bete or bayte,³
 To ete hys grasse, or foule hys corne,
 So þat hys gode shal neuer be lorne;— 5992
 Of swyche men, boþe wryte hyt ys⁴ and
 seyde,
 Mochē peyne ys before hem leyde;
 Here synne shal noþer be for3yuen no
 slakyn
 Vn to⁵ þey zelde þat þey haue takyn; 5996

¹ hap oghte hym.

⁴ wryte ys.

² Harl. on.

⁵ Vntyl.

³ beyte.

¶ Si chose vnques^a vblie
 † Retenistes de uotre eyn degre,
 Si^z done fust, ou en gage,
 Si rente ou tounage, 5075
 † Rendre te couient, si frez qe sage,
 § Ou vous pecherez et frez outrage.^z
 ¶ Si a autru dammages consentistes,
 Repentez vous, car vous mespristes.
 En qel manere qe ceo fust, 5080
 Mal serreit ceo, et poi dedut,
 Pus qe par vus est perdant;
 De pardun deuez quere sun grant.
 ° ¶ Ki home eniurist de gree
 ° Par fraude ou malignete, 5085
 † Qe dunc li vende bon marche
 † La chose qe est en sobrete
 Vendre ne luy out grante,—
 * Coueitus est, si ad peche.^z
 § ¶ A la tauerne funt marchandie 5090
 Plusurs qe iun^z ne freient mie,
 || Lur prome par circumuenciun
 || Deceiuent,—qe ne deit nul hom.
 ¶ Meint hom par engressete
 Quant la tere^a sun prome ad coueite,
 † Tant li fet suuent ennuy 5096
 Qe vendre li couient sa tere a luy;^b
 Mes ieo vous di seurement,
 En sun preome peche malement.
 ¶ Trop est grant mespriun 5100
 | Quant lem fet oscir vn hom^c
 Pur auer sa possessiun;

Mult sunt il certes feolun;
 Deu li reis omnipotent
 Veniaunce prendra greusement. 5105

—x Ov chose en gage, rente ou tounage,
 Vus pechez et si fetis grant outrage.

^z Coueitise est, k'est grant peche. ^z les bons.

^a chose. ^b couent a lye. ^c hon fet occir nuls hom.

Here mercy ys ful on-certeyn
But þey zelde hem here gode aȝeyn.

Of þys before ȝe herde me rede,
How seynt Fursyn founde hyt yn dede ;
And here y shal telle a lytyl tale 6001 †
Of swyche a man þat brewede hys bale.

¶ Lire ai oy al muster
Vne cunte qe vus voil ci cunter

*The Tale of Lucretius, and how the Devil
leapt into him.*

þur was a man þat hyghte Lucrecyus, †
A swyþe ryche and coueytous ; 6004 †
Besyde hym woned a mayden wys,
Here¹ name was kallede Beatrys. *

* De seinte Beatris, vne seinte dame,
Qe mort suffri pur sauuer sa alme,—
Vn mauēis home Lurecius,^d 5110
Felun esteit, et coueitus ;

Lucrecyus þoghte on felonye,
Here landēs he wulde algate bye. 6008 †
And, shortly ȝow for to telle,
þys lady wulde nat hem selle.

La possessiun coueitoit
Qe ceste dame tenoit ;

When he wyst hyt, þan was hym wo,
He weytēde here, and dede here slo. || 6012

Estreitement se purpenseit
Coment auer le poeit ; 5115

Whan he hade do here þat pyne, †
Yn alle here landes he toke sesyne, §

|| Oscir la purpensa, et issi fist,
Pur ceo qe ele crust en Jesu Crist.

And was þan a ryche lordyng
And bare hym stoutē as a kyng. 6016 †

† Quant morte fu la seinte femme,
§ Sa tere seisi cest mauēis home.
A grant brust et grant nobley 5120
Sun entre fist, cum fust vn rey.

þys Lucrecyus made a feste,
A ryche, wyþ men of noble geste.

Quant vint le hure de manger,
Ces osten comenca reheyter ;
Poi ad del veniance deu pense
Qe il prendreit de sun peche. 5125

þe lordyngēs þat he myȝt gete
Were settē wyþ hym at þe mete, 6020

† Vne poure femme al hus veneit,

And as he sat yn alle hys pryde
Com a porē womman þat tyde, †

* E vn enfant letant portoit ;

And bare a chylde yn cloþēs loke,
þe pappe yn þe mouþe as hyt hade soke ; *

† Par nature ne saueit parler,
§ De tant est merueille qe vus voil cunter.

Hyt hade neuere spoke before, saunȝ fayle, †
þarfor y telle hyt, þe more meruayle. §

|| A haute voiz l'enfant parla, 5130

As for grete myracle, þe chylde seyde þus, ||
“ Y sey to þe, Lucrecyus, 6028

Cum le seint espirit l'enseigna,
Lucrecius ° ad apele,

¹ Harl. He.

^d Lucretius.

^e A. Eucrecius.

þat þou hast slayn seynt Beatrys, §
 To haue here londe þat by here¹ lys.
 þou art come now vn to here fe, ‡
 And syttest þere yn þy pouste; 6032
 Ande y comaunde, þurghe Goddys myzt,
 þe deuyl yn to þe to lyzt."

As sonē as þe chylde hade spoke,
 þe fendē yn to hym was lope, 6036
 And traueyled hym þre dayys wyþ pyne
 þat alle hyt sawē wyþ here yne ;

And, at þe þre days ende,
He deydē, and to helle gan wende. 6040
Loke now, how þe deuyl hym laghte
For coueytse of wurldys aghte.

Ful wykkede ys þat coueytysse
Wyp oper mennes gode falsly to ryse. 6044

3yt hyt ys wers þan ys þe lore
 To do a man to deþ þarfore.
 Of God almy3ty hap he noun eye
 Ne he ne þenkeþ² for to deye; 6048
 On hys deþ he þenkeþ neuere,
 And þarfor deyeþ he for euere.

“ 3e ryche men, 3e ryche purchasours,
3e were þat al þe worlde be 3ours ; 6052
And yn alle 3oure moste purchace
Comb 3oure deþ sunnest yn place ;

Gode shewep hyt oftē to 3ow,
penkep beron for 3ourē prow, 6056

What seye 3e by þese streyte negons³ ||
 þat se al day Goddës persones⁴ §
 Before hem deyë for mysese,
 And þey are ryche and wel at ese, 6060
 And, 3yt mow þey no þyng spare
 To helpe þe porë þat mys fare. ‡

Oyant la gent qe l'unt escute ;^f
§ “ Vous auez,” dist, “ oscis cest dame,
Sauuez est, sachez, l'alme ; 5135
† Pus, en sa tere estes entre ;
Tenir le quidez en seurete ;
Mes ie uus diz par dampne dee
- Qe a vifs deables estes comande.”

† A tant en luy le deable entra, 5140

† E par treis hures le trauailla,

† Pus ad sa alme enporte;

† Coueitise, allaz, l'ad dampne !

† ¶ Trop est certes bricunie
 † Acun home tolir la vie 5145
 Pur^s nule terriene chose
 Qe faudera a chief de pose.^s

¶ Ne home ne deit autre angusser
Pur sun terrien chatel auer.

¶ Cil qe est si dur de geor, 5150
Si tricherus,^h et si auer,
§ Qe ou les pources ne veut partir
Quant il messeise les veit souffrir,
Meus vaut lessir ces pains musir, 5155
E de suz li ces biens purrir,
‡ Qe del surplus partir od deu, —
Poi uaut plus qe vn iudeu.ⁱ

^f la vnt estee.

8-8 Pur terriene chose ov honur
Ke vus faudrunt a chef de tur.

^b E si grant chinche. ⁱ vn tel plus ke vn geu

1 pe.

3 nygones.

* penkep nat.

4 **prysones.**

Swyche a man ys auarous,
 Weyl wers þan ys coueytous. 6064
 For coueytyse ys yn purchace,
 And auarycē halt long space.

Azens mokerers wyl y þrepe
 þat gadren pens vn to an¹ hepe; 6068
 Y warne hem allē yn þys wurde,
 Whan mokerers gadren yn to hurde
 þe deuyl ys here tresorer,
 For auaryce ys hys spenser. 6072

Y speke to men of rychē lyfe
 þat han ne charge of chylde ne wyfe,
 Persones, prestes, þan² han here rente,
 And ouþer þat han³ grete extente, 6076
 þat mow weyl, at allē ȝers,
 Lyue as lordes, and be here pers,—
 þese nede nat to haue tresourye,
 But aftyr manhede and curteysye. 6080

ȝyf an husbondē chyldryn haue,
 One or two, mayden or knaue,
 He may haue store and tresour ||
 To kepe wyþ hys chyldryn yn honour. *
 Wele ys wurþy þat he haue gode, 6085
 þat wel dyspendeþ hyt on hys blode.
 As wykkedly me þenkeþ ys hyt doun,
 A man to gadyr oute of resoun 6088
 And do þerwyth noun almēs dede,
 Porē men to helpe at nede.

A man þat haþ pens in chest,
 Vnneþes to slepē haþ he rest; 6092
 Wyth alle þat go nerhonde, hym greues,
 For alle he wenep þat þey be þeues;
 þus seyþ he þat gadreþ tresoure,
 Of alle þat go byfore hys dore. 6096
 Swych euyl þoghetes here soulē þenkeþ,

¹ vntyl.

² þat.

³ haue.

Allaz, qei a deu respundera,
 Quant al drein iur li demandera
 'Coment ces biens ad despenda 5160
 Quant poy ou nient parti ou luy;
 Poi guerdun purra demander
 De deu qe est rey si dreiturel.

¶ Ky outre mesure eyme^k deners,
 Grant signe est qe il est auers; 5165

|| Ne desdi¹ qe il ne se peot puruer,
 E bien retenir sun auer,
 * Pur apres meus espleiter,
 * Come ces files^m marier :

Mes ki mult les eyme^k sanz resun, 5170
 Hardiement di qe il est bricun.

Od mult grant pour dormira
 Pur les deners qe il a,ⁿ
 En mult de lus la ou il irra
 De sun tresor pensira.^o 5175

^k quille. ¹ di pas; and 'puruer' is glossed 'pruer.'

^m Cum pur fiz ou feilles. ⁿ ke il quilli auera.

^o B. inserts— Kar l'escripture tesmoine la.

La ov est tun tresor, tun quer serra.

And seye of hym euył, þat noun hym
þenkeþ.

He þat gadryþ to tresorye,—
Be he neuere so wys ne slye,— 6100
þese þre sorwes shal he haue
Hys tresour for to gete and saue ;
þe fyrst, ys trauayle yn þe wynnyng ;
þe touþer, ys drede to kepe þat þyng ; 6104
þe þryde ys þe most wo,
þat tyme þat he shall parte þarfro.
“ þou rychē man, þou lestene weyl,
þou gettyst but sorrow of euery deyl. 6108
Sykyr lyfe shalt þou noun lede,
þyn herte ys þerfor euere yn drede.”
And herē y shal telle a lyte,
A wurdē of a gode Ermyte. 6112

*The Tale of the good Hermit who threw
away the Money he had saved.*

An ermyte wonede fer ouer a doune, +
Yn a wasteyne, fer fro þe toune ; +
þys ermyte þoghte vp on a day +
þat he was yn febyl aray, 6116
And seyð, he wulde gader to store +
Tyl eftsones he had nedē more.
He gadred vn to storē fast, +
þat hys purs he fyllede at þe last. 6120 +
þo was he yn grete stodye
Where he myȝt do hyt pryuylye,
For to lese hyt he was a drede ;
And ȝede and leyde hyt at hys bede. 6124
Whan he shulde slepē, me¹ myȝt noghte +
So mochē on hyt was hys þoghte ; +
Whan he saghe men come or go,
He þoghete and seyðē, “ þeues are þo.”

¹ he.

Ki seure vie veit demener,
Muz deniers ne peot amasser.

¶ Un hermite iadiz esteit
Qe en vne wastine maneit ;
Pensa, encuntre qe il ust mester 5180
En burse voleit deners auer.
Cest home quilli si longement
Qe il enburca un poi de argent ;
Mes cil qe sout ^p dormir a ese,
Après dormi a grant mal ese ; 5185
Tant de ces deners penseit,
Qe desuz sa teste mis aueit ;
Chescun home qe il vist de iur,

^p solait.

Euery man he wenede had be a robbour, † Quida qe il fut vn robeur.
 For dredē þat he had tresoure.
 And whan he seyde hys oures of þe day,
 He þoghte on hys tresour þere hyt lay.
 And more was he þan morenande 6133
 Seþen þan beforēhande :
 þan seyð hym self, “weyl y ferde
 Ar y yn purs pens sperde; 6136
 Now slepe y neuere but wyþ kare
 Syþ¹ y wyst where pens ware.”
 “Y trowe,” he seyde, “þat Goddys curs
 Ys spred² wyþ pens yn þe purs.” 6140
 He ros vp and ȝede to hys ȝate,
 And saghe twey men come yn þe gate;³ † ¶⁴ Vn iur vindrent douz hom 5190
 He parseyuede weyl whydyrwarde þey
 cam, Vers la ou fut sa mesun;
 Bien quida qe il furent larun;
 And swyþē aftyr hys purs he ran, 6144 † De sa burse quida a custum;⁴
 And kast hyt to hem euery deyl, † Ces deners hors lur geta,
 And seyde, “haueþ, and broukeþ hyt weyl;
 Car pur ceo vindrent bien quida; 5195
 For myn herte was neuere yn reste
 Pus si lur ad dit apres
 Syn y had hem a nyȝtys geste; § 6148 § ‘Qe unques ne poeit dormir en pes
 For shal y neuere, aftyr þys day,
 Tant cum ces deners auet,
 Pursē pens, ȝyf þat y may.” || Tant sa teste^r de pour trembleit;’
 “Eiez les: bien sachez 5200
 || Qe deners ne voil quiller iames.”
 þarfor he þat mekel has,
 ¶ Vn autre mal vient de quiller,
 Hys herte ys yn many a kas; 6152 E souent le ueum auenir,
 Syn þat þykē pore ermyte
 Qe cil les deners auerunt
 Was yn dredē for so lyte. Qe poi pur l’alme ou rien ne frunt. 5205
 Auaryce ys þy mochē fo, Pur ceo se dust chescun purpenser
 þe loue of God⁴ hyt dragheþ þe fro; 6156 † En sa vie sa alme eyder,
 And syluer algate, namly, Car, bien sache chescun de fi,
 Hyt ys a god of maumetry; Vn iur ii hommes venaient
 For maumetry ys madē alle E il quid out k’il larruns esteient;
 De sa burse, cum custume, out pensa,
 Ceste burse a son lit prendre ala.
¹ Syn.
² sperd.
³ O. gloss ‘wey.’
⁴ Harl. omits ‘God.’
^r Kar sun quer.

Of golde and syluer and swych matalle.
 þe sarazyns and oper wanbodyes, 6161
 þer of þey make þat are here goddes;
 þarfor y rede þat 3e¹ loue hyt noghte,
 Ne² ouer moche to haue yn þoghte; 6164
 þyr ys no þyng yn erþe aboue
 þat dragheþ so mochē mannēs loue
 Fro God, ne fro Goddys wurde,
 As golde ande³ syluer leyde yn hurde.
 And y haue oftē herdē seye 6169
 Of sum men, whan þey shuldē deye,
 þat þey wulde hauē here pens ete
 Raper þan any ouper hade hem gete. 6172
 And herē, ar y ferþer go,
 Y shal telle of one þat dedē so.

*The Tale of the Cambridgeshire
 Miser-Parson.*

Yn Chambrygshyre, yn a tounne,
 Y herdē telle of a persoune; 6176
 Shortly to tellē, at þe laste
 Hys dep̄ euyl⁴ down hym kaste.
 Men sente aftyr twey freres,
 þat perauenture were hys cunseylers. 6180
 þese frerēs cam and by hym sate,
 And askedē hym of hys state;
 þys persone lay and lokede furþ
 Vn tyl a cofre yn þe florthe, 6184
 þarto þe frerē 3af gode tente
 Whyderwarde hys y3en glente;
 þarto he loked euere anone,
 And lay styllē as a stone. 6188
 þan askede þe ton⁵ frere

¹ rede þe.

³ or.

² No.

⁴ Harl. dep̄.

⁵ to.

Qe tost ert mis en vbli;
 Apres qe del cors l'alme irra 5210
 Ouesk sei rien ne portera;
 Ki en sa vie aucun ben fet a,⁶
 Seurement dunk le trouera.
 ¶ Nul home trop vtraiusement
 Pur ne deit tailler sa gent,— 5215
 Ceo est a dire, trop souent,
 Ne trop, prendre greument.⁷
 Deu, le pere omnipotent,
 Se pleint mult de tiele gent
 Qe ne cessent de robber, 5220
 D'eschorchier, ne de⁸ manger,
 Pur quels il duna sun duz qeor
 Quant il se lessa en croiz pener;
 En le prophete est escrit
 La peine qe deu lur premist, 5225
 Qe al iur de iuise⁹ ceoly ne orra
 Qe ci de poure merci ue auera.
 ¶ Si rente de eglise vnqes donastes
 Pur pour de home qe vous dotastes,
 Ou pur consanguinite 5230
 A home de voster parente,
 Ou pur aucun seculer amur,—
 Cum funt plusurs tute iur,—
 Ou par aucun autre rien;¹⁰
 Mesqes il est bon criestien 5235
 Meus vaudreit desdune,
 Car fet auez grant peche.
 ¶ Vn de plus grant peche de ceste vie
 Est, duner eglise par symonie.
 Ki veut estre en donant seur, 5240

⁶ Mes ki ben ov mal ici fet auera.

⁷⁻⁸ Coe est a dire, trop souent
 Ne dust prendre, ne trop grefment,
 De serfs ky a ly sunt obedient.

Compare the English, p. 71, l. 2201, &c.

⁹ vif ov. ¹⁰ iuge. ¹¹ seruise terien.

"What ys yn þys cofre here?"
 þe persone spak no þyng,
 But 3af a grete sygheyng. 6192
 þe frerēs kallede men hem to,
 þat cofrē for to vn do;
 þe persones men comē echone,
 'Key,' þey seyde, 'hadde þey none;' 6196
 þe lyd vp sone¹ þey wraste,
 And brak þe lok at þe laste;
 And þere þey fonde þe cofre ful
 Sperde wyþ þe deuylys mul, 6200
 Of florens, and of goldrynges,
 And of many ouþer þynges
 þat were of syluer vesseles,
 And gold, and ouþer Iuueles. 6204
 þe wrecche saw² hys tresoure sperde³
 And sette hym vp yn hys bedde,
 And bekenede þer aftyr wyþ hys hande;
 þe frerē seyde, "y vndyrstande 6208
 þat he wulde hauē sum of þys."
 þey toke and fylde a syluer dysshe
 Ful of pens, and to hym broghte,
 To se what was yn hys þoghte. 6212
 He toke and fyldē ful hys fyst,
 And yn to hys mouþē þe pens kyst
 As þat he wuldē hem haue ete,
 3yf he myȝt hem al haue gete. 6216
 And whan þey saghē hym þus do,
 þe frerē styrtē hym vn to
 And toke þe dysshē of hys hande
 Magre hys wyllande; 6220
 And a none he fyllē downe,
 And deyde, y wenē, yn a suowne.
 Seep now how hys louyng⁴

¹ sone vp.² saghe.³ spreadde.⁴ louyngge.

Doigne purement pur deu amur.
 De ceste peche plus dirrai
 Quant de sacrilege parlerai.
 ¶ Clers qe bien s'entendent;
 Veient quant il mespernent; 5245
 Lur pechez, qe treouent en liure,
 Ne volum pas ci descriure;
 Pur ceo les passerai de gree
 Qe vers moi ne soient coruce;
 Nepurquant, plus erent² blamez 5250
 Qe laye gent, pur lur pechez,
 Car il veient apartement
 Qei fet a fere, et qei nient.*

² serrunt.^{*} Kuant il pechent, e quant nent.

Broȝt hym to euy l endyng.¹ 6224

þat he haþ² louede and holdē fast,

Wyþ shame þey departede, at þe laste.

þerfore hyt werē bettyr, here

Dyspende here þyng on gode manere, 6228

þan for to ley hyt vp yn mucche,

Oþer yn cofre, oþer³ yn hucche.

Auarcyē, ryche and harde,

Ys a þefe, a mokerade,⁴ 6232

Whan he muccheþ pryuyly

þat many man myȝt lyuē by.

Ryche men gadere ryche tresours

To make wyþ ryche executours ; 6236

þe whyles þe executours sekke,
fyl þe bag

Of þe soulē þey ne rekke.

þe body whyl hyt on bere lys,

A day or two ys holde yn prys. 6240

But whan hyt ys yn erþē broghte

Body ne soulē gete ryȝt noghte ;

Be he broghte nobly to hys pyt,

Dette and soule þey þynke al quyt. 6244

Loke, þerfore, executore, §

ȝyf þou haue ȝyt holdyn store

þat þou oghetest for to haue ȝyue, †

But fro day to day hast hyt dryue,— 6248

þou synnest þan wykkedly,

And doust þe soulē treytory. †

But þus seyþ holy story,

‘ þe soule þat ys yn purgatory 6252

Lokeþ fast aftyr þe socoure

Of þe gode executoure,’

ȝyf he hyt helpē for to saue,

Gretē mede þan shal he haue ; 6256

And ȝyf he do nat hys ordynaunce,

¹ endyngge.

³ or.

² hade.

⁴ mokerarde.

§ ¶ Gardez si unques executur

De aucun fussez a nul iur,

Quant peniblement ne feissez

¶ Qe fere pur lur dussez ; ^b

† Trop led serreit coueitie

Al mort fere boidie.

^b B. inserts—

Trop greusement as pechez,

E couent ke les amendes facez.

Hyt askep of God to hym veniaunce.

Of allē fals þat beryn name,
Fals executours are moste to blame. 6260
þe popē of þe courte of Rome,
Aȝens hem ȝyfþ he hardē dome,
And curseþ hem yn cherchys here
Fourē tymēs yn þe ȝere. 6264

Of alle executours þat men fynde,
Werst are þyn ownē kynde,
And þy chyldryn specyaly
Are to þy soule vnkyndely. 6268
þy chyldryn alle sey¹ þus,—

“Whom shulde þey ȝyue hyt but vs?”

Y grauntē weyl, hyt ys ȝyue to þe;
Be þou to hem þan sumwhat fre. 6272

þat was heren, now hyt ys þyne,—
Helpe hem þerwyþ oute of pyne;
But þou mayst nat for auaryce,
þat haþ þe boundē yn þat vyce 6276
To sparē no þyng þat was hys
For to bryngē hym to blys.

And many tymēs, so hyt gos,
Mennes eyrēs are here most fos; 6280

Namly an eyre þat ys a qued,
þat desyreþ hys fadrys dede.

For oftē haue men herde and sen
þat swychē eyrēs hauē ben; 6284

Yn London, þe wurde, gan go
þat eyrēs dede here fadrys slo;
And wyuēs wundryng was so bolde
To make here husbundes kokēwolde. 6288

Many tymēs, for swych dede,
Are eyrēs mochē for to drede.
For doute þerof, þys ys þe skyle,
To queþe here landys where þey wyle,—

¹ seye ryghte.

† Mult ai veu, et trop souent, 5260
Mauueis executurs,—nomement
† A home mort sun parent,
A clerc qe a la fee bien s'entend. °

° E plus clerks ke laie gent.

Hous, and rente, and ouper þyng, 6293
 Mow þey queþe at here endyng.
 3e rychē men, before 3ow se;
 þe whyles 3e are yn 3oure pouste, 6296
 On 3oure soules y rede 3ow¹ þenke,
 Y warne 3ow of 3oure eyrēs blenke.
 Ne haueþ no trust of 3oure sokoure
 Nat of 3oure owne excutoure. 6300
 3yueþ 3eself wyþ 3ourē hondys,
 For þe dedē haþ few frendys;
 For þey þat þou leuest² wyþ alle,
 For þy soule wyl 3yue but smalle. 6304
 Of þre executors, y shal 3ou rede,
 How þey halpe onēs a soule yn nede.

*The Tale of the Three Dishonest
 Executors.*

A tale y herde a gode man sey,
 How a man dyde whan he shuld deye; §
 He ches hym þre executours, 6309 †
 Of al hys godys ordeynours,—
 Twey lewede men, and a clerk,— †
 To do godē yn soulē werke. 6312
 þys clerk was a lordyng,
 þe toþer was an husbunde þat lyuede by
 hys þyng,

þe þryde was a marchaunde
 þat boghte and solde wyþ cunnaunte.³ 6316
 Fyl auenture, he deydē sone:
 þey dyde wyþ hym þat was to done;
 To þe erþē þey hym dyghte,
 For þat was þe dedys ryȝt. 6320
 Whan he was dede, forȝate þey noȝt
 þat al hys godē þey furþe broghte. †
 Whan þey hadde gadrede and a-countede,

¶ Car vn home esteit en vn lu,
 Qe treis executurs ust eslu 5265
 § Le hure quant est deuie,—
 † Douz lays, et vn lettre.

† Quant les chatels sunt assemble
 Qe dussent pur le mort estre done, 5269

¹ 3e.

² Harl. louyst.

³ cunnounde.

brytty mark hys gode a-mountede.	6324	†	A trente mars amunterent,	5270
Hys vessel was ten mark wurpy,			Solun ceo qe il acunterent.	
And ten mark of pens redy,				
And ten mark hys ouper store,—				
bys þey hyt set, and at no more.	6328			
þys clerk seyde, “we are þre;		†	¶ Le clerc ad les lais aresone,	
As y rede, so do shul 3e;			Car ceo fu dreit et equite, ^d	
þys ychē man þat dedē ys,		†	“Cest home,” dist, “qe mort est,—	
Y hope hys soulē be yn blys;	6332	†	A deu est ^e , si deu plest,	5275
And 3yf hys soulē yn blys be,		†	Dunques ne auum nus mester	
He hap no nede of golde ne fe;		†	Ces deners pur sa alme duner;	
Hyt may no more but be yn heuene		†	Joie plus ne peot auer	
poghe we 3auē þys, ande swych seuene.			Qe en ciel est, pur nul dener.	
And 3yf hys soulē be yn helle,	6337	†	¶ Si il est ^f as deables alee,	5280
Alle þe pens þat we mow telle, †			Sanz nule fin est dampne,	
Ne alle þe prestes þat messe mow synge,		‡	Tutes almoines del mund	
Mow nat hyt out of hellē brynge.	6340	†	Hors d'enfern ne le trerrunt. ^g	
So, be hyt yn helle, or be hyt yn blys,				
Hyt hap no morē nede of þys.		†	De li pur ceo ne couien parler,	
And we are swore to dele hyt ry3t,			Mes de nous fet bien a penser;	5285
And euene to parte hyt at oure my3t;—			Femmes auum, et enfanz,	
So we shul, 3yf þat 3e wylle, *	6345		A euz couent puruer auanz, ^h	
And seyþ now here an euyn skylle.		*	Pur ceo, ci vous plest, bien fesum,—	
He vouchede hyt saufe on vs, he seyde,			Entre nous le auer departum,	
þat we 3aue hyt whan he deyde.	6348		Chescun preigne oelement	5290
þys ychē vessel þat 3e se,			Diz mars; si ne remeint nient.	
Hyt may wel fallē ¹ to me;			Del alme seit, cum estre purra,	
þe store of hous, y vndyrstande,			Ki prendre la peot, si le auera. ⁱ	
Falleþ weyl to an husbande;	6352			
And þese pens falle on best wyse				
To a marchaunde to do hys marchaundyse.				
For soþē, y kan se no bet				
How euere hyt my3t be bettyr sette;	6356			
No better certes my3t hyt falle,—				
þys 3e seep, and wetep alle.				

¹ falle weyl.^d E mal cunsail lur ad done.^f est en enfer.^e Sa alme est sauue.^g nel querrunt.^h

enfanz chers

As queus couent mut de auers.

ⁱ E cil le prenge, ke prendre le voet.

Takē, eche man, hys party,
 For y haue partede hyt euenly." 6360
 And eche of hem hys partē toke;
 Hyrede þey neyper messe ne boke
 For to synge, ne for to rede;—
 þey seyde þe soulē had no nede. 6364
 Y pray God, mysauenture §
 Hauē swych executure.

Executur þat wyl nat do
 As þe dede ordeynede to, 6368
 He shal haue ful euyl endyng
 þat so wyphalt þe dedēs þyng.
 Fals executours þat haue ben,
 þys chauncē haue men of hem sen,— 6372
 þat oper faylēþ hem wurldēs grace,
 Or at here endyng speche or space.
 And ȝyf hyt stonde þe wurldēs aghte,
 A token hyt ys, hys soule ys kaghte. 6376
 And herē at þys ychē pas
 Y shal yow tellē of a kas
 þat fyl now latē yn Kesteuene,*
 But þe name y wyl nat neuene. 6380

The Tale of the Kesteven Executors.

A man, shortly for to sey,
 Whan he wyst þat he shuld deye,
 Twey lewede men hys executours² he ches,
 As þou shalt here, wykkede and les. 6384
 þat tyme hyt happede for to be
 Hys sone was out of þat cuntere;
 Whan þe dede was yn hys graue
 þey tokē alle þat þey myȝt haue; 6388
 þe sonē herdē þat tydyng,
 And come home to þe enteryng;
 But he myȝt wyþ no procurement

* a hundred of Lincolnshire. ² Harl. executour.

† A tant s'en partent li executur; †
 § Deu les maudie, li creatur ! 5295
 ¶ Ceo est de deu le iugement,
 Qe ia bien ne irra lur testament
 De ceus qe funt desleaument
 Le execucie de autre gent.
 ¶ Sauer deuum nepurquant, 5300
 Qe ceo est aumoine grant
 Entre mettre sei de¹ testament,
 Qe bien seit fet et leaument.
 Almoine est eyder les vifs;
 Plus grant les mors, ce m'est vis. 5305
 ¶ Refuser ne deuez a nul iur
 De estre autru executur,
 Si quidez qe amender^m
 Pussez, et les mals desturber.
 ¶ De coueitise lerrum atant, 5310
 De glotonie dirrum auant.

[For 'GLOTONIE,' which follows in the MS., see l. 5312, &c. p. 203. The Tale following here is from the 4th Commandment in the MS.: see p. 40 of this Book.]

The First French Tale of the Three Executors, or How to account for Charity-Money.

Vn malade iust cuntere lit, 1688
 Qe morir dust, bien le vist,
 Qe saueit qe pres fu sa fin, 1690
 E prendre dust le comun chemin.
 Le prestre manda od le sacrement,
 Cum custume est de bone gent;
 Testament voleit fere,
 Mes il ne saueit a ki crere. 1695
 Tant se purpensa qe il ad eslu
 Treis veisins qe il ad conu;
 L'un fu del eglise le vikeir,
 L'autre fu vn prodome pur veir,

† scatur. ¹ de autri. ^m Si son deuis quidez.

Se ones hys fadres testament ;
 For þe katel was a-countede 6392
 More þan þe testament amountede,
 And þey wulde nat fulfyllen
 þe testement of þe dedēs wylle.
 þe sone besoghte hem þat þey wylde 6396
 þe testement of hys fadyr were fulfylede ;
 þan bygan þey hym for to prete,
 And spakē to hym wurdys grete ;
 For tene, þey seyde¹ þey wulde nat do
 For hym þat þey were ordeynede to. 6401
 þe chylde besoghtē God almyȝt
 To take veniaunce on here vnryghte.
 Hyt was nat a moneþ aftyrwarde, 6404
 þe ton fyl yn a chaunce ful harde,—
 At hys foreyne, y ne wot what
 Stranglede hym as he sat.
 þe touper executoure þat hade þe þyng,
 Yn pouert he madē hys endyng. 6409
 Now haue ȝe herde, myschaunce and
 nede
 Cumþ of fals executours dede ;
 Whedyr hyt be style, or loude on hy, 6412
 Fals executours endyn wykkedly ;
 Lyfe or soule, þe toon ys shent,
 Or boþē shul yn fyre be brent.
 As mochē ioȝē and onours 6416
 Shal come to gode executours ;
 Gode graunteþ hym for hys gode wyl
 Hele and welþe wyþoutyn yl ;
 And for hys dede þat he douþ ryghte 6420
 He shal haue mercy azens hys plyghte.
 þe soule prayeþ also, wyþ wyl fre,
 þat hys gode dede hym ȝouldē be
 Yn blys of heuene wyþoutyn ende 6424

¹ And seyde for tene.

Le tiers fu le prouot mult sene. 1700
 E le deuant-dit prestre ben lettre
 Mande les ad les langurs ;
 Cil sunt venuz a estours ;
 Deuant li se sunt assis.
 Il lur ad dit, “ beals amis, 1705
 Ben seiez vus venuz, ne plus parler,
 A mes me tient ne pus aler.
 ¶ Ieo su en langur mult fort ;
 Ben le sai qe c’est ma mort ;
 Ne pus endurer ceste peine, 1710
 A peyne treye ieo ma aleyne.
 ¶ Mes beals amis, pur deu vus pri,—
 A vous treis qe estes ici,—
 Pur deu eiez de moi merci,
 E facez pur mei cum pur amy. 1715
 ¶ De tut mun bien, la tierce partie
 Pernez a vous ; ne ubliez mie.
 La secunde partie de mun bien,
 Pernez le, qe ceo seit le mien.
 L’autre seit a ma femme liuere, 1720
 La tierce a mes enfanz.* Par charite
 Mes executurs seiez, et lealment facez ;
 Veez ci ma mort, et vus ou deu seiez.”
 ¶ Tuz granterent a sun talent
 A parfere sun testament. 1725
 Le malade se turne a la pareis,
 Si, ad pris la comune veie.
 Sur-veille li unt, cum est custume
 En Engleterre, li prodome ;
 Le matin, al muster l’unt porte, 1730
 E quant la messe esteit chante,
 Enseueli le unt, sanz table et pere ;
 Ore oyez la manere,—
 Pain unt done, et departi,
 Aucun piece, aucun demi, 1735
 A ceol houre nul ne failli,
 Ore unt departi pur lur ami.
 ¶ Al hostel s’en est ale dan emme ;

* The ‘secunde partie’ is, I suppose, the same as the
 ‘tierce’ for the children; the first, for the executours to
 give for the dead man’s soul. Compare l. 5269, p. 197,
 (les chatels) ‘Qe dussent pur le mort estre done.’

Whan he out of pys wurlde shal wende;
 And louē of man he shal fynde
 Yn þe syghte of all mankynde;
 pys godēnesse shal ay be newe 6428
 To þe executur þat ys trewe.

Now we þe executore haue mysseyde;
 And of hys wrong he haþ vpbreyde,—
 He azensseyþ alle þat tresun, 6432
 And setteþ þus hys resun,
 And prayeþ vs þe soþe to se
 þat þe dede ys more to blame þan he;
 And argueþ vp on pys skylle, 6436
 And byt þe dede answeere þartylle:
 “ȝyf þou be ryche yn ȝougþe¹ or elde,
 And hast ynowe of welþe to welde,
 And knowest þy self yn wyl and dedes,
 þy wo, þy welē, how þou² ledes 6441
 Alle þy lyfe, what hyt ys wurþy,
 þou wost hyt bettyr þan wote y:
 Wyk and godē, þou hyt wyst, 6444
 And þe to sauē þou ne lyst,
 And haddest þy self alle þy³ powere, —
 Why were þou nat þyn owne spensere?
 How shulde y þan do now for þe 6448
 Syn þy self were nat so fre?
 How shulde y loue þy soulē nowe
 Whan þou louedyst nat þy soulē prowē,
 How shulde y þenke þy soule to⁴ saue
 Whan þou þoghteyst noun to haue? 6453
 How shulde y bryngē þe to blys
 Whan þou þy self ne wuldest þe wysse?
 How shuld y bryngē þe of pyne 6456
 Why þou ne wuldest, whyl alle was þyne?
 How shulde y, frende man, be þy frende,

¹ ȝougþe.³ þe.² þou þe.⁴ þenke þe to.

A sun tierz se tint sa femme;
 Les enfanz a lur partie; 1740
 Les executurs ne oblient mie
 Le pot, la paele, et le caudrun,
 Pernent tut enuirun,—
 La gredil, le crok al quistrun,
 Pernent tut sanz enchesun; 1745
 Ne lessent cofre, ne forcer,
 Qe il ne funt remuer;
 Deners, darrez, qui qe vaut,
 Tut pernent coment qe aut;
 Ceo qe tient a petit ou grant, 1750
 Tut le pernent, a un of uallant.
 ¶ Ces dettes rendent menument,
 Ces detturs destreinent greusement;
 Chescune mesun unt cerchie;
 Tut l'unt les executurs enloygne. 1755
 ¶ E quant tut unt assemble,
 Al hostel le prouot l'unt porte.
 ¶ En la chambre sunt entre,
 Le tresor deuant euz vnt gete; 1759
 Cent mars pernt l'un; l'autre a tant;
 Al prouot remist le remenant.
 ¶ Les prestres a lur ostel vunt,
 Qe riches de autru bien sunt.
 Tant est le siecle auant ale
 Qe un an iadi a passe; 1765
 E plus de un iur del anniuersaire.
 Le prouot uint al uicaire
 E l'autre prestre ensement,
 Si lur demanda 'coment 1769
 E pur qei, le aniuersaire ne fu tenu.'
 “Certes,” fet il, “ieo i fusse venu,
 Si usse offert le dener massal,
 Qe bien vous ust fet, ou mal;
 Pus ussum departi a poure gent
 Payn, blee, ou argent.” 1775
 ¶ “Certes,” fet le vicaire, “ieo n'ai
 nient;
 E le iur del aniuersaire, qe fut heer,
 N'eit pas en mun kalunder;
 Mes alum a uotre mesun,
 E coment est ale, acunterum.” 1780
 Volunters sunt tuz de gree;
 Al hostel le prouot sunt ale,

When þy self, fo man, walde þy hende ?
 How shulde y late þy gode me fro 6460
 When þou lete noun fro þy self go ?
 Who shulde þe oute of sorowe vnbynde
 When to þy self þou were vnkynde,
 And wistyst weyl þou shuldest deye 6464
 And nedely þe behouede passe þat weye ?
 þoghe y for þe 3af¹ aywhore
 Who shuldē kunne me þank þerfore ?
 What shuld godē do þe mede ? 6468
 þou dedyst hyt nat ; hyt ys oure dede.
 A peny 3yue of þe, yn þy lyue,
 Hadde be bettyr þan ourē fyue.
 þou gederdyst and 3aue þyn executours ;
 þat before was þyn, now ys hyt ours. 6473
 þou gaderdyst faste and putttest yn holde,
 So shul we be þou bolde.
 þou boghetyst fast, and madyst a ryche
 eyre, 6476
 þy sone ys now yn þe samē speyre.
 He shal nat þenk þat he shal deye,
 Ne noghte of þe, but alle to beye.
 What þoghetest þou on þy fadyr before,
 Lesse shal he þenke on þe, þat of þe ys bore ;
 Of þy wofare ne haþ he þoghte,
 þou myghetyst þy self, and wuldest noghte.
 And þoghe now we 3auē² alle þy gode 6484
 Vntyl porē mannēs fode,
 Or dede anouper, for þy sake
 Cherche to sette or auter make,—
 Y trowe þy mede shal be but smal 6488
 Syn þou dedyst nozt whan þyn was al.
 Loke now þy selfe, and gode skyl why,
 þat þou art more to blame þan y."

Wharefor ys alle ? y wyþ þe stryue 6492

¹ 3aue.

² 3yue.

En la chambre sunt entree
 A ceole gent priuee,
 "Ore," fet le vicaire, "seit acunte 1785
 Ceo qe ai cest an chante,
 E messes et sauters
 Ai fet chanter pur ces deniers ;
 Chant m'ad custe plus qe ne sai cunter ;
 Ceo est ore legier a cunter, 1790
 Mes acuntes ai rendu pur mei."
 "E vous, sire prestre, dites de tey,"
 "Certes," fet le prestre, "et ieo ausi,
 Tut le ai fet, et issi ;
 En lire et en chanter 1795
 Ai despendu tut le auer ;
 Tut le auer ai mis en chant,
 Desqe a un denier uaillant."
 "Ore," fet li vicaire, "pus qe sumes ci,
 Pernum garde de ceo qe est ci. 1800
 Il ad en notre roule escrit
 Vn bacin de argent, et un tapit,
 Entierement tut sun lit ;
 De quel nus frum aucun profit.
 Bacins, caudruns, et trepers, 1805
 Dunt nus frum bons deners,
 Si chanterum, si deu plest, cest an."
 "Gar," dit le prouot, "par saint Johan,
 Vous auez chante outre mesure,
 E ieo voil karoler vn heure ; 1810
 Chant qe est sanz karole
 Est come vdiue parole."
 ¶ Le prouot se est sus-leue ;
 Deuant ces cumpainuns ad karole ;
 "Ore," fet il "deu seit aure, 1815
 Le alme est de pechie alege ;
 Bien me suy aquite,
 Qe bien ay ore acunte,
 Mult est le chant amende
 Par karole si demene." 1820
 ¶ Seiez uotre executur tant cum vous
 viuez,
 E ia mauaise nouele de ce ne orrez ;
 Car ceo que vous fetes en uiuant,
 De ceo n'ad nule dute auant.
 En uotre pussance, par uotre main, 1825
 Departez vtre auer et uotre payn,

þat þou do godē yn þy lyue.
 Make þy self þyn ownē weye,
 þat þyn executor ne¹ of þe þus seye;
 For, what tyme þat þou away gos, 6496
 þo þat were þy frendys are þan þy fos;
 And comunly þyn owne wyfe,—
 þat mayst² þou se here ful ryfe;
 Also þy chyldryn are vnkynde, 6500
 þat þou hast be aboute ful mynde.
 Of boþe mayst þou þy merour se,
 3yf þou kanst, or wyl, parseyuē þe.
 And alle cump hyt of coueytse 6504
 þat men donē vpp on þys wyse.
 þarforē, þenk on þe endyng,
 And spendē weyl þyn ownē þyng
 þat þou fal nat yn auaryce; 6508
 Of vnkyndhede hyt cump, þat vyce.
 God, for hys holy myzt,
 Late vs neuere wyþ vnryzt
 Coueyte oghte aʒens hys wyl, 6512
 No wyþ auaryce to holde for yl,
 But þat hyt be hym to queme
 And body and soule yn clenness 3eme.

On Gluttony.

The syxtē synne ys glotonye; § 6516
 þat ys a shameful vyleynye
 þat men doun of mete and drynk; *
 For ouermuche ys abomynable and styng. †
 Y wyl now shewē of hys spyces,³ 6520
 þat noun fallē on hys grecys;
 Ful manyon stumble vp and down,
 Of þe greces of syre glotown.
 Y shal 3ow telle þe samē wyse 6524
 Ryzt as “manuel pecches” seyse.
 He comaundeþ, at þe bygynnyng,

¹ *Harl.* omits ‘ne.’² *Harl.* madest.³ *speces.*

E gardez qe vous seiez tutdis certain,
 Car tiel uist huy, qe murra demain.
 ¶ Tant cum tu poez, dunez qe tu as;
 Souent oy dire, ne est pas gas, 1830-1
 Meus valt vn teon, qe douz aueras.
 ¶ Des executurs auum parle,
 A un autre resun alum de gre. 1834

*[For what follows this Tale in the MS. go back
 to p. 41.]*

**Le sime peche mortel est Glotonie, e ces
 sunt les racines.^a**

§ Ore vus dirrum de Glotonie,
 Qe mult est vse, ne dutez mie;
 * Ceo est en trop beivre et manger. 5315
 Ces especes couient ore cunter.
 ¶ Le fiz deu nus ad enseigne
 La veie dreite de sobrete
 En le euangelie,^o ou ad parle,
 Qe tut est plein de verite. 5320

¶ Deu vus comande qe bien gardez

^a Le sime peche est Glotonie.^o l'ewangle.

“ Be mesurable yn allē þyng.”

Of allē wysdoms þat shal dure, 6528

þe most wysdom þan, ys ‘ mesure.’

Mesure and resun to gedyr þey wone,

And allē manere of vertues þey kone.

Wyþ whom þey wonē, he ys wys, 6532

And ys ryche, and holdyn yn prys.

Hyt ys a gode sygne þat man ys stable

þat yn resun ys mesurable.

Many a vertu mesure has 6536

* dreit vie de porke.

ʔ beure prent tant ou.

* ad pris.

Qe uotre qeor ne seit greuez

De trop beure ne trop manger ;

Assez pernez ; pus lessez ester. 5324

[For what follows in the MS., see lines 5325 to 5373 below.]

¶ Ceoli assez ad vie de porc*

Qu en sa Glotonie est si ord 5375

Quant le iur prent tant alʔ manger

Qe ceo qe pres ad,* couient lesser ;

Poi uaut plus tiel creistien,

Sauue baptesme, qe vn chien.

Bien sachent ceus de verite, 5380

The French Exhortation against Drunkenness, and the Tale of the Priest's Double-Candle test of what's enough Drink.

¶ Veez si vus trespassez 5325

Encuntre qe deu ad comandez,

Si vos sens fussent desturbez

Par tant qe vus trop bussez ;

Si voster pe ne est dreit alant,^p

E uotre oyr clier oiant, 5330

E votre veue cler veant,^p

E uotre lange bien parlant,

Apres manger, cum fut deuant ;

Bien purriez vus sauuer par tant

Qe auques trop uestes ale auant. 5335

¶ Un prestre esteit de vn muste^r,^a

Beur fort fu, et lecher,

Car ces pechiez curent en vne lesse^r.

Flambe surt souent del gresse,—

Ausi, souent de glotonie 5340

Vient pechie de lecherie.

Cest prestre fu custumer

A sun garcun comander

Vne chandele a fichir,

E pus a beure demander ; 5345

Tant longement wesseillereit

La nuit a home qe il auait ;

V, si cumpainun luy failli,

Jesques sun ventre vst empli ;

^{p-p} These lines are transposed, and after l. 5332 is inserted — ‘ Ne vos v sens ben sachant.’
^a en vn pays manait. ^a Dist al prestre sun botiller.
^r courent en vn les, Cum.

Ne saueit nepurquant quant vst assez

Jesque la chandele ust regardez ; 5351

Quant dous de vne li ressemble,

Sun garcun dunques demande

‘ Quans chandele il porta

Quant il lumere demanda ?’ 5355

Le garcun “ fors vne ” diseit,

Le prestre respund ‘ qe douz veeit

Alumez, ceo ly sembleit.’

La custume sun seigneur saueit ;

“ Oure est dunques de cucher ” 5360

Dist le prestre tauerner.’

¶ Par tant, pet chescun bien sauuer

Qe il ne out mie la veue cler

Apres manger, cum out deuant ;

Ne crei mie qe sun pe fu dreit alant,

Car^t si il ust dunc mesure 5366

Vn fust qe vint peez fust leue

De tere, il ust chanceille,^t

Ceo crei sauuer de verite.

¶ Les vns quant beu vnt outer mesure,

Oyr ne poent rien cel hure 5371

^{u-u} Fors le seint nun ‘ wassail ’

Et la dreite respunse ‘ dring hail.’^u 5373

^{t-t} Kar si mesure eust en lung et le
Vn fust, ioe crai k'il eust chancele.
^{u-u} Fors cest nun ‘ wessail, wessail,’
E la respunse, ke est ‘ drinkehail.’

þat touchede ys nat yn þys pas.
But þe mesure of etyng,
þát ys boþe to olde and 3yng ;
þarfore wyl y telle 3ow alle 6540
Yn what þyngēs þat 3e falle.

Be nat to þy self so large
Ouer mesure þyn ¹ herte to charge,
þat þou ne kast for vylayne 6544
Ne for þe foule lust of glotonye.
þenk here on whan þou hyt bygynnys,
For þer yn are þre wykkede synnes.
Glotonye, and þefte of þyng, 6548
And cursede yn chyrche, ys mede endyng.

And y warne þe of þys kas,
To comone wyþ any þat cursyng has, * †
þat þou wystyst opunly 6552
Were cursede wyþ holy cherches cry. †
3yf þou dedyst hyt by þy wyl,
Wyþ oute destresse or lordys wylle,—² ‖
Holy cherche ys wroþe wyþ þe astryt, 6556 †
And halt hyt pryde and grete dyspyt, †
And seyþ þou art vnbuxum,
And manteynest an euyl custum.

3yf a cursede man hadde cumpany 6560
Wyþ one or ouþer, loghe or hy,
Or yn mete or yn drynke
At þe alehous, or ouþer gaderyng,
He ne wulde recche how long he lay 6564
Yn hys cursyng, nyzt or day.
For holy cherchē curseþ none.
But yn vnbuxumnesse þat haþ mysgone ;
þat wyl nat stonde at hys justyse, 6568
He defendyþ hym þe comune acyse,
For to make hym be ashamede

¹ Harl. yn.

² ylle.

Qe dignes sunt de estre blame,
Car, ne mie sul blame pernent,
Mes cors et alme par tant destruent,
¶ Vere poez vus meint fol home
Qe velt cumbatre par custume 5385
Qant il ad beu plus qe assez ;
Meuz luy vaudreit estre cuchez ;
Pur ceo, garde bien pernez
Si a malfere estes custumez,
Cum a cumbatre,* et estriuer, 5390
Ou a lecherie trere leger.
¶ Yueresce dunc vous est grant peche
Car douz mals vnt plus qe vn pese.^b
¶ Gardez si vus aues mange^c
De chose qe sussez estre emble ; 5395
Par tant est meint escomenge,
E dunc est treble le peche.

¶ Si vous auez communie—
‖ Sanz force, de uotre ein degre,—
* Od home qe sussez de verite 5400
† Qe seint eglise out escomenge,

Malement, sachez, serrez blame ;
Car ceo est contempt, et orgoil prueue.

¶ Meint home par cunsentement

Aloigne autru amendement. 5405

^a meller.

^b plus grant, Kar tuz ces maus est comensant

^c beu ou mange.

þat he shulde be so defamede,
And so shulde he wyte he may nat be 6572
But at holy cherche degre.¹

For swych þyng, men ofte hem meken.
And mercy at holy cherchē sekyn.
þarfor hyt ys a grete folye 6576

Wyþ cursede man haue cumpanye.
Seynt Poule seyþ, þat moche wote, †
“Who so handlyþ pycchē wellyng hote, †
He shal haue fylpe þerof sumdeyl 6580
þoghe he kepe hym neure so weyl.”

And Dauid seyþ yn þe sauter
For felaushepe, on swych maner,
“Wyþ holy man, holy shalt þou be ; 6584
Wyþ wykked man, þou turnest as he.” †
On þese wurdys y rede 3e þynke,
And kepē 3ow fro cursede blynke. †

Ne þou shalt for no mannes preu, * 6588
Ete, ne drynkē, wyþ a Iew.
But 3yf he wyl crystendom take, §
Hys felaushepe shalt þou forsake.

And þat ys a grete skyl why, 6592
For þe Iew ys Iesus enmye.
þe Iew loueþ, on no manere,
Iesu, ne hys modyr dere.

þarfor, 3yf þou loue hem ryzt, 6596
Forsakē Iew at alle þy myzt *
But 3yf þou hope þat he wul weyue
Hys lawe, and crystendom receyue. |

Against making Men drunk.

þys custum ys also perylous, 6600
To lede a man to þe alehous †
To do hym drynke out of resun,
Or make hym drunke,—þat ys tresun, °
Or to þy hous, 3yf þou hym lede 6604

¹ gre.

^d si cessereit.

Si escomenge n'ust cumpainun,
Cum auer ne dust, ce seit^d chescun,
Plus tost, sachez, se amenderait ;
Pur ceo pechent, si deu me eyt.
¶ Qe od euz beiuient ou manient, 5410
Ki me creient, si les fuent,^e
† Plus vous di sanz dotance,—
Si garder vus volez de consentance,
Sauer ne les deuez ; †
Ceo nous ad seint pol comandez. 5415

† Ki peiz tuche, il ert suillez ;

† E ki est od fol acumpainez,
Fous pur ueir deuendra ;

† Sages est qe le fuera.

* ¶ Ne cumpainie auer od giu, 5420
Ne deit ki eime le duz iesu,—
Ne en beuire, ne en manger,
§ Si il nel quide creistiener ;
Car dunc est bon le acointer
Pur l'alme del giu sauuer ; 5425

* Quant ce n'entent, ne vaut rien
La cointe del giu a crestien.
Einz est peche, sachez, mult grant,
Al enimi deu fere beal semblant ;
N'est mie signe qe ert sauue 5430
Qe a gius ert trop acumpaine.
Mes ki deners ad a duner,
Cumpainie peot assez auer.

¶ Home qe est custumer
† Autre gent eniuerer, 5435

° De peche pur ueir se peot duter
Si il ne se amende premer.
Aucuns funt trop volunters ;
Deu les pardoint lur pechiez !
Mes les fols sunt leger a trere ; 5440
Ki force ne les fet, ne poent crere
Qe autrement seient bien venu

^e il le eschuerunt. † Kar a teus consentir ne deuez.

On hym drynkē for to bedē;
 pou art gylty of hys synne
 3yf pou to drunkenes wldest hym wyne.
 And 3yf pou joyē perof has, 6608 †
 þe more pou fallyst yn trespas; §
 Hyt ys a tokene of felunnye
 To weyte hym wyþ swych gylrye.

Also 3yf pou any day shuldest¹ fast, *
 And pou ouertymely þy metē aske, 6613
 Glotony haþ swych lōngyng wroghte
 þat pou to tyme abydest noghte.

Anoþer spyce ys yn glotonye, † 6616
 To ete ouer delycyusly; ||
 For to be seruede wyþ many messe,
 þat haunte þese lordyngēs on dese. on table

Wulde þey of euery a messe 3yue 6620 †
 To helpe þe pore wyþ for to lyue,
 þe boldlyere þey myȝt hem self fede
 3yf þey dedyn þat almēs dede.

But of almēs þenk þey noȝt, 6624 †
 For lust and lykyng ys more yn þoghte.

pou þat louest so many messe,
 Wuldest pou þenke on syre Dyues,
 And of þe porē man² Lazare 6628
 þat syre Dyues latē mysfare,—

For he askede hym sum gode,
 Of hys mete, for hys³ lyuēs fode,—
 Y trowe pou shuldest nat forȝete 6632

þe pore man at þy mete,—
 3yf pou vndyrstode, y wene,
 What þe talē wulde bemene.

The Tale of Dives and Lazarus.

A ryche man was sum tyme of prys 6636 †
 þat werede boþe purpure and bys, †

¹ shulle.

² to þe.

³ man also.

Al hostel de hume qe il vnt conu;
 De ceo vient la mauaise custume
 Dunt Engleis mesdient ces de Rome.^s
 ¶ Si ioie auiez en uotre geor 5445
 Quant autres purriez enyuerer;
 Cum plus vus plect uotre peche,
 § Tant est plus grant, pur verite.

¶ Home qe vodra a dreit iuner,
 Ne deit par ceo plus longement manger
 Par tiel iur quant il iune, 5451
 Cum funt plusurs par custume;
 A tant vaudreit douz feiz manger
 Cum fausement ensi iuner.
 * ¶ Trop bas hure manger ne deuum 5455
 Le iur quant iuner volum,
 || Ne trop delicousement;
 † Qe a glotunie ausi apent.

¶ Ki tiels est, il dust duner^h
 † As poures de chescun manger, 5460
 † Dunc purreit plus hardiement
 De mutes mes manger, cum ie entenke;

† Mes des poures pensent petit;
 Tant vnt en mangant grant delit,
 Mult chierement se repentirunt, 5465
 Qe poures vblient, qe il mes funt.

¶ Vne cunte vous voil par ceo cunter
 Qe ne fet mie a vblier.

¶ Iadiz esteit vn riche hom
 † Qe vestu fut en siclatun; 5470

^s Des engleises dient ceus de roume.

^h Deueroit ly riche home doner.

And euery day nobly was lede,		†	Noblement chescun iur mangeit—	
And wyþ delycyus metys fede;			Pite des poures poi aueit.	
And þer was þo a porë man, §	6640	§	Deuant sa porte vn poure giseit	
Lazare, þat þe wurde of ran, †				
He lay at þe rychë mannys zate, §				
Ful of bylës, yn þe gate;		†	Qe mult grant suffreite aueit,	
He ʒernede moche to ete hys fyllē	6644	†	Saole uoleit estre, sanz fable,	5475
Of þe crummes þat þe rychë man dede		†	Des mies qe cheirent de la table,	
spyl, ¹		°	Mes nul li voleit duner	
But no man ʒaue hym on to byte, °		†	Car cest riche home esteit auer.	
poghe þat askede he so lyte :		†	Le poure, 'lazare,' a nun aueit ;	5480
But þe rychë mannës houndes	6648		Cum leprus, des plaies plein esteit ;	
Come and lykkede Lazares woundes.		†	Mes les chiens de la mesun veneient	
Sone aftyrwarde deyde Lazare §		†	E ces plaies de lur langes lescheient.	
Before þe mannes ʒatë þare ;		§	Ausi, cum deu purueu aueit,	
Goddës aungeles þe soulë nam,	6652		Le poure apres mort giseit ;	5485
And bare hyt yn to þe bosum of Abraham.		†	En repos esteit porte, ¹	
Abrahams bosum ys a dwellyng			Car en le sein Abraham fu pose.	
þat holy men haue yn restyng,				
þat to Iesu Goddys sone cam	6656			
þat flesshe and blode yn Mary nam.				
Abrahams bosum ys ² a stede, men telle,				
Betwyxë paradys and helle.				
Fyl auenture, as y er seyde,	6660			
þys rychë man sone aftyr deyde.		†	Li riches est ausi deuie,	
Hys soule was bore to Lucyfere,		†	E as vifs deables ale ;	
Wyþ outyn ende to dwellë þere ;		†	En enfern fu enseueli,	5490
And as he was þere yn pyne,	6664		Car bien le aueit deserui.	
He lokede vpwarde wyþ hys yne,		†	Cest cheitif qe esteit mult pene,	
And saghe Lazare þe porë man		†	Ces oils amunt ad leue ;	
Yn þe bosum of Abraham ;		†	En repos vist haut Abraham	
And as he myzt, he ʒaue a cry,	6668		E Lazare le poure en sun sein.	5495
And seyde, "Abraham, mercy, mercy,		†	¶ Pere Abraham, ad apele,	
			'E qe de luy vst merci, prie,	

¹ spylle.² O. omits 'ys.'¹ l'alme porte.

Latē Lazare hys o fynger wete,
 And droppē on my tunge for hete :
 For y am yn endles peyne,
 Yn fyre and yn leye certeyne." || 6672
 And Abraham spak ¹ as yn vpbreyde,
 " Sone ! menest þou nat what y er seyde ?
 þou receyuedyst þe wurldys blys, ° 6676
 And Lazare, pouert and peyne ywys. *
 þou ete and drunke, and were ful blyþe ; °
 And Lazare hungrede, and ful wo syþe ; *
 And now shal he for hys deserte 6680
 Haue welþe ynoghe for hys pouert ;
 And þou for welþe to pyne shal ² go,
 And for þy ryches þou shalt haue wo.
 Now ys Lazare euere yn solace, 6684
 And þou yn sorow wyþ outē grace ;
 þe endles ende may no man telle
 Betwyxe vs here, and 3ow yn helle ;
 Betwyxe oure joye, and 3ourē peyne, 6688
 Ys endles tyme ande vncerteyne.
 Swych sykernes ³ ys betwyx ⁴ 3ow two,
 þat noun of vs to 3ow may go.
 None of vs to 3ow may come, 6692
 But echone haue hys ownē dome."
 þan preyde þe ryche man Abraham, +
 þat he wlde sende Lazare, or sum oþer +
 wham,
 To hys breþryn allē fyue. 6696
 þat þey loke hem so, yn here lyue, +
 Fro auaryce and fro glotonye :
 And 3yue to porē men bleþye, +
 " þat þey neuer hedyr be sent 6700
 Wyþ me yn þys hete to be brent."
 Abraham ne grauntede hym noghte +

† " Lazare enueiez, dist, a mey,
 † Qe moille vne partie de sun dey ^k
 Pur ma lange refreider, 5500
 || Car trop su pene, si ne pus murir."
 † Abraham luy respondi
 ' Qe ceo ne pout estre, sust il de fi,'
 * " Car Lazare recust," dist, " mal,
 Tant cum fust en vie mortal ; 5505
 E vus recustes, dit il, bien
 ° Quant fustes home terrien ;
 Fere couient dunc equite,
 + Qe Lazare seit en ioie, et vus pene."
 Abraham ad mult pus prie 5510
 ' Qe Lazere a ces freres fut enueie,
 + Pur euz certainement garnir
 Queles peynes lur couient souffrir
 : Si lur auarice ne ueillent lessir,
 † E des poures pite auer ; 5515
 : De lur glotonie ausi cesser
 + Si en enferne ne ueillent aler.'
 + Abraham ne li vout granter

¹ *Harl.* omits 'spak.'³ sekernes.² peyne shalt.⁴ betwene.
^{k-k} Lessez lazer moiller le chef de sun dai
 E vne gutte de ewe gettre a moy.

þat þe ryche man hym besoghte,
 "þey haue," he seyde, "all þe prophete †
 dedys 6704

And holy wryt, þat men on redys,
 To teche hem boþe ryȝt and skyle,—
 Do þerafter, ȝyf þey wyle."

þan spake þe ryche man 6708 †
 "Nay, fadyr Abraham, nay, þey ne kan; †
 But wuldest þou do after my rede

To reyse a man þat haþ be dede, †
 þat myȝt hem þe peynës telle 6712 †
 þat þey shul suffre and yn dwelle,—

þan shulde þey do ryȝt penaunce †
 For to askapē þys myschaunce."
 Abraham wulde nat graunte 6716 †

þe ryche man þat cunnaunt
 A dede man vp for to reyse, †
 "Syn Moyses sawes þey wyl nat preyse, †
 How wulde þey at a dede man lere 6720 †
 Whan holy wryt þey wyl nat here?"

þys tale tellyþ oure lorde Iesu †
 To ryche men for herē prew,¹ †
 þat þey ne be no nythyng 6724 †

Of here mete, ne of here þyng, †
 To pore men namely, — †
 þat þou ȝyuest hem, ȝyue hyt bleþly,

Wyþ no betyng, ne wyþ noun awe; 6728
 Almës ys noȝt wyþ any myssawe.
 Why tellyþ he þe² wykkednes of þys man

alle,
 And he ne robbede, ne he ne stalle,—
 But for he bare hym ouer hye, 6732

And ledde hys lyfe yn glotonye,
 And to þe pore dyde euyl yn dede
 No halp hym noȝt yn hys nede:

¹ pru.

² Omits 'þe.'

Lazere¹ a ces freres enueier,
 "Car le prophete Moisen aueient, 5520

Qe crere le pussent,^m si il voleient."
 Li riches qe en peyne esteit
 A Abraham dist, 'k'il bien quideit

Qe si vn mort releuast,
 E les peines d'enfer cuntast, 5525

Penance freient de lur peche
 Ces freres qe il ad tant ame.'
 Abraham ne vout granter

En nule manere Lazere enueer,
 "Car vn home mort ne creient 5530
 Quant Moysen le prophete ne oient." ⁿ

¶ Ceste cunte deigna Iesu Crist cunter,
 Pur les riches amonester
 Qe il ne seient trop auer
 De lur beiure et lur manger. 5535
 Ouesqe les pources deiuent partir
 Quant meseise les ueient souffrir;
 En lur delices, ne deiuent lesser
 Des pources a la porte pensir;
 La ioie de ciel peot achater 5540
 Li riches hom par sun auer.

¹ A. reads 'Abraham.'

^m E autres k'il poaient crere.

ⁿ les prophetes oir ne voleient.

Ne Lazare asked nat greuslyke, 6736
 But a few crummës for to pyke;—
 And for he 3aue¹ hym noun on to byte,
 Hym was wernedë as lyte :
 As lytyl as he hym wernede, 6740
 As lytyl pyng he 3ernede ;
 He preydë Lazare hym to sende
 A dropë of hys fynger ende.
 Loke how euene jugement, 6744
 þe tone a3ens þe toþer, was sent :
 Hyt ys but a lytyl synne
 Of a drope and of a crumme ;
 þan wyl hyt be ful harde a counte 6748
 Of pyng þat wylle to moche a mounte.
 þarfor, 3e lordyngys, beþ ful ware,
 þenkeþ on Dyues and on Lazare,
 And þe porë na3t² forgete 6752
 Whan 3e syttë at 3our mete.
 And þou þat fedyst þe so rychely,
 Ouer mesure yn glotonye,—
 þenk þat þou shalt stynk and rote, 6756
 And wurmes shul fyl þy þrote,
 And þe fouler shal þy body stynke
 For thy ryche metë, and þy drynke.
 Euery man 3yue tente to þys, 6760
 And se how vyle hys body ys.^{kepe}
 Twey dayys or þre mow hyt loke
 Mete; ar man hyt ete or toke;
 But as sone as hyt ys yn þe 3oten, 6764
 Yn half a day þan ys hyt roten ;
 Ry3t vyle and alþer meste
 þan hyt ys of any ouþer beste.
 Se weyl þys þan mayst þou fynde, 6768
 How vyle þan ys þyn ownë kynde.
 þys rychë man that y of telle

¹ 3af.

² noghte.

Wente nat oonly þarfor to helle,
 But for þat he wuldē noghte 6772
 3yue to Lazare þat he besoghte,
 Ne noȝt only for glotonye,
 Ne auaryce, ne for beryng hye,
 Noȝt for þy þe lēste of þys, 6776
 Myȝt brynge a man to juwys.
 Why was Gode moste wyȝ hym wrothe?
 For he dyde þe pore man loþe,
 And for he dyde hys¹ houndes oute late
 To byte þe lazare at þe ȝate; 6781
 Ande, for he dyde hym þat dyspyte,²
 Gode wrathede hym astyle,—
 And deyneþ nat to nemne hys name 6784
 For he dede þe pore man shame,
 But calleþ hym yn þe gospel, ryche,
 As vnkyndē and vnbryche.
 For ful comunly shalt þou fynde 6788
 Oftē rychē men vnkynde.

Lorde, how shul þesē robbers fare
 þat þe pore pepyl pelyn ful bare,—
 Erlēs, knyȝtēs, and barouns, 6792
 And ouper lordyngēs of tounnes;
 Iustyses, shryues,³ and baylyuys,
 þat þe lawēs alle to ryues,
 And þe pore men alle to pyle; 6796
 To ryche men do þey but as þey wylle.⁴
 þys rychē man, as þe gospel seys,
 Was but to o man vncurteys,
 And hadde so mochē pyne⁵ þarfore; 6800
 On hem wyl fallē mochē more
 þat many pore men pyle and bete,
 For Gode no synne wyl þey nat lete.
 Swych ryche men⁶ þat are aȝens Goddys
 pes, 6804

¹ Harl. he.³ shereues.⁵ peyne.² despyt.⁴ wyle.⁶ omitted.

penkeþ on Lazare and on Dyues ;
 And beþ nat pynede wyþ Satanas
 For porē men, as dyues was,
 And ys, and euer shal be ; 6808
 3yt robbede he neuer¹ golde ne fee.
 By þys skylle þan mow 3e se,
 þat 3e, are wers, þan was he.
 He dyde but lete an hounde hym to ; 6812
 3e rychē men, weyl wers 3e do !
 3e wyl noun houndēs to hem lete,
 But, 3e self, hem sle and bete.
 He ne dyde but wernede hym of hys mete;
 And 3e, robbe al þat 3e mow gete ; 6817
 3e are as Dyues þat wyl naghte 3yue ;
 And wers ; for 3e robbe þat þey shulde by
 lyue.
 Of mochē payne 3e mow 3ow drede, 6820
 For 3e do weyl wers þan Dyues dede.
 3e rychē men, God wyl 3ow charge
 þat 3e 3yue 3oure almēs large ;
 Nat ouer powere neuer a deyl, 6824
 But 3yue þat, þat 3e mow² ful weyl ;
 And nat allonely largely, §
 But wyþ loue þat ys curtesy ; †
 3yueþ curteysly, and nat to bete, || 6828
 3ow were bettyr 3oure almēs lete. ∴
 3yf a pore man take ons or twyys,³ |
 Mysdo hym nat 3yf þou be wys ;
 Ne seye hym noun oper vyleynye 6832 †
 þan doust þou larges and curteysye.
 More þank þou getest for swych 3yuyng
 þan seuene so moche wyþ chydyng.
 Herefore Seynt Jhoun þe aumenere seys, †
 And techyþ⁴ men to be curteys. 6837 †

¶ Mult des^o maners almoines deit fere
 Riche home qe a deu ueut plere ;
 Si il de une ne seit paie,
 Autre almoine prent a gree. 5545
 Les uns funt almoine utes^p pourement,
 Pur ceo deu ne paient nient ;
 Aucune chose se couient greuer
 Qe almoine veut a dreit duner.
 ¶ E ne mie sulement 5550
 § Ne deit hom duner largement,
 † Mes curteisement deit duner
 Qe a deu veut estre chier.
 || Curteisie defent en partisuns
 As poures duner gros frauns ; 5555
 ∴ Meus vaudreint qe ne fussent venu,
 ∴ Qe pur poure almoine estre batu.
 ¶ Reprouer ne deuez le poure home
 Si fere volez uotre almoine ;
 | Si aucun receiue dous fee, 5560
 † Nel repruuez nient pur l'amur dee,
 Qe auer purra plus grant mester
 Qe quatre autres de almoine auer.

¹ noþer.

³ ones or twys.

^o En meintes.

^p mes.

² may.

⁴ teche.

*The Tale of St. John the Almoner, and his
great Liberality and Courtesy.*

Hyt seyþ Seynt Jhoun þe aumenere
Pore men callede hym Goddys spensere;
He was bysshope and patryarke 6840
Of Constatynē¹ noble starke.
Of hym ȝede ful fyr þe name,²
Of largē almes men ȝaue³ hym name.

A pylgryme herde of hym þus seye, 6844 †
And to hys palys he toke þe weye;
Whan he cam⁴ þer, he saghe seynt Jhoun⁵
Dele þe pore folk ful gode wone;
He seyde he wulde hym ouercharge, 6848
To wete wheþer seynt Jhoun were large.⁶
He com, and askede þe charyte, †
And Seynt Jhoun þat was so fre
He comaundede hys seriaunte : 6852 †
For to ȝyue hym syxe besaunte. †
Þys pylgrym ȝede ande chaunged hys wede, †
More to aske ȝyf he myȝt spede. §
And seyde he hadde gown many a gate⁶
And to þe cyte he was com late,|| 6857
And of spensys had⁷ he noun,
So hadde he yn pylgrymage gown. 6859
Seynt Jhoun commaundede hys aumenere †
To ȝyue hym ouper syxe, for he hade †
mystere.^{nede}

þe aumener parceyuede weyl þat tyme †
þat hyt was þe same pylgryme
þat toke byfore þe charyte, 6864
And seyde "syre, þys ys he."
Noþeles, oper wrothe or glade,
He gaf⁸ hym hat seyn Jhoun bade. †

Les seint⁹ poures out si chier
Qe chescun iur les soleit visiter.

Vn pelerin ceo bien veeit,
E tempter seint Iohan uoleit;
Sauer uout la verite 5570
Si il ust parfite charite.
Entre les poures se est mis,
Si ad seint Iohan mult requis
Qe de luy ust pite,
Si luy dunast de charite. 5575
"Vn pelerin," dist, "su, meseise,
Nouelement vinc en cest cite."
Seint Iohan comanda a sun donur
Qe sis besanz li doigne par deu amur;
Mes quant out receu li sis besant 5580
Sa robe changi maintenant;
Seint Ion ad encuntre,
Le almoine demande autre fee;

Le patriarch sun donur ad apele,
Si li ad ad tost comande 5585
Qe sis beusanz d'or li donast;

Mes le seriant se meruillast :

A seint Johan en l'oraille diseit^r
'Qe il deuant receu aueit;'
Nepurquant l'ad dune 5590
Ceo qe sun seigneur l'ad comande.

¹ Constantyne.

⁵ Johone.

⁹ Le seint hom.

² ful fere ȝede þe fame.

⁶ O. gloss 'wey.'

^r E a sun seigneur orillait.

³ ȝafe.

⁴ com.

⁷ spenses hadde.

⁸ ȝaf.

þys pylgrym eft ¹ besyðe nam, ^{3ede}	6868	
And efte þe þryðe tymē cam ²		† La tierce fee se est deguise,
Yn a noþer wede þan he was ore,		† Si ad le almoine demande ;
And askede at seynt Jhoun 3yt more.		
þe aumenere was wrothe þerfore	6872	‡ E cil qe plein fu de pitee
þat he askede so oute of skore,		Nais dunc ad * comande
Syn hym was 3yue so largely,		§ Qe almoine ly fust dune.
And 3yt he askede and was gredy.		Le serf n'esteit meie ben paie
But Seynt Jhoun, he was fre, ‡	6876	De sa grant engressete,
And yn ful grete charyte		Mes seint Iohan ad bien mustre
He commaundede to hym a none §		Qe il fu plein de charite ;
To 3yue hym twelue besautes echoun,— †		Dusze besanz li duna al hure ;
“ Peráuenture, Gode wyl me proue	6880	† Si dist, “ ceo est deu, par auenture,
What y wyl do for hys loue,		Ki me vient esprouer ^t
Oþer hyt ys Gode hym selue,—		Si almoine dune sanz reprouer. ^t
þarfore 3yf ³ hym besautes twelue ;		
Or he proueþ me another wey,	6884	
3yf y wyl any of hys myssey ;		
þarfore 3yueþ wyþ godē wyl		
And curteysye wyþ outyn yl.”		
þys tale y toldē 3ow þys tyde	6888	† ¶ Ensample nus duna de curteisie
þat 3e wyþ no pore men ⁴ chyde ;		Pur nus garder de vyleinie.
3yf þou chydyng wyþ hym makes		
Whan þyn almes of þe he takes,		
He byeþ hyt dere wyþ hys myssawe,	6892	
And shame þerwyþ, and drede, and awe.		
3yf for þat 3yft þou wylt haue mede,		‡ ¶ Curteisie est ausi tost duner,
Mysdo hym nat yn wurde ne dede.		* Ne mie sun dun trop targer ;
Also hyt ys grete curteysye ‡	6896	§ Assez est chier achate,
To 3yue 3oure almēs hastyllye ;		Poi, souent demande.
Nat for to makē long delay, *		¶ Pur ceo dist hom par custume.
To late a wrecchē stonde al day		‘ Ki tost dune, douz feiz dune !
Cryyng at þy 3ate yn colde ;	6900	Plus purra le freid al poure greuer
He byeþ þyn almes on manyfolde,—		Quant almoine demand en mi yuer,
And þoghe þou 3yue hym lytyl or noghte, §		De hors lus esta longes nu pe
		¶ En la boue ^a et la gele,
		^a Vistement ad dunkes.
		^a naïf.
		^t A. transposes these words.

¹ Omitted. ² he cam. ³ 3yve. ⁴ man.

Algate hyt ys dere y-boghete.

And þarfore hyt were weyl doun 6904
To 3yue þyn almēs gladly and soun.

And y warne 3ow alle of o þyng, †
Forþenkeþ nat of 3oure almes 3yuyng. †
3yf þou forþenkest, þou getyst maugre, †
þy 3yft ys nat yn charyte; 6909 †
Ryghte so dyde þe bysshope Troyle, †

For hys almes he made grete ^{sorowe} doyle
þat a sykenes hym ouer haf 6912 †
For largē almes þat he 3af.

Seynt Ihoun þe aumenere telleþ how
And as he seyþ, y shal telle 3ow; †
A gode ensample, as we rede, 6916 †
þat none forþynke hys almēs dede.

*The Tale of Bishop Troylus and his
Thirty Pounds.*

þys yche seynt Ihoun þe aumenere †
Was a patryark of grete powere, †
Vndyr hym was bysshope Troylus 6920 †
þat for to haue tresour was coueytous. *

And on a day, as fyl to be
þat seynt Ihoun 3af hys charyte, †
þe bysshope Troylē for cumforte 6924 †
Wyþ hym wente for to ¹ dysporte,
To se þe folk þat þyrdyr ² come
Of many countres þat oute were nome.

þat ychē tyme þat chaunce gan falle 6928 †
Seynt Ihoun hadde nat to 3yue hem alle; †
But a man þat was pere †

Roundede yn seynt Ihouns ere, ^{tyme}
' þat he hadde broghte þat ychē stounde †
To syre Troylē þyrtý ³ ponde, 6933 †
And he myzt helpē, 3yf he wylde,

Qe vaut l'almoine qe luy est dune
Apres qe longues auera crie.

¶ De vne chose garde pernez, 5620
Qe de almoine ne vous repentez;
' Car nul gre sert einz fet dehet
Qe se repente de sun bien fet.
Ceo fist troil li cheitif,

Qe apres sun dun enmaladi;

Le cunte vus cunterai de gre, 5625
Coment ceo esteit proue.

¶ Seint Iohan qe ieo nomai auant,
Le patriarch si vaillant,
De suz sei vn euesqe aueit
Qe troilus nome esteit. 5630
* Cest troil fust trop auer,

Mes seint Iohan le aumoner
Vn iur les poures vere ala,
E troil od sei amena.

Quant a fere vint la departie 5635
Seint Iohan a parfere ne out mie,

Mes vn li cunta priuement

Qe vn home fu la present
Qe trente liures d'or out porte
A troil qe auant ai nome. 5640

¹ 'to' omitted.

² pyder.

³ pryty.

↯↯ Omitted in B.

þat hys dolē were fulfylde.'

Seynt Ihoun to Troyle bygan to sermun , †
 Wyþ ensamples of¹ gode resun, 6937

" þat he hadde pyte of here cryyng, †
 To se hem wepe was reuful þyng ;
 For Gode shal þanke alle at þe laste day †
 yn dede 6940

þat of þe pore for hys loue han pyte at †
 nede.

What ys hyt wrþ to preche yn cherche, †
 Whan men yn dedē wyl nat werche ? †
 And now hyt ys so on þy party, 6944
 Thou hast besauntes of golde redy, †
 þat þou mayst helpe, 3yf þat þou wylt, †
 þat þys pore peple be nat spylt."

What for almes, and what for despyte, †
 Troylē commaundedē al styte 6949 †
 þat þe² þrytty pounde of golde †
 Were 3yue þere seynt Ihoun wolde. †
 To þe pore was hyt so delte and dryue †
 þat euery besaunt was furþ 3yue. 6953 †
 Whan allē hadde þat þerē cam,
 Seynt Ihoun and Troylē homwarde nam : †
 Troylē fyl yn a grete syknes 6956 †
 For sorow³ of hys large almes, †
 þat sorow³ hadde hym so ouercome
 þat þe feuer hadde hym nome.⁴

He wendē weyl þat he hadde be lore, 6960

So lytyl hope yn hym was bore.

Hys gode hopē was ful badde,

For hym þoghte lore þat pore men hadde. §

Seynt Ihoun wulde nat Troyle forgete,

He sente aftyr hym to þe mete ; † 6965

But he excusede hym, and seyde nay, †

Seint Iohan ad troil mult sermone

Qe des poures ust pite,
 " Regardez lur lermes, et lur plurs,
 De almoine les fetes sucurs,

Car deu al drein iur merciera 5645

Tuz qe pur s'amur bien les ferra.

En eglise," dist, " ceo prechez, *

En eoure mustrer-le deuez ;

Deners auez prestement,

Dunt duner poez largement." 5650

Qe de hunte, qe de pite,

A sun serf^y ad comande

Qe les besanz tuz donast

La ou seint Iohan le comandast.

Tant fu de poure l'assemble 5655

Qe tuz les besanz esteient done.

¶ Seint Iohan et troil sunt departi ;

Mes troil tantost enmaladi,

Tant esteit de dolur vencu,

§ Qe tut quida auer perdu. 5660

Quant a poures out dune,

Creance li failli pur uerite. *

† ¶ Le seint patriarch le manda

Qe od luy mangast li pria ;

Troil tantost se escuseit 5665

¹ and.

³ sorowe.

* E vus dites ke deu amez.

^y sergant.

² po.

⁴ O. gloss 'take.'

* Seint Iohan les serganz a ly manda.

And seyde þat he yn þe feuer lay,	†	E dit qe en feure gyseit, ^a	
And to þe depe he hopede weyl, ¹	6968 †	Le hure atendi qe il morreit,	
þarefore ne myzt he come þat cele. ^{þat tyme}	†	Pur ceo venir ne purreit. ^b	
Whan Seynt Ihoun herdē þat seye,	†	Quant seint Iohan ceo oy,	
þat Troylē supposede ² for to deye,		A mal ese esteit pur luy ; ^c	5670
Asswyþe to hym he zede	6972 †	Meintenant se est ale,	
And cunseylede hym to haue no drede,	†	Si ad sire troil conforte,	
“ Drede þe noghte, ³ my godē sone,	†	“ Beau frere ” dist “ ne vus esmaez	
Goddēs manere we owe to kone ;	†	Car la manere deu ben sauez,	
For allē þo þat he loueþ dere,	6976 †	Ceus qe il ad plus chier ame,	5675
He chasteþ hem on many manere ;	†	En ceste siecle ad flaele ;	
And as he sendeþ to þe sykenes,	†	Qe la maladie vous enueia,	
He wyl sende hele whan hys wyl es.”	†	Quant luy plest vous garira.”	
Seynt Ihoun wyst wele hys herte,	6980 †	Ben sout ov giseit sun quer, ^d	
Hys sykenes and alle hys querte ;			
þarfore he seyde on þys wyse—	†	De pres li comence a cunforter.	5680
For he knew hys coueytyse—			
“ þy golde þat was to me so redy,	6984 †	¶ Lors dist, ^e “ qel au iur donastes,	
To me þou lentest hyt, graunte mercy ;	†	A mei grant merci perpetraustes ; ^e	
For y was yn wyl for þe feste	†	Cur pur la feste volai duner	
þat euery hadde a peny, who so hadde leste.	†	A chescun poure vn dener ;	
But y myzt nat so of myne	6988 †	Parfere ne peot mun depensir,	5685
But y hadde borowede at þe of þyne ;	†	De vus me couient enpromter ; ^f	
þo þrytty pounde God haþ me sente,	†	Trente liures m’ad deu enueiez,	
And here þey are now þy ⁴ presente ;	†	Qe ci en present ay portez.	
And asswyþe þey shul be payde,	6992	Ieo crei qe deu seit bien pae	
No lenger shul þey be delayde.”		Qe a vous seient les besanz dune.”	5690
Seynt Ihoun called hys chaumberleyn,	†	Sun chamburlein ad apele,	
And tolde hem to Troyle, be summe		A ki les besanz ad troil baille ;	
certeyn.		Mes quant il lur veeit	
Anoun cumfortede was Troyle so weyl	†	Qe sun home receu auoit,	
þat hys sykenes he forgate eche deyl,	6997 †	Tantost est recunforte,	5695
		Sa maladie ad vblie,—	

¹ wele.² sopedede.³ nat.⁴ yn.^a de feure maladis esteit.^b Kar tele maladie vnkes ne auoit.^c Mut fu pur ly tristes et mari.^d A. omits this line.^e Le auer ke a pouers fu done

A moy votre merci fu apreste.

A. may read, qe l’au[tre].

^f aprompter.

And so smartly, yn tyme so lyte,	†	E ceo si sodeinement,	
þat þey alle myȝt welē wyte	†	Qe chescun pout sauer uerreiment	
þat þe feuer þat hym so shoke	7000 †	Qe la feure qe il aueit	
Was for þe monye ¹ þat he toke.		De dolur pur veir veneit. ⁸	5700
He dyde on hys clopys astyle,			
And to Seynt Ihoun he wrote a skryte;	†	De sa main escrit maintenant	
þys skryt conteyneþ, as hyt seyþ þore,	7004 †	Vn escrit qe cuntient tant,	
þese samē wurdēs, lesse ne more—			
“God þe zelde, my lorde Syre Ihoun,	†	“A mun seignur, duz deu rendez	
þe besauntes þat were delte echoun,	†	La merite des besanz dunez,	
þat y lente þe, þrytty pounde,	7008 †	Car trente liures qe ieo dunai	5705
Yn hande y haue hem hole and sounde.”	†	En paume ia receu ay.”	
And Troylē dyde þe skryt ² weyl sele,		Seint Iohan recust cel escrit,	
And syþen ros vp yn godē hele;	†	E troil leua de sun lit,	
And went hym homē wyþ seynt Ihoun,		Del or esteit tant conforte	
Of euyl feltē no more noun.	7013	Qe seint Iohan le aueit baille.	5710
But Iesu, þat seēþ al þyng,	†	Mes deu qe conust chescun qeor	
Shewede to Troyle þys tokenyng	†	A troil par sa grace uout mustrer	
How he hadde lore a rychē holde,	7016 †	Car il aueit grant chose perdu,	
And for auaryce he hyt solde.	†	Car par auerice le auoit vendu.	
Troylē tolde, he saghe þys syghte	†	Car, ausi cum il apres cunta,	5715
At þe fyrst slepe of þe nyghte;—	†	A sun premer dormir sunga	
Hym was shewede a paleys,	7020 †	Qe vn paleis li esteit mustre,	
So fayre was neuere noun, hyt seys;		§ De fin or emere,	
For alle hyt was of betyn golde, §		† De meruiluse grandur	
Alle þat euere stode on molde.		E de tres noble riche atur;	5720
Myȝte no man ayme þe largenesse, ³ †	7024 †	Nul home fere le sauereit,	
Ne tungē telle þe feyrnesse.	†	Ne lange nel descriuerait.	
þer yn was so noble atyre,			
Shynyng as golde, flammyng as fyre.			
Aboutē ⁴ þe zatē wrytyn was	7028 †	¶ De sur la porte iust ^h escrit	
þat Troyle beheldē a long space, ⁵			
And ofte he reddē þat wrytyng			
And haddē þeryn grete lykyng;	†	Qe il regarda od grant delit,	

¹ mone.³ largesse.⁵ spas.⁸ Pur la dolur de besanz donez, esteit.^c stryt.⁴ aboue.^h A munt vit.

pys was pere wryte, — as seynt Ihoun telles, †	Car le tittle tant diseit	5725
And as men of pys story spellys, — 7033	Qe sur la porte d'or veeit	
“ Reste and hous wyþ outyn ende †	“ Le repos perdurable, et mansiun,	
þe bysshope Troylē shal to wende.” †	Al euesqe ke ⁱ troil ad a nun.”	
þus boghtē Troylē yn hys bedde 7036		
As he ofte on þe lettyr ¹ redde.	Quant troyl ceo regarda,	
þan wende Troylē sykyrly weyl, †	Seurement quida	5730
þe kyng hadde 3yue hyt hym ² echedeyl; †	Qe l'emperur li ust dune	
þarefore syre Troylē was ful gladde 7040	Le paleis dunt aum parle.	
þat he swyche a paleys hadde.		
Vnneþē þenne hys y3e ³ was glent,	¶ Maintenant vn ueneit	
þat one fro God þydyr was sent; †	Qe li rois de ciel enveeit;	
And commaundede alle yn rape ^{haste} 7044	† Le tittle comanda oster,	5735
A wey þat wrytyng for to skrape. †	E l'escripture changer.	
Alle þat spakē of syre Troyle †	Tantost le tittle est oste;	
Was skrapede ⁴ away, as who sey oyle.		
Sone aftyrwarde, wyþ yn a lytyl, 7048		
Was pere wryte anoper ⁵ tytyl; †	E vn tiel est graue,	
pys tytyl þat was latter wryte,—		
þus mochē hyt ys for to wyte,		
“ Rest, ande hous, and wonyng, 7052	† “ Repos et mansium perpetuel,	
Graunteþ, and 3yueþ, ⁶ heuene kyng, †	Qe li rois ad grante de ciel	5740
To Ihoun þe patryark so fre, †	A Iohan le patriarc nome,	
Wyþ outyn ende yn ioie to be,		
For þrytty poundē þat he boghete, 7056	† Pur trente liures d'or achate.”	
And to almēs dede hem broghete.”		
And Troylē wakede sone anone, †	¶ Maintenant troil esueilla,	
And tolde hys dremē to seynt Ihoun, ⁷ †	E a sun seignur Iohan le cunta	
Euery deyl how he hadde sen 7060	† Qe il par sunge veu aueit :	5745
And was ordeynede to haue ⁸ ben.		
“ þarfore,” he seyde, “ fro henne forwarde		
Ne shal y neuere be to pore man harde;	Tus iurs apres almoine ameit,	
So feyre ys dy3te to hem to lyue 7064	Qe mansiuns aturne en ciel	
þat blely wyl to pore men 3yue.” †	A ceus qe funt ^k en vie mortel.	

¹ lettre.³ ye.⁵ a nouper.⁷ Johone.² hym hyt.⁴ shraped.⁶ 3yfth.⁸ ha.ⁱ A. omits 'ke.'^k aumones funt.

But algate Troyle þat tyme hade tynte
þe fyrst paleys þat God hadde hym mynte.

3e lordynges þat haue y-now, 7068

þys talē haue y tolde for 3ow,
þat 3e ne repente 3ow of larges
þat 3e 3yue to 3oure almēs ;

And þenkeþ on þe bysshope Troyle † 7072

þat for large almēs made grete doyle,
þat 3e ne lese nat þat paleys
þat Gode ordeyneþ to alle curteys.

For who so 3yueþ¹ curteysly, 7076

Hyt fordoþe þe synne of glotonye.

Of mete, glotonye wyl bygynne ;

Almēs þerof fordoþe þat synne.

Almēs fordop alle wykkednes, 7080

And quenchyþ synne and makyþ hyt les.

Almēs semeþ hyt cump of loue

þat þou 3yuest² to man for God aboue,

Oþer for hym þat þou 3yuest þore, 7084

Or hym þat þou 3yuest hyt fore.

Almēs, þou wost weyl, ys a 3yfte ;

And for þe 3yuyng, man ys vplyfte.

3yue gladly for Gode þyn almēs here ; 7088

Hym 3yue þou hyt on alle manere,

And for hys loue to hys meyne

3yf þou of hym wylt louede be.

So wyl 3yftys louē tylle, 7092

And gadyr many one to gode wylle.

For 3yftys, twey louēs mayst þou haue,

And boþe be³ tymēs mow þe saue.

þe fyrst ys, 3yf þou 3yue þy þynges 7096

To hauē louē of lordynges,—

For þy 3yfte þou mayst be herde,

And saue þy godē yn þe werlde ;

But þat love lasteþ lytyl whyle, 7100

¹ 3yftþ.

² 3yft.

³ by.

† ¶ De troil, bone gent, vous souigne,
† E tristes ne seiez, qei qe auigne, 5750
† Quant large almoine vous auez done,
Car en ciel vous ert restore.

And aȝens God hyt wyl þe fyle.
 þe toper loue is noghte for þys ;
 Hyt askeþ noghte but heuene blis ;
 And þat loue ys, euery deyl, 7104
 Loue of Gode and pore man weyl.

What ys loue vnto men pore,
 Almës to hem ys recouere ;
 Amës dede of loue ys wey, 7108
 Noþer mysdo, noþer myssey ;¹
 þan wyl God almyghety loue þe,
 þy loue ys þan wyþ charyte.

Charyte ys, þe certeyn to lere, 7112
 Loue of þyn euyncrysten dere.
 So sone þerto, noghte wyl þe lede,
 Ne so moche, as wyl almës dede.
 Charyte ys, þe longyng of loue, 7116
 As y haue tolde ȝow here aboue ;
 For alle þat euere þou mayst do,—
 But loue yn charyte be þerto—
 Alle þat euere hast þou wroghte, 7120
 Stant þe ellës al at noghte.

Se² now what seynt Poulë seys
 Yn a pystyl, þe samë weys,—
 “ þoghe y speke as weyl wyþ tung³ 7124
 As any man or aungel haþ song,⁴
 And y lyue nat wyþ charyte,
 No þyng auayleþ hyt to me.
 For y do þan ryȝt as þe bras, 7128
 And as þe tympan, þat bete was ;
 þe bras to oper ȝyueþ grete sown,
 And bet hym self vp and down.
 And þoghe y speke al yn prephecy, 7132
 And haue þe kunnyng of euery maystrye,
 And, wyþ gode beleue myghte seye
 þe hylles to turne yn to þe valey,—

¹ hem no myssey. ² Note. ³ toung. ⁴ soung.

3yt hyt ne be wyþ charyte wroghte, 7136

Ellës, he seyþ þat y am noghte.

þogh y 3yue alle my wurldës gode

Vnto porë mennys fode,

And 3yue my body for to brenne 7140

Opunly oþer men to kenne,— ^{teche}

But 3yf þar be charyte wyþ alle,

My mede þarfore shal be ful smalle."

Loke now how many godenesse þer are

Wyþ outë charyte noghte but bare. 7145

Wylt þou know ¹ þy self, and se

3yf þou wone yn charyte ?

Charyte suffreþ þoþe gode and yl, 7148

And charyte ys of reuful wyl,

Charyte haþ noun enuye,

And charyte wyl no felunnye;

Charyte ys nat Irus, ^{wrathful} 7152

And charyte ys nat coueytous;

Charyte wyl no bostful preysyng;

He wyl noghte but ryȝtwys þyng;

Charyte loueþ no fantome, 7156

No þynges þat euyl may of come;

He haþ no ioye of wykkednes,

But loueþ alle þat sothefast es;

Alle godenes he vp bereþ; 7160

Alle he suffreþ, and noun he dereþ;

Gode hope he haþ yn ryghtewys þyng,

And alle he susteyneþ to þe endyng;

Charyte ne fayleþ noghte, 7164

Ne no þyng pat wyþ hym ys wroghte.

When alle prephecyes are alle gone,

And alle tungen are leyde echone,

And alle craftys fordo shul be,— 7168

þan ² lasteþ stedfast charyte."

þus seyþ seynt Poule, and moche more,

¹ Wyl tow knowe.

² þen.

Yn pystyl of hys lore.

Seynt charyte ys¹ gode ande hende, 7172

Lastyng wyþ Gode wyþ outyn ende.

Gode hyt were to loue hyt weyl,

And folowe hyt wyþ oure dede sumdeyl.

3yf we þys charyte wyl haue, 7176

3yue we þe pore whan þey vs craue;

3yue we hem, as hyt ys oure myzt,

Wyþ oute myssaw or any fyzt;

þan ys hyt curteys almës dede; 7180

þank of Gode þan ys oure mede,

And shal stonde ful stalwurply

A3ens þe synne of glotonye,—

As y haue tolde 3ow here byfore, 7184

And furþer shal y telle 3ow² now more. §

At þe begynnyng y spake of þys,

Ete ne drynk but þat nede ys.

Who so doþ hyt oute of mesure, 7188

Hele of bôdy may nat dure,

And to hys soule, hyt ys dedly synne,

þat custummable ys þer ynne;

And penaunce harde þarfore shal go 7192

But we kepe vs weyl þerfro.

Loke yn þys sawe what Catoun seys,

þat ys wyys and ryzt curteys,

“3yf þou yn hele wylt dure, 7196

Ete and drynk of swych mesure

þat þy strenkþe be nat þe lesse;

For drynkyng oute of skylle,

þy body bryng hyt wylle 7200

To sorowe and to sykenesse.”

And ouþer spyces haþ glotonye,—

¹ ys bope.

² ‘3ow’ omitted.

¶ A glotonie deuum returner,

E la ou lessames comencer;

§ Car plus vus mettrai de cel peche 5755

Sicum en escrit ai troue.

¶ De trop prendre, se deit garder

† Chescun, cum nous deimes premer.

† Ki plus prent qe luy n’est mester,

† Sun cors couendra dammager; 5760

† E l’alme perdra chescun home

† Qe surfet fra par custume.

¶ Vtre mesure¹ beiure et manger,

A Glotonie apent, ne deuez doter;

Qe ceo est le peche et la folur, 5765

En mangant le delit e l’ardur.

Le riche, cum ieo la sus cuntai,

Tiels esteit, cum ieo creai.

¶ Meint hom est si meruillus

De aturner sun manger, et dangerus; ^m

¹ ardantment.

^m E de sun manger si dangerus

Ke nul ne ly poet seruir a gre

Tant uoudreit k’il fust ben atire;

and lines 5772–3 are omitted. The corresponding English lines are 7246–59.

To ete þy mete ouer brennynglye
 And lustly, whan þou hyt getyst, 7204
 And takest noun hede what þou etyst.

Anoper spyce ys noghte to pay, *
 As a beste to ete al day,
 And kepyst nonē¹ certeyn tyme, 7208
 þe setting at none or pryme,
 Noper ouper tyme þat fallyþ to man,
 But as a beste þat no resun kan.

Me þenkeþ weyl hyt ys resun 7212
 To callē swych a man 'glotoun.'
 Twyys on þe day ys sustynaunce
 To man þat haþ gode cheuysaunce. †
 þe cheuysauncē, woste þou how, 7216 †
 To man þat haþ metē ynow,
 þoghe he be man of trauayle,
 Hyt were y-now wyþ outē fayle.

But þo men þat haue no swynk, 7220
 þat delyte hem yn mete or² drynk,—
 þe apostyl Poulē spekeþ of þo,
 And dampneþ many one to wo.
 He seyþ "woo to þo þat erly 3erne, 7224
 þat go and hauntē þe tauerne,
 Yn wyne or ale to haue lykyng;
 Cursednes hem folowyþ at þe endyng.
 Of swych, here wombēs are here Cryst;
 þat ys here loue, þat ys here tryst." 7229
 Alle þys he meneþ sykyrly
 For man þat loueþ³ moche glotonye.

3ungē chyldryn, þey mow wele 7232
 On þe day ete pre mele;
 For sum of hem wex ful tyte,
 þarfore ys more here appetyte; †
 And 3yt behoueþ tyme be þar to, 7236 †
 Or men mowe wyþ hem mysdo;

¹ no.² and.³ love.

Qe tiel est notablement, 5771
 Sachez qe il peche malement.
 Le qeu lesse couenir,
 Assez le fra a sun pleisir.

* ¶ Ces sunt certes a blamer 5775
 Qe trop soueit ueillent le iur manger ;

† Douz feiz manger serreit assez
 † A home qe amast sobretez ;

† E treis feiz manger peot bien enfant

† Car il ad a-petit plus grant. 5780

For þus seyþ þe olde man
 Yn a prouerbe¹ þat he can,
 " 3yue þy chylde when he² wyl kraue, 7240
 And þy whelpe whyl hyt wyl haue,—
 þan mayst þou make yn a stounde
 A foulē chylde and a feyrē hounde."
 So mayst þou be enchesoun 7244
 To make þy chylde a glotoun.

A nouþer vyce ys 3yt to graunte,
 þat ryche men mochyl haunte,—
 þat many one are so daungerous,³ 7248
 And oute of mesure esquaymous,
 þat hys kokē may no day
 Greyþē hym hys mete to pay.
 þat me þenkeþ a feble manere ; 7252
 A vylanye hyt ys to here ;
 For euery coke wulde at hys myȝt
 Hys lordēs metē were wel dyȝt.
 Wheþer hyt be lorde or lady, 7256
 Me þenkeþ hyt ys a spyce of glotonye.
 Hyt semeþ, were hyt at þy wyl
 Ouer mesure þou wuldest þe fyl.

Rere sopers yn pryuyte, 7260
 Wyþ glotonye echone þey be ;
 And þyr ys mochē wastē ynne,
 And gadryng of ouþer synne.
 þeȝte behoueþ be sumdele þore, 7264
 And glotonyē algate more ;
 And leccherye ys quene or kyng,—
 For hym ys all þat gaderyng.
 3yt are þere ouþer rere sopers 7268 +
 Wyþ men þat serue knyȝtys and squyers ;
 For al þe day þan wyl þey be
 Before here maysters yn soberte ;

¶ Sachez ausi qe il mesfunt
 Qe tauernes hantent qe defenduz sunt.
 Meint mal auendra
 A ceoli qe les trop hantera.
 ¶ Les rere supers en priuite 5785
 Quant lur seignurs sunt cuche,
 Fere ne deiuent li leal sergant
 Quant mange vnt assez deuant ;

¹ forbysyn.³ Compare the French² hyt.

lines 5769-74.

But whan here maysters are broghte to bedde,	7272	En wast despendre, n'est mie sen, ^a Seriant nel fet bon creistien.	5790
þan wyl þey fonde þat þey be fedde, *		Iesques al cuchier lur seignur	
And sytte vp þere wyþ recolage		Sobres sunt, ceo veum, plusur ;	
And 3yt do mochē more outrage,		Mes quant lur seignur est cuche,	
To þe mydnyghte ys but a þrowe,	7276	* Dunc se iuerunt de gree.	
But hyt be tyl þe cok krowe.		Chescun deit sobre cucher	5795
þese men are clumbē on a grece		† Qe de Glotonie se voderā garder ;	
To glotonyē wyþ þat spece. ‡		Dunqes purra plus matin leuer,	
Also falle men yn plyghte,	7280	† ¶ Mult deiuent a dreit estre blamez	
þat sytte vp ¹ þe þursday at nyghte.		† Qe nut de vendredi ^o unt char mangez,	
And ouerlong ete flesshe and drunke		Apres qe coks unt chante	5801
Aftyr þat mydnyght ys runge ;		† E la mie nut est passe.	
Or fysshe or flesshe ² þat suffreþ dede *	7284	Aucuns iesqe al iur cler	
þat shulde on þe Fryday faste watyr and brede ;—		Tiele nuit seent a lur super.	
Swych etyng þey shul sore abeye		† Allaz ! cum il se repentirunt	5805
But þey amende hem are þey deye.		De tiel ser quant il murrunt.	
þe Fryday nyghte ys,—þys shalt þou leue,—	7288	¶ Glotonie est ord, sachez de fi,	
Aftyr þe þursday at eue ;		* Char manger par vendredi ;	
þe nyght cumþ byfore þe day,		Ceo funt ceus dunt auum parle,	
þat ys now of þe newē lay.		Ieo le vus di en verite.	5810
As y haue tolde of rere sopers,	7292		
þe samē falleþ of erly dyners,			
Dyners are oute of skyl and resun			
On þe Sunday, or hye messe be doun.			
þoghe þou haue haste, here 3yt a messe,			
Al holy, and no lesse,	7297		
And nat symple, a sakare,—			
For hyt ys nat y-now ³ for þe,			
But hyt be for lordys powere	7300		
Or pylgrymage þat haþ no pere.			
Are þou oghte ete, þys ys my rede,			

¹ þat sytte up on þe þursday nyghte.² Or whyte or fisshes.³ ynoghe.^a resun ne sen.^o par nuit de Iudi.

Take holy watyr and holy brede ;
 For yn auenture kas, hyt may þe saue,
 3yf housel ne shryftē¹ þou mayst haue.
 Alle oper tymes ys glotonye
 But hyt be grete enchesun why.
 On oper hyghe dayys, 3yf þat þou may,—
 þoghe þat hyt be nat Sunday,— 7309
 Herē þy messē or þou dyne,
 3yf þou do nat, ellys ys hyt pyne ;
 Lordēs þat haue prestes at wyl, 7312
 Me þenketh þey trespas ful yl
 þat any day ete, are² þey here messe,
 But 3yf³ hyt be þurghe harder dystresse.
 þe⁴ men þat are of holy cherche, 7316
 þey wete weyl how þey shul werche ;
 But swych y tellē hardyly,
 þat swych a preste douþ glotonye
 þe⁵ leuyþ hys messe on þe auter^x 7320
 For to go to a dyner.
 So ne shulde he do, for no þyng,
 For loue ne awe of no lordyng,
 But 3yf hyt were for a grete nede 7324
 þat shuld hym falle, or a grete drede.

Now haue we tolde yn lytyl space
 How þat glotonye cump yn place
 On many maner dyuers wyse, 7328
 And how we shul knowe allē þyse.
 3yf any seþ hym so coupable
 þat yn þys ys custummable,—
 Leue hem, and do no more, 7332
 And aske penauncē þarēfore.
 And God ys curteys, and wul wele
 For3yue þe þy trespas euery dele.

De glotonie plus ne dirrum ; 5811

¹ chyfste. ² ar. ^x Written 'autere' first,
³ '3yf' omitted. and then the final e dotted
⁴ þese. ⁵ þat. out.

God graunte vs for hys swete mercy 7336 †
To kepe vs alle fro glotonye.

Of Lechery.

Now shul we speke of leccherye,
þat foloweþ þe synne of glotonye;
Hyt ys þe laste of¹ seuene, 7340
And fyrþest hyt ys fro heuene.

Wharefore þan hyt ys so?
For hyt dampneþ euer two.
þou mayst synne þy self yn wyl, 7344
But wyþ anoper þou shalt fulfyl.
Forsope þey art to folehardy
þat haunte þe synne of lecchery;
For why to do alle ouþer synnes 7348
þe lyghtelyer þe fende hem wynnes.

On seuene maners shal y shewe
How lecherye þan ys a shrewe.

þe fyrst ys 'fornycacyoun,' 7352 †
Whan two vnweddyde haue mysdoun, *

As sengle knaue and sengle tarne,²

Whan þey synne to gedyr 3erne;
þe leste hyt ys of allē seuene, 7356

3yt hyt forbarreþ þe blys of heuene.

þe touþer ys 'awoutry,'

Whan weddyde and weddyde to gedyr lye; †

As weddyde man takeþ anopers wyfe,

þat ys þe morē synful lyfe. § 7361

3yf weddyde man sengle woman takeþ, ||

Forsope spousebrechē þere he makyþ.

3yf weddyde wyfe take sengle man, 7364 §

Alle spousebreche tel y hyt þan;

¹ of þe.

² tharne,

glossed

'a wenche.'

^p est lecherie.

^r Ov vne nent marie

Par folie se est assemble.

^s ad a nun auouterie,

Ke de vaunt deu prist

et malement fleire.

Deu nous defende, et chescun hom.

**Le setime pecche mortel ke est dit
leccherie. ^p**

† Ore deuum dire de lecherie;
Qe tant est plein de vileinie,

Deu le dustre^a par sa pite, 5815
Car meint alme ad dampne.

† Ces especes cunterai;
Grant peche est, creez moy.

† ¶ Le premer est fornicaciun,
Ceo est a dire, quant simples hom 5820
* 'E femme hors d'espusage

† Se assemblent par fol corage.'

† ¶ L'autre^s est adulteriun,
Qe plus forement eschure deuum,^s
|| Ceo est, qe hom debruse esposaille; 5825
Qe plus grant peche est sanz^t faille

† Quant de ambe pars sunt liez^u
† Home et femme mariez;^u
Si de ambe part vnt depesce,^x
Le fort lien d'espusetē^y brusez, 5830

§ Dunc est treble lur^r peche,—
Sauier le deuez pur verite;

^t A. saz.

^{u-u} mariez Li hom et la
femme ke funt coe pechez.

^x trespassez.

^y esposaille; A. omits 'brusez,'
and 'est' in the next line.

For þey haue broke wyþ outē fayle
þe chastē bondē of spousesale.

þe þrydde synne ys þe werst, § 7368 †
þe clerk calleþ hyt 'yncest ;'
Whan man take kyn yn felawrede¹ †
And wyþ hem dop² fleshely dede ;
þe ner syb she ys³ kynde, 7372 †
þe morē plyzt shal he þere fynde. †
Or 3yf he wyþ a woman synne
þat sum of hys kyn haþ endyde ynne,
þat ys to sey, haþ ley here by, 7376
þe more plyzt ys þat lecchery ;
þus hyt seyþ yn þe decre,
He calleþ hyt an affynyte ;
Affynyte hyt makeþ alle an ende, 7380
Hys blode parto no more may wende.

þe fourþe synne ys more perylous,
Wyþ man and wommane relygyus ; *
3yf þey haue made professyoun † 7384
Boþe vn to relygyoun, †
Moche ys to chargē þat folye †
3yf þey to gedyr do leccherye. §
Relygyous man also ys⁴ to blame 7388
þat yn þe wurld takeþ a foule fame,
For he may kepe hym weyl þerfro,
A lonē þar hym neuere go.

þe fyfþe ys mochē for to drede, 7392
To rauyshe⁵ a womman here maydenhede, †
þat ys to say, a 3ens here wylle,
But 3yf she grauntē weyl þar tylle ;
And þoghe he⁶ to hym consente, 7396
He ys holde to herē auaunsement ;
For 3yf she 3yue here to folye,
She kan nat leuē tyl she deye ;

Ceo est a dire, quant home espus
Autru femme pur gust, cum seu auums.

¶ Trop fet grant peche, le bricun,⁷ 5835

† Quant od sa parente gist nul hom ;

† E tant cum plus procheine luy est,

† De tant est plus grant sun meffet.

§ Ceo tiers peche est plus grant

§ Qe ne est nul des dous auant. 5840

¶ Vn autre peche vus voil cunter
Qe ne fet mie a vblier,

Ceo serreit grant mespriun

* Si home ou femme de religiun

§ De fai forfet, cum lecheral,— 5845

† Mult serreit sun peche criminal ;

† Si de religiun fussent de ambe part,

Penduz dussent estre de vn hard ;

Ceo est le quart peche de lecherie,⁸

Fere nel deuez en votre vie.⁹ 5850

¶ Tolir femme sa virginite
Ne deuez, pur pour de dee.

Meinte est par tant descunsille,

Fole deuint, et est dampne.

Ceoluy pur l'alme respundera 5855

Qe primes la despucela ;

Si mors est sanz repentance,

Perduz est sanz dotance.

Ceo est dunc le quint peche,

Tolir a femme sa virginite. 5860

¶ Rap est ausi grant¹⁰ outrage,

Ki ceo fet, n'est mie sage.

¹ felagherede.

³ ys hys.

⁵ rauys

⁷ Coe est vn peche desnaturel et felun.

² doun.

⁴ ys also.

⁶ A.S. heo, she.

⁸ B. omits these two lines.

⁹ vncore greindre.

And he þat broghte here to þat bysmere
For here foly he shal answerē. 7401

þe syxtē reysep gretē stryfe,
To rauys anouper mannys wyfe; §
For azens Gode hyt ys euyl dede, 7404 +
And to þe worlde also mochyl drede.

3yf hyt be azens here wyl,
þe more he douþ hym seluen yl. †
A clerk, 3yf he ordredē be,

Hys synne ys more þan ouper þre °
For he douþ þat he shulde forbede
And chastyse oupere of swychē drede,
And þarto mochyl morē kan 7412

þan a noþer lewede man.
þou lewede man knowest also
What ys to lete, what ys to do,
þou knowyst as weyl euery poynt 7416

As þe prest þat ys a noynt,
And wost what peryl ys þerynne;
þou mayst nozt sey to fende þy synne.

Also do þese lordynges, 7420
þe¹ trespas moche yn twey þynges;
þey rauys a mayden azens here wyl,
And mennys wyuys þey lede² away þertyl;

A grete vylanye þarte he dous 7424
3yf he make þerof hys rous; ^{boste}
þe dedē ys confusyun,

And more ys þe dyffamacyun.
þe seuenest³ ys foulest leccherye— 7428

Comoun wymmen to lyggē by—
Of al þe ouper þat we haue seyde.
Longyng of loue ys þerē nede
For to loue one a lone 7432
þan here þat takþ euerychone.

Car espuser la couendra
Cele qe a force despucela;
° Car ceo est rap apele, 5865
Qe femme a force ad despucele.°

§ ¶ E ki autru femme force fet,
Assez est grant sun meffet;
Mes ceo auient relement,
Car home treoue tost consentement.

¶ Ki femme rauist sanz sun gree, 5871
† Honi purra estre si il seit troue.

¶ Tant cum est plus haut ordene,
° Plus grant est chescun peche.

¶ A prestre ne dust cunsentir 5875
Femme, si luy couenist murir.

Cursales^d purgisent les lechurs,
Ceo est custume des plusurs;
L'alme perdent al premur,
De ceo sunt il meins seur; 5880

¹ Þey.

² wyffes lede.

³ seuenþe

° B. omits these two lines.

^d Cursables.

Foul ys þat lust and þat peryl,
 To loue here þat al men go tyl.
 Ful foule ys þat forreyne 7486
 þat ys comoun for al certeyne.
 þerfore, what as euere be yn þy þoghte,
 Comun wymmen take þou noghte;
 For many kas þat may falle 7440
 þat pryue ys to telle 3ow alle.
 And somē toldē mow weyl be
 þat are nat holde yn pryuyte;
 One ys, she may take þy broþer, 7444
 Fadyr, or sybkynde, as wel as ouþer.
 Anoþer, for cuntēk and foule stryfe
 þou mayst þurghe here lese þy lyfe.
 þe þrede ys werst¹ wem; 7448
 Meseles, men seye, vsen hem;
 And, who takeþ² hem yn þat hete,
 Clennesse of body he may sone lete. §
 Moche wo þan ys swyche to take 7452
 For þese þre lakkes sake;
 And moche may be þat wommans none,
 For she shal answeere for hem echone
 þat haue ydo any synne wyþ hyre 7456
 At domes day, þe day of Ire.
 þarefore, 3e men, takeþ none,
 Ne 3e wymmen, takeþ but one.
 3yf man or womman may nat be chaste,
 Take, and do no morē waste, 7461
 One of³ whom 3oure louē wyl be,
 And 3yueþ nat 3oure bodyys to alle ylych
 fre.

Seuene maner synnes y haue 3ow tolde †
 þe whych cumbren men on many folde,
 And þe leste of alle þese seuene †
 Forbarreþ a man þe blys of heuene. †

¹ ys þe werste.² who so takþ.³ on.

§ E le cors mettent a nient,
 † Car leperrus deuenent souent.
 Allaz, tant est a vilte done,
 Femme qe est a tuz liuere,

Tut ne fut l'amur de dee, 5885
 Retrere se dust chescun sene.

¶ Ore vus auum nous cunte †
 Set maneres de cest peche;
 † Chescun de euz est mortel,
 † Perdre funt le regne de ciel. 5890

Who so wyl be clene of pyse, †	7468	§ Pur ce, cumbatre couient durement	
Aȝens hys flesshe behoueþ hym ryse		† Chesun, encuntre sa char pudlent, ^e	
And wyþ hyt fyzt ful faste		‡ Qe vodra uiure chastement,	
þat hyt be algate dowün kaste, §			
And elles may he neuere ¹ be clene,	7472		
Hys flesshe hys enmy wyl hym sone ² tene: †		Ou honi serra seurement.	
Of swych a fyzt a sample y kan,		† Ensampl nus duna seint benet	5895
Of seynt Benet þat holy man.		Qe garder vodera sa alme net.	
Seynt Gregory telþ for þe nones	7476	† ¶ Seint Gregoire nus ad cunte,	
How seynt Benet was tempteð onys.			

*The Tale of St. Benet's Temptation, and
how he freed himself by rolling in Thorns
and Nettles.*

As seynt Benet sate yn hys celle,		† Qe seint beneit li benure,	
To tempte hym com a fend of helle		A un iur quant il sul seeit,	
Yn a lykenes of a bryde.	7480	† A semblance de oysel, le deable ueneit ;	
A 'prostyl' ys þe namē kyde ; *		* Le oysel est 'merle' apele,	5901
Hyt come fleyng by seynt Benet,		Veu l'ay ^f en yuer et en este ;	
And, mery synggyng, by hym hym set ;		† Iuste seint beneit vola,	
^{wundyr}		§ Prendre le poeit li sembla ;	
Noþeles, he hadde grete ferly	7484	† Mult fu esmeruile	5905
þat hyt fleghē hym so ny.		† Qe si pres de luy ad uole,	
Seynt Benet wende he myzt hyt ha take, §			
^{tame}			
For hyt sate by hym so spake.			
He blessedde hym fyrst, and bedde hys		† Sa main maintenant leua	
hande	7488	E en le nun deu se signa ;	
To take þe brydde þat was syttande ;			
As sone as he hadde made þe croyce,		† Le deable de luy aueie ^s ala	
þe bryde fleghe furþ and left hys voys.		Quant il signe se a,	5910
þat prostel saghē he no more,—	7492		
Hyt become, he ne wyst whore.			
þan come on hym so sodenly		† Mes vne temptaciun tost veneit,	
So grete temptyng of lechery,		† Qe de sa char tant tempte esteit,	

¹ neure.² so.^e la mauveise char pulent.^s enueie.^f Neir est (the song-thrush, then, not the missel.)

pat neuere er syn he was bore	7496	†	Vnqes ne fu si fort tempte	
So grete temptyng was hym byfore,			Pus qe il esteit de mere nee ;	
þe fende þan put yn hys þoghte				
pat he hadde or seye, or wroghte.				
Onës he saghe a feyre womman	7500	†	Vne femme out veu iadiz	5915
And al day yn hys þoghte she ran ;		†	De ki pensir li fu le enimis ;	
Swych þoghte so hadde hym ¹ ouercome,		†	Tant fu tempte de s'amur,	
pat þe þoghte of Gode, hyt had ny ² for-		*	Qe, si de grace ne ust eu sucur,	
nome ;			Vblie vst sun creatur ;	
And foule longyng hade hym so take †		†	Si se ust repenti a tut iur.	5920
pat hys ermytage he hadde nyghe ³ forsake ;		†	Qe le hermitage lesser out pense.	
But Iesu, pat seep al þyng,	7506	†	Mes iesu li rey de boneire	
He saghe weyl hys grete temptyng ;				
þoghe he suffrede hym weyl be to blaste,				
He suffrede hym nat be dowün kaste ;—				
þe fende, may nat but tempte þy wyl,				
þe ⁴ selfe behoueþ þe dede fulfyl,—				
And for he stode so stalwrlþy ⁵	7512			
þe holy goste was to hym redy.		†	Luy enueia grace en eyre. ^h	
Wyp oute hys cellë þornës wore,		†	De hors sa celle espines cresseient,	5925
And netles grewe þat byten sore ;		†	Et hortils ausi i aueient, ⁱ	
So haddë grace made hym stedfaste	7516	†	Cil qe de grace fu espire	
pat al hys cloþys of he kast,		†	Maintenant ces dras od oste,	
And allë ⁶ nakede hym self he wrappe §		†	En l'espine et le hortiere—	
Among þe þornës þat were sharpe			Si nu cum nasqui de sa mere—	5930
And among þe netles echone	7520	§	Tant longement se veutra	
Tyl hys temptatyun was al gone.		†	Qe le temptaciun tut passa ;	
þe þornës prykkede, the netles dyde byte,		†	Les plaies qe les espins feseient	
Of flesshely temptacyun þey made hym		†	Del temptaciun le aquiteient,	
quyte,				
So clene, pat neuer afterwarde	7524	†	Si nettement, et si tres bien,	5935
Was he temptede more so harde		†	Qe vnqes pus ne senti rien	
Of hys flesshe, þat was hys fo,		†	De sa char temptaciun,	
He dyde hyt þere so mochë wo.		†	Car vencu le aueit le prodom.	

¹ þoght had hym so.³ nyghe he had.⁵ Harl. stalwrlþy.^h sa grace arere.² nyghe.⁴ þy.⁶ Harl. alle he.ⁱ E orties oueke eus melle esteient.

Seppen, loue¹ he Iesu Cryst wel moche † Plus ducement ama sun creatur
more² 7528

þan he dedē euere byfore,
And hadde to hym more loue longyng
þan byfore hys harde temptyng.

Quant quite fu de fol amur. 5940

þys tale y tolde for þat enchesun 7532
To stand aȝens temptacyun.

For who so wyl hys soulē saue,
Many a fyzt behouep hym haue
Aȝens þe spyces of lechery 7536
Ar he wynne of hym þe maystry.

Seynt Poule techyþ vs for þat batayle †
A sykry fyghte þat wyl nat fayle; †
He seyþ, “ y forbedē ȝow echoun § 7540
Wyþ womman for to go alone.”

For who so douþ hyt sone and lyȝtly,
He consentyþ to lechery;
þou alone, alone wyþ hyre,— 7544
þy þoghte, þy herte, cumþ sone on fyre,—

Be þou neuere so chaste ne straunge,
Be ȝe alone, þyn herte wyl chaunge.
And God commaundeþ boþe þe and me³
Oure herte to stable yn chastyte. 7549

He seyþ nat to whom he⁴ wyl kalle,
But spekeþ comunly to vs alle;
And þoghe he calle alle comunly, 7552
Sum are callede more specyally;

For specyaly þat comandeþ he
To men þat are of hyghe degre,
As to bysshopes, and persones, 7556
To prestys, an ouper relygyous;

To þese ys specyal comaundement;
þurgh þese to ouper hyt shal be sent.
þarefore he byddeþ, wyþ wurdēs smarte,⁵

¶ En si couient cumbatre de qeor,
Si notre alme volum sauuer
† Encuntre le peche de lecherie,
† Ou veindre ne la purrum mie.
† La plus seure bataille 5945
Est par fute,^k sanz faille;
† Seint pol nus aprent ceo fere,
Si fermement volum crere.
§ ¶ Sur tute rien vous gardez
§ Qe sul od femme ne seiez;
5950 Car, ki quert oportunité,
Il consent al peche.

¶ Chescun home deit sauere
Qe lecherie est souent en qeor;
Pur ceo, ki¹ vodra deu paer, 5955

¹ louede. ² me and þe. ³ smerte.

⁴ weyl more. ⁵ whom þat he.

^k Mes coe est la . . . Fuir les pleisiers a la char.

¹ A. omits ‘ki.’

pat þey be allē chaste of herte.	7561	†	Chastete de geor couient auer ;	
What ys hyt wurþ to be, wyþ outen, clene,		†	Poi vaut foreine nettete	
Whan fylþe ys wyth ynne þe sene ?		†	Quant en geor ne est chastete.	
For many one whan þey to bedde are		†	¶ Meint home gisant en sun lit	
broȝt	7564	:	En pensant ad trop grant delit ;	5960
Delyten hem yn fylþys of þoghte. :			Ordure en geor ne deit domorer,	
Swych þoghetes are synnēs greue		†	Ou en pensant poez trop pecher ;	
3yf þey þe pay, or be þe leue ;				
And 3yf hyt pay þe so, swych foule þoȝt,			Pur ce, quant tiel pensir vus vient,	
þat þe dede were do, 3yf þou moghte,	7569		Refuser le deuez vistement ;	
Certes hyt ys nat ¹ to drede			Car ki qe seofre trop demorer,	6965
þat þy wyl ne shal answeere for þe ² dede.			Prest est consentement duner ;	
For 3yf þou myȝtyst, þou wuldest, do,	7572	†	E si fere le peche eit voler,	
þy wyl consentē weyl þarto ;		†	Le peche ad ia fet en sun geor,—	
þou art a lechoure yn þat kas,			Ce dist iesu, noster duz seignur,	
þyn hertēwyl ys grete trespas.			Qe morir veut pur notre amur.	5970
Anoþer spyce, more synne hyt ys,	7576		¶ Chescun home deit garde prendre	
Whan þou sekest þy wyl of flesshe,		:	Qe sa alme a deu vodra rendre,	
To þe lust of lecchery,		:	Si en aucune manere peine meist	
Yn handlyng, or dremyng of foly,			Qe a sa lecherie assez feist ;	
þurghē þoghetes or syghetes þat þou sees,		:	Querant en sa char delit,	5975
And yn alle ouþer pryuytes ;	7581	*	Ceo nus defent iesu crist,	
Gode hym self forbedeþ alle þys,			Ou en pensant, ou en fet.	
þey gete no parte of heuene blys ;			Entendre vus ^m poez, si vus plest,	
Yn shryfte ³ forgetē noghte of þyse,—	7584		La manere deuez cunter	
How ofte þou dedyst, and on what wyse.		†	Quant vus vus deuez confesser.	5980
3yt þyr ys a noþer spyce ⁴		‡	¶ La malice del deabe ⁿ est si grant	
þat cump of þe fendes malyce,		§	Qe pecher nous fet en sungant ;	
þat he douþ vs alle falle ynne	7588		Mes ceo qe lem fet en dormant,	
Yn dreame slepyng þat we are ynne.			Par resun ne est mie peche grant ;	
And þat yche temptacyun			Si de fole veue gete	5985
May be twey maner of enchesun ;			Te aigne, ou de fole pense,—	
þe fyrste ys syghete, þe touþer ys þoghte,			Car par folement garder °	
Wyþ outē þese dremest þou noghte ;	7593		En veillant vient folie en geor,	
For swyche þyng þou mayst se wyþ ye,			E de mal voler enracine	

¹ noghte.² þy.³ chryfte.⁴ vyce.^m me.ⁿ deble.^o regarder.

þat hyt turneþ to þoghte of felonye.¹
 3yf þou þenkest ofte of þat syghte, 7596
 þat wey of þoghtē gadreþ myȝt,
 And knyttyþ harde ryȝt as a seme,
 And sheweþ on þe nyȝt yn dreame;
 Yn þat dreame 3yf þou do lecherye 7600
 Hyt makeþ þe þoghte of vylayne;
 3yf any do hyt þurghē chaunce,
 þan ys þefore but lyȝt penaunce;
 3yf hyt be donē þurghē custome, 7604
 þan falleþ þarfore harder dome;
 For euery tyme at alþere leste
 Behoueþ þe shewe to þe preste:
 Hyt ys a wysdom to shewe hyt alle, 7608
 Hyt may be moche þat þe þenkeþ smalle.
 þe prestē, he can euene charge
 For whyche he shal 3yue penaunce large. †
 Lecchery ys also grete 3ernyng 7612
 To be desyrede þurghē feyre clopyng, †
 What wymmen hem tyfe wyþ ownē wyl
 To foly loue ouþer men to tylle.
 3yf men, þurghē here feyre atyre, 7616
 Wyþ hem to do foly, haue desyre,
 þey shul answeere for here synne;
 For þey are rote, and fyrst bygynne;
 Noþeles, þe consentour 7620 †
 Shal be holde for a lechour;
 Euene peynē shul þey bere,
 þe toon þe touþer shal answeere.
 3yt sey men yn þe oldē lawe, 7624 †
 þat, of a þefe and hys felawe, :
 O dome shul þey boþē haue, †
 þe toon ne toþer² shul men nat saue;—
 And 3yt men sey, as men gos, 7628

Ad home^p a la feze sunge. 5990
 En sungant auient vileinie
 Par surfet de Glotonie;

 Pur ceo, quant vus auient, cum est^a
 custume
 En sungant, cum fet a meint^r home,
 Pur seurte en confessiun 5995
 Cunter a prestre le deuum;

 Seon est dunc de iuger
 Si grant pechie seit, ou leger.
 ¶ Bien se deit chescun garder
 Pur mal entente sey urner 6000
 Pur estre plus tost desire,
 Cum funt, allas, les vns de gre;
 Car ambe dous sunt grant peche,
 * Quant vout estre desire,
 E desire autre pur mesfere; 6005
 Le seint le dit, le poez crere.
 ¶ Consentir deit nul hom
 A nule fornicaciun.

 Ley de tere est, ceo bien sauum,
 : Qe lere^t et sun cumpainun 6010
 † Vn iugement deiuent auer;
 E quite deit mie aler
 Qe est de larun recettur;
 Cest iugement fet notre seignur,

¹ Altered to 'vilonye.'

² ne þe touþer.

^p A lem. ^a quant vent par. ^r A. omits 'meint.'

^t Autri desirer, et desirer estre desire. ^t larrun.

As foule ys he þat halt, as he þat fos.

Anoþer spyce eke he forbedeþ
þat manyone ful lytyl dredeþ,—

To suffre a lechour or lechours 7632

To hauntē foly yn here hous.

þe prophete spekeþ ful euyl of þo,
þey shul haue part of peyne and wo;

And þus seyþ þe prophete Osee 7636

As moche defouled as hordam¹ shal be.

A noþer spyce, þat mochē dereþ,

Hauntē þey þat erandes bereþ

To do a lechour for to spede, 7640

Or ȝyuen conseyll to do þe dede, §

Or susteyne one wyþ maystry—

Swych men are castel of lechery.

þus seyþ þe prophete seynt Danyel, 7644

And holy wryt wytnesseþ hyt wel.²

What sey ȝe of þese lordynges

þat a-vowe³ here men to do swych þyngys? †

þat men dur nat⁴ chastyse † 7648

Wyþ holy cherche ne opere wyse.

Swych men areysen baner

Aȝens holy cherches power,

And hem self are castel and toure 7652

For to manteynē þe lechoure.

Who so a-voweþ a man to do euyl,

He ys no sybber þan þe deuyl;

For þe fende wulde þat al shulde be 7656

Dampnede, as weyl as ys he.

ȝyt of ȝouþe men shulde haue drede,

Of þat men donē yn chyldhede,—

þat may be turnede to lechery, 7660

For chyldryn ofte to gedyr ly.

ȝyf þou oghte dedyst and hopest, hyt ys,

Qe cil qe consent al pecheur 6015
Ou li seit pene ad^u drein iur.

† ¶ Pur ceo, ne suffrez en uotre mesun
Nule fole ne nul larun;

† Le prophete dist ‘qe cil qe ceo funt
† A vifs deables descenderunt;’ 6020

Seint dauid est mun garant,
Qe dampne deu ama tant.

§ ¶ Cunsail ne deuez duner
† A peche, ne message porter
† Pur fere le lechur espleiter, 6025

Seo sauez vous premer;
Deu lur pardoint, ci li plest,
Lur peche qe le unt fet.

Car meint est fol message ale,
E a ceo fol cunsail dune. 6030

¶ Auenir ueum tut en iur
Qe par auouerie de lur seignur
Mesfunt les vns hardiement,

‡ Qe chastier les osent nient
Pur ceo qe lur seignur les defent. 6035

Si il ne vigne a amendement,
E seofere ces serianz chastier,
Par tant purra sa alme dampner.

¶ Ki tret autre a peche,
Il ad la manere del maufe; 6040

Car il ne cesse nuit ne iur
A mal trere le pecheur.

† ¶ Si en notre iuuenta rien feissez

† Qe a mal^v pout estre turnez,

¹ hordom.

³ auowe.

^u Ouele pein auerunt al.

^v lecherie.

² weel.

⁴ nat hem.

Yn þy wyt, synne of foule flesshe :

Y cunseyl þe to telle þe¹ prest, 7664 †

For peryl may fallē, weyl þou seest ;

þyn ynwytt telleþ þe þat skyl

Of what þou dest þat ys peryl, †

For comunly þat men done² yn zenkþe §

Yn agē haunte þey hyt on lenkþe. 7669

And mowe nat leue þat foule³ vsage §

þat þey toke yn zouþe yn rage.

Yn a prouerbe of olde englys 7672

Tellē men, and soþe hyt ys,

“ þat zouþþe wones, yn agē mones ;

þat þou dedyst⁴ ones, þou dedyst eftsones.”

þarefore loke what þy zouþþe was, 7676

And yn þy⁵ age amende þy trespas.

A noþer spyce, ware þe fro þys †

Foly,—a womman for to kys ; †

For selde kys any frende 7680

þat lechery ne ys þoghte or neuende. †

Kyssyng ys for loue to wynne, †

And ys erande for flesshely synne, †

Man or womman loke for þy 7684

Wharefore þou kyssest whom, and why.

3yt ys þer a spyce to mene

For hem þat shulde be chaste and clene,

As þo men þat are of hyghe degree 7688

Of holy cherches owne meyne ; †

þese men shuldē for no þyng †

Come yn wymmens handēlyng ; °

Ne womman,⁶ þat godē coupe, 7692 †

Shulde kyssē any prestys mouþe ; †

For þere may nat but synne aryse,

Hys mouþ ys halewede to Goddys seruyse. †

¹ þy.

² uyle.

³ þyn.

⁴ do.

⁵ dest.

⁶ Ne womman noþer.

Gardez bien qe a prestre ne seit celez
Quant vous a luy confessez ; 6046

§ Le mal qe en iuente checun fra,

A peine unges le vbliera ;

† Sa conscience lamentiuera^x

† Quant bien se purpensera. 6050

§ Qe enfant aprent en sa iuente

De mal fere, tuz iurs s'entente.^y

Chescun se detiene de mesfere
En sa iuente, ki me velt crere ;

Ki qe ne fet, il peisera 6055

De fin qeor quant il veil serra.

¶ Chescun hom se deit garder

† Femme par folie beiser,

† Car tiels beisers tres grant mal funt ;
Ceus qe me creient se retrerrunt ; 6060

† Car ceo n'est, sachez, fors l'enbracer

† Fors char,^z qe est prest de pecher.

¶ Ne seurte ne est femme tucher

° Qe chastement se vodera garder ;

Tut qede le deable auer gaine 6065

Quant folement auez femme tuche.^a

† Home ordene nomement,

† A ly est plus peche, ceo entenken.

¶ Chescune femme dust penser,

Quant prestre la reqert de beiser, 6070

Qe il ad la buche sacre

A loes dampne de.^b

^x ly remordera. ^y le sente. ^z enbraser La char.

^a Compare English, lines 7716–20.

^b Al cors dame deu article.

Ne prest oghete no woman touche, 7696
 For, of foule touchyng, synne men souche.
 Seynt Ierom seyþ he shuldē noȝt
 Haue any woman yn hys þoghte;
 For swych þoghte, shal neuer weyl werche,
 Wyþ man þat ys of holy cherche. 7701
 Lestene now what Ierom seyde
 To hys suster þat hym preyde;
 She besoghete hym on alle maners 7704
 þat he wulde haue here yn hys preyers;
 Seynt Ierom spake aȝen to hyre,
 Haluynde as hyt were yn Ire,
 “Y prey Gode þat mynde of þe 7708
 Yn my þoghtē neuere be.”

Wenest þou nat he drede hym nede
 Whan he to hys suster¹ þus seyde?
 He dredē hym of sum wykkede wrenche
 Whan he ne durstē on here þenche. 7713
 For soþe þan shulde þey moche drede
 þat are alday wyþ hem yn dede.

* þe fende whan he may any tyce— 7716
 þat ys yn handlyng of sum vyce—
 þat ychē cump hym wel to pay,
 þan þynkeþ he, he haþ wonne a pray;
 And namely of þese holy men, 7720
 þat were hym leuere þan ouþere ten,
 And a holy² man were hym leuere tylle
 To flesshely lust or wykkede wylle
 þan an hundrede ouþere mo 7724
 þat rekkē neuere whedyr³ þey go.

¹ syster.

* Compare French, lines 6065–68.

² An holy.

³ where.

The Tale of the Jew who heard some Devils' Reports of their Deeds to Satan; and how the Devil who got a Bishop to pat a Nun on the Back was most praised.

Seynt Gregory telleþ for gode mennys prew	†	¶ Seint Gregoire nus ad cunte	
þat sum tyme was ¹ onēs a Iew,	†	De un Guy desbaptize;°	
And trauaylede o tyme by þe cuntre,	7728 †	Vn iur quant en chemin ala,	6075
By iurnes þydyr þat he wulde be.			
Fyl so, he nyghetede yn a wasteyne,	†	En vne wastine li enuespra,	
þere he saghe no stede certeyne;			
He saghe no stede where wast ² best	7732		
To lygge a nyghte and take hys rest.	†	Quant hure vint de herbeher,	
But an ³ olde temple he saghe stondyng,	†	Pensa ou il pout reposer;	
þat sum tyme folkē mysbeleuyng		Vn veil temple iuste sei veeit,	
Made here sacrifyse þer ynne	7736		
To here gode þat hyghte Apolyne;	†	Dedie a apolin esteit;	6080
þys Iew restede þere þat nyȝt §		Pensa qe la le couint reposer	
And toke hys esē as he myȝt.		Pus qe plus loinz ne poeit aler.	
As þe Iew lay þere alone,	7740 §	Le iu el temple entra,	
To hym self he made hys mone		E a dormir se aturna;	
þat he beleuede on swych a lawe	†	Pensa qe il fut de maueise lay,	6085
þat myȝt nat saue hym on no sawe.		Meuz li couint puruer a sey;	
Of Iesu Cryst he hadde herde speke,	7744 †	De iesu crist out oy parler	
How Iewes dyde hym on þe rodē steke.	†	Qe se lessa en croiz pener,	
þurghe grete þan ynspyracyun,			
He þoghte so on hys passyun			
þat oure feyþ yn hys hertē ran,	7748 †	En li out esperance grant,	
Al be hyt he were no crysten man;	†	Tut ne fut il baptize auant,	6090
So, what for troupe, and what for doute,			
He made þe croys hym al a boutē,	†	De tute pars sei la croiz feseit,	
And seþpen leyde hym downe to slepe;	†	E pus a dormir se cucheit.	
Of ouper ȝaf he no more kepe.	7753		
Sone at þe mydnyȝt he gan to wake	†	¶ Entur la mie nuyt se est ueille,	
þurghe grete noyse ande cry, and sore to			
quake,—			
He lokede vp, and saghe þere sytte	7756 †	Si regarde suz vers le degre,—	
Fendēs fele þat fouly flytte;	†	Le grant deable od ces cumpainuns	6095
		Vist en fort desputesuns;	

¹ tyme þyr was.² was.³ Harl. 'and.'

° ky ne fu baptise.

He saghe one syttē yn a cheyre,¹
 þat foule lokede, and foule gan bere;
 He bade hem allē zelde a-counte, 7760 † Sathan, vn apres autre, apela,
 Here dedēs what þey wulde amounte; † E ou il ussent este, demanda,
 What þey hadde do many 3eres, † Qe ussent fet, les aresuna,
 He aresonedē hem on hys maners; † Tost respundre, les comanda. 6100
 To oon he cast enchesoun,² 7764 † ¶ Meintenant vn ad apele,
 "Sey þou, felaw, what þou hast down." † E ou out este l'ad demande.
 "At a weddyng," he seyde, "y was, † Il dit, 'qe il a vne neoces esteit
 And þere y dydē grete trespas; † Ou il mult de mal feseit;
 Y sloghe þurghē myȝt of honde 7768 † Le mari, e l'espuz, ambedouz oscist, 6105
 Boþe þe wyfe and þe husbonde;
 And y dyde ȝyt a noþere chek, † E mult plus grant mal i fist.'
 Alle þe ouþere y broghte on cuntek,
 And euery y madē ouþres foo³ 7772
 þat euery man gan ouþere slo."
 þe mayster fende gan hym beholde,
 And sette at noȝt þat he hadde tolde.
 "For þat, how long hast þou be þore?" † Il demand 'cum longes fu entur?'
 "A twelue monþe," he seyde, "and no † Cil respund 'un an,' en pour.
 more." 7777 Al grant deable ressembla
 "For þy dede þou getyst maugre, † Qe trop pou^d de mal li cunta; 6110
 And þarto ȝyt shalt þou betē be." † De luy ne fu mie pur ceo paie,
 Wyþ hym wulde he no more stryue; 7780 † A flaelir l'ad comande.
 He callede⁴ an ouþere furthe belyue; † ¶ Vn autre ad tost apele,
 Felunlyche, wyþ yȝen⁵ grym,
 "Where hast þou be?" seyde he to hym. † Si li demande 'ou ad este?'
 "Yn þe seē haue y bene, 7784 † Cil respund, 'en la mier, 6115
 And moche sorow made men betwene;
 Y haue broghte to grete encumbre
 Shyppes and men wyþ outē noumbre,— §
 What yn cuntek, ande yn tempest, 7788
 Twenty þousande at þe lest." † § Ou mil nefes oc^e fet neyer.'
 þe deuyl seyde, "þat ys no doute, † Sathan l'ad demande

¹ chayere.³ fo.⁴ But calde.^d A. omits 'pou.'² To one he caste gret enchesoun.⁵ eyen.^e mut des nef ai.

How long hast þou be pere aboute ? "	†	'Cum longement fu entur ceo ? '	
"Seuene wyntyr, al to gydyr,	7792 †	Le deable respund qe 'set anz.'	
Haue y be hauntede ¹ þedyr."			
Satan comaundede for hys seruyse	†	Sathan se coruce meintenanz,	6120
He shulde be put to hys Iuwyse.		Comanda qe il fust batu ;	
þe þredē deuyt was forþe ² fette §	7796	Ieo granterai qe il fut penduz.	
Byfore Satan þer he was sette ;	§ ¶	Al drein, vn auant veneit,	
Satan seyde, "where ware þou,	†	A ki ad demande 'ou il esteit ? '	
How þou hast spedē, sey me now ? "			
"A boutē a bysshope y haue be long,	7800 †	Cil dit 'qe a tempter out este	6125
3yf y myȝt hym yn synnē fong ;	†	Vn seint euesqe ordene,	
But yn hym ys so grete bounte	†	Mes il fu de si grant bunte	
þat y myȝt neuer turne hym to þe.	†	Qe vnqes nel poei trere a pechie ;	
But, þys nyȝt y haue so spede	7804 †	Mes cel seyr ot tant espleite,	
þat hym wyȝ temptyng so fer haue lede			
þat y hope y haue hys þoghte	†	Ke il quidout tut auer gaingne. ^f	6130
A party to my wyllē broghte.			
þyr com to hym for hys godenesse	7808		
A nunne, y wene a pryores,	†	Qe une noneine li uint ver	
Sum þyng of hym for to here		Qe il out pur sa bunte mult chier,	
þat she perauenture myȝt of lere ;			
Algate, y broghte hyt so to an ende,	7812		
þat, what tyme þat she shul wende,	†	Ele, quant cunge demanda,	
He smote here a lytyl on þe bak	†	Vne paume la duna,	
Yn pleyyng whan he ³ to here spak.		De sur le dors le feri pur iuer ;	6135
Gode wȝst what was yn hys þoȝt	7816 †	Deu siet qei fu en sun qeor ! '	
And yn hys herte, for y wȝst hyt ⁴ noȝt."			
Satan askede 'how long whyle	†	Sathan, le deble ad demande	
He hadde be aboutē hym to gyle.'	†	'Cum longes esteit entur ceo ? '	
"Fourty wyntyr, and alle yn drede,	7820 †	'Qarante anz, dit, l'auet tempte,	
3yt myȝt y neuere so ⁵ mochē spede,	†	Mes, tant fu plein de bunte,	6140
Ne ⁶ neuere er bryng hym to plyghte	†	Ne poeit vnqes trouer en sun qeor	
But þat y dede þys samē nyȝt."	†	Pur quant qe il pout tempter,	
		Fors tant cum cele nuyt espleita.' ^g	

¹ hauntyng.

⁴ 'hyt' omitted.

^f A. omits this line.

^g le tempta.

² furp.

⁵ neuer er so.

³ Harl. 'she.'

⁶ No.

Ful weyl payde was Satanas 7824 † Le grant deable de ceo se bien paia :
 pat he hadde broghte hym to þat cas :
 He ros aȝens hym, ande made hym blysse, † Maintenant encuntre li leua, 6145
 Ande profrede hym hys mouȝe to kysse, † E, ueant ces cumpainuns, le baisa,
 And seyde, 'he was weyl wurȝy 7828
 For to come ande sytte hym by.'
 Before hem alle þat ychē tyde
 He sette hym by hym, syde be¹ syde, † E iuste li le posa ;
 And seyde, "ende þat þou hast bygunne, † Pus apres le comanda
 For þat þou hast do, my loue þou hast † 'Qe parfet ceo qe out comence,
 wunne." 7833 Car cel hure out bien esplite.' 6150
 þys ychē lew þat perē lay, † ¶ Le gyu dunt ieo vus ay parle
 In þe temple wyȝ grete affray, † Qe en le temple fu cuche,
 Y trowe for soȝe he slept² ful lytyl 7836 † Il ne dormi tant ne quant,
 Whan he herde þat grete chapytyl ;
 ȝyf he hadde slept, hym nedede awake,
 ȝyf he were wakyng, he shulde a³ quake, † De pour esteit tut tremblant.
 For Satan askede pere he sat 7840 † Sathan les deable ad demande 6155
 "Who lyȝ pere, ande what ys þat ? † § 'Ki gyseit la sanz sun cunge ?'
 Who durst so hardy be
 To lye pere wyȝ outē leue of me ? §
 Goȝe swyȝe, one or two to gedyr, 7844
 And, what he be, bryngeȝ hym hedyr." † Comanda, 'qe il fust amene.'
 þe deuylys come un to hys bedde, † Pur li les deables sunt ale ;
 And styrtē aȝen, þey were so dredde ; † Mes, quant il vindrent pres de luy,
 þe bedde, ne⁴ hym, ne durst þey touche * † Areremein chescun fuy,^h 6160
 So hade he markede hym wyȝ þe crouche;⁵ * Nul de euz nel ad tuche,
 þey turnede aȝen to syre Satan, || † Car tut entur sei aueit signe
 And seyde, þey durst nat brynge þat man. || ¶ A lur mestre sunt returne,
 He askede why þat chaunce byfel ; 7852 † Qe maintenant les ad demande 6165
 þey seyde, hyt was "a lore⁶ vessel,
 An empty vessel þat markede was † "Pur qei nel vnt amene ?'
 From þe ande þyne, syre Satanas ; † "Allaz, allaz," vnt tuz crie,
 þe vessel whan hyt pere was leyde 7856 † "Le void vessel qe est signe."

¹ by. ³ ha. ⁵ O. has above a ☒.
² slepe. ⁴ no. ⁶ ler.

^h A reredos chescun resorti. ⁱ⁻¹ Omitted in B.

Vn to vs hyt longede nede.¹

Alas þe whyle þey gunne to reme,

He haþ hys mark þat wyl hym 3eme."

þe Iew þey callede a voyde vessel, 7860 † Le gyu vnt 'vessel' apele,

And forsoþe so hyt fel;

Voyde he was of hys lawe,

For he forsoke hyt for fyne awe;

Lore, for he hadde nat oure lawe take 7864 En ki nul bien esteit troue; 6170

Seppe he hadde² hys owne forsake.

For þys þyng y hope þey seyde,

And callede þe Iew a vessel voyde.

But þey myȝt nat³ do hym no dere, 7868

Noper to Satanas lede ne bere;

So hadde he hym wyþ þe croyce blessed, †* Pur ceo le vssent amene

þat of hym algate þey myssede.

þe fendes and syre Satanas 7872

þan wente away, crying alas.

þe Iew þo asswyþe a ros,— dred †

Hyt was no wundyr þoȝ hym gros,—

Vn to þe bysshope sone he ȝede 7876 †

And tolde hym what he saghe yn dede;

þe crystendome at hym he toke,

And hys fals lawe forsoke,

And beleuede oure lawe echedeȝl, 7880

And þe bysshope amendede hym weȝl.

þys talē to ȝow haue y tolde,

How þe fendē halt hym bolde

Whan he haþ tycede an holy man 7884

Wyþ any temptacyun þat he kan,

Hym þenkeþ he haþ do a grete chaffare,—

And namely þo þat ordrede are,

Whedyr hyt be yn a womman handlyng, §

Or yn any oþer lusty þyng; 7889

þarefore lordynges þat kun wel se,

Amendeþ ȝow pur charyte,

Pur ceo le vssent amene

Qe void esteit de bunte,

†* Mes tucher nel poeint, qe fu signe.

† ¶ Les deables atant sunt ale,

† E le gyu maintenant est leue; 6175

† Al euesqe ala nuncier

† Qe de luy oyt^k cunter.

† Le gyu deuint crestien,

† E l'euesqe se amenda bien.

† ¶ Pur ceo, vous ai ieo ceo cunte, 6180

† Tut quident les deables auer gaine

§ Quant home ad femme folement tuche,

† Nomement si il seit ordene.

Par tant, se deiuent chastier

Ces qe veillent od femmes iuer; 6181

¹ al nede. ² Harl. hadde nat. ³ 'nat' omitted.

^k ad oy.

And makeþ nat a mys þe toyne, 7892
 þat þe fende of 3ou haue Ioye.

Prest wel y-lettrede ys to blame
 þat letteþ nat for drede ne shame
 To pley wyþ wommen and to rage; § 7896
 For aftyr pleying cumþ outrage.
 Ofte men se, and haue herde seye,
 þat swyche men go an euyl weye; †
 3yue þou among hem mayst na¹ lyue 7900

But some algaþe on þe clyue,
 Take þou ensample at seynt Ierom,—
 Do as he dyde, and go fro hom.

Seynt Ierom wente yn to deserte 7904

For drede of synne and foly grete.
 Men askede hym why he þedyr 3ede
 Syn he was an holy man yn dede,—
 Y wente þedyr synne to fle, 7908

Y dredde hyt wlde ha maystrede me;
 Synne of womman wyl wyþ me fyzt,
 And y fele me yn moche vnmyzt.

For 3yf y a-bydē þat batayle, 7912

Y drede þat y shal falle or fayle;
 And 3yf y fle þat ychē bekyr,
 Y hopē þan y may be sekyr;
 þarfore me þenkeþ foles are þo 7916

þat fyzt, and mow[ē] be þar fro,
 þat fyzt so þe deþ to haue

Whan þey mow fle hem self to saue.
 þarefore, 3e prestes þat dwel at hom, 7920

þenkeþ on þe drede of seynt Ierom,
 And wommans² felawshepe for to fle
 For doute of synne, for so dede he.
 But of wymmen hyt ys grete wundyr, 7924

Hyt fareþ wyþ hem as fyre and tundyr;
 Comunly forsake þey none

† Mes trop deit prestre estre blame
 § Qe maine femme¹ nule fee;

Mes il ki^m sunt plus pres alez,
 † As deables comand tiels ordenez;
 Ou de ce, se chastierunt, 6190
 † Ou a vifs deables irrunt.

¹ nat.

² wommen's.

¹ manie femme a.

^m A. omits 'ki.'

þat euer ys made of flesshe and bone.
 3yf she wulde to foly here take, 7928
 þe prest algate she myȝt forsake;
 For þer ys none þat she ne may
 Haue a sengle man to herē pay.
 And 3yf she wulde algate mysdo, 7932
 A knaue myȝt best beseme here to
 þan hyt were to take a prest,
 For synne and sclaunder were þere lest.
 But how as euere men preche or spelle,
 Of prestēs wyues men here euere telle.
 Of ouþere wyues y wyl naghte say,
 þey do nat wrong but al day;
 But y dare sey, as y haue herde, 7940
 On Englys tounge¹ to alle þe werlde.
 3yf þyr be oþer mayden or wyfe
 þat dysturblep þe holy lyfe
 Of þe prest þurgh lechery, 7944
 Aȝens here shal kalle ande crye
 Alle þat are yn paradys
 And alle þat yn purgatory lys; §
 And alle þat are yn þys lyue † 7948
 Aȝens here shul aryse ande stryue;
 For euery prest aftyr þe sacré
 He partep þere Goddys body yn pre,²
 And offrep hem to þe fadyr yn heuene
 On þys wyse as y shal neuene; 7953
 The fyrst he offrep hem to blys, °
 To hem þat yn heuene ys;³
 þe toþer he offrep for vs alle here, || 7956
 þat we to hym be boþe lefe and dere;
 þe þryde he offrep to haue memory
 For soules þat are yn purgatory,
 þat Godē bryng hem oute of⁴ peyne 7960

¶ Merueille est de la deblesce
 Qe consent de estre prestresce;

† De prestresces ai oy mult cunter,

Mes tuz iurs a drein les oy dampner.
 E ceo ne est mie merueille, 6196
 Car prestrece peche sanz faille
 † En tuz ceus qe sunt en ciel,
 † E ceus qe sunt en vie mortel,
 § E tuz ceus qe sunt mort; 6200
 Ore oiez cum eole ad tort.^a
 † ¶ Car le oiste qe le prestre ad sacre
 † En tiers^o sur l'auter est depesce,

|| Le un ofre le prestre pur les vifs,
 : L'autre pur ceus qe sunt en parais, 6205

† La tierce par ceus en purgatoire,
 Qe deu de euz eit memoire;

^{a-a} E a tuz ceus ki sunt vif ou mort,
 Ore oiez cum ele fet grant tort.
^o treis.

¹ tong.

³ O. gloss 'ben'

² pere þe ible yn pre.

⁴ of here.

And brynge to þe ioie þat ys certeyne.		Mult fet certes grant surfet	
Certys, she douþ ful moche a mys,		Qe dignement nel ad offert ;	
þe womman þat dysturbleþ alle þys. :		Prestresse disturbe la dignete	6210
For þo soulës are no þyng	7964	De prestre od ki ad peche ;	
Wurschepede wyþ þat offryng,	§	Pur ceo, tant qe est en luy,	
Noper vs to cunseyl, or to rede,		: Desturbe qe il ^p ne seit oy	
Ne hyt helpeþ nat þe dede ;		§ Pur les sauuez deu loer,	
Allë þarefore þat now are,	go 7968	Ne par les vifs et mors prier,	6215
And þat shul be, and now are fare,	†	Pur ce, quans qe sunt et serrunt,	
Shul dampne þat womman to be lore,	†	Al drein iur les escomengeŕunt.	
And curse þe tyme þat she was bore ;			
And þarwyþ alle, ne shal she be quyt, 7972			
3yt 3hal hyre ¹ dampne hyre owne ynwytt	†	E sa demeine conscience	
þat ychë day þat alle shal ² ryse		Encuntre li durra sentence ;	
Before Iesu þat hyghe Iustyse. *		Od le deable dampne serra	6220
Lokeþ, 3e wymmen, what 3e do ;	7976	* Quant iesu li roy iugera.	
3yf 3e dyde oghte, doþe no more so,			
Or harder penaunce, wyþ bytter teres,			
Shul 3e do here, or ellës wheres.			
And shame hyt ys aywhare	7980		
To be kallede a prestës mare.			
Of swych onë y shal 3ow telle	†	¶ Vne cunte ai oy cunter,	
þat þe fendë bare to helle ;			
þys chaunce fyl þat ys so harde	† 7984		
Yn þe tyme of gode Edwarde,—			
Edwarde, syre henryës sone,—			
And þe tale ys weyl to mone.	†	Qe ne est mie ^a a celer.	

*The Tale of the Priest's Concubine, and
how Fiends carried off her Dead Body.*

þys was a prest ryȝt ameraus,—	§ 7988	† En nos iurs auint en engleterre,—	
And ameraus men are leccherous ;—		Pur ceo le deuez vus meuz crere,—	6225
þys prest þe moste part of hys lyfe		§ Un prestre esteit amerus,	
Helde a womman as hys wyfe		† Sa femme tint tuz ces iurs,	
þat no tyme he hare ³ lete,	7992	† En sa vie ne la lessa,	

¹ here.² Harl. þat.³ here.^p Le prestre.^a fest mie bon.

So poghtē hym þe synnē swete.	†	Tant en sun peche se delita ;	
Yn synne, ande yn folý desyre,			
Foure chyldryn he gate on hyre.	†	Qatre fiz de luy engendra,	6230
þese chyldryn, as þey wox ¹ more,	7996		
He sette hem vn to scole to lore ;	†	Al escole les enueia ;	
So þey lernede, þat þe þre			
Were ordeynede prestes to be ;	†	Les treis, fist prestres ordener ;	
þe fourþe sone was a scoler,	8000	† Le quart, remist escoler,	
To lernē more he dyde hys power.		Tant en l'aprise se delita	
When þey were prestys, here fadyr deyde—	†	Qe ordener sey ne hasta.	6235
þe prest þat y er seyde,—		Le prestre apres est de vie ;	
þys ychē womman lefte a lyue	8004	† La prestresse en vie demore.	
Aftyr hym foure ʒere or fyue.			
þese fourē chyldryn hade grete poghte	†	Les treis prestres e l'escoler	
How þey were yn synne furþe broghte,		Pur l'alme lur pere funt prier ;	
And how here modyr leuede ynne,	8008		
Alle here lyfe, yn dedly synne ;			
þey preyde here for allē chaunce	†	Lur mere vnt amoneste	6240
To be of godē repentaunce,	†	Qe se repentí de sun peche.	
And forþynkē here mysdede	8012		
Wyþ sorow of hert, and wyþ drede.			
But þus answerede she to hem alle,	†	Mes ele bien lur diseit	
“ For no þyng þat may befallē	†	‘ Qe ia ne se repentireit,	
Shal y neuere repentē me	8016		
Whyle y haue ʒow prestēs þre	†	Pus qe tiels fiz out engendre ^r	
þat me mow ² rede ande synge, ‡		Qe seruir poeint dampne dee ; ’	6245
And ful weyl me to blys brynge ;		“ E ma alme pet estre sauue	
So may my soule to Gode be broghte	8020	‡ Si vus,” dist, “ pur mei eiez chante ;	
For any synne þat I haue wroghte ;			
But wylle ʒe allē fourē do	†	Tant, apres ma mort, facez,	
A þyng þat y prey ʒow to ?—			
Kepyþ my body at ʒoure myʒt	8024	§ Qe treis iurs et nuiz me veillez ^r —	
pre dayys and pre nyʒt	§	Si tant garder me poez—	6250
Yn þys hous whan y am dede,	†	En ceste ma mesun qe vous veez,	
And y hope be sauede fro þe quede	†	Sauue tuz iurz quiderai estre,	

¹ woxe.² mowen.^r porte.^r A. en tere me gardez.

boghe y haue lyuede a synful lyfe 8028
 And haue be callede a prestës wyfe." † Tut seie ieo femme a prestre."
 þat grauntedë þey euery deyl, † "Ce ben frum," ces fiz diseient;
 For þey wende ha¹ do hyt wele. † Qe legere chose fust, quideient. 6255
 Sone aftyrwarde she euyldë, 8032
 And deydë sunner þan she wylde. *
 Here chyldryn, as þey hadde here² het, † * La femme apres est deuie,
 To wake here body were þey set; † E ces fiz sunt assemble
 þe fyrst nyghte þat þey shulde here wake, † De garder lur mere, cum vnt premis,
 At mydnyzt þe berë gan to quake; 8037 † Treis iurs tant cum ele fu uifs.
 Here fourë sonys þat saye hyt stere, § La premere nuyt qe l'unt veille,— 6260
 Leyde on honde,³ and helde þe bere; E sodeinement vne hydur;
 þe ouþer men hadde swychë drede 8040 || Bien poeit sauer chescun hom
 þat euery man hys wëy zede; || Qe deables furent en la mesun; 6265
 Wyþ mochë drede and hydous syghte § Qe sudeinement est escuz;
 Askapede þey on þe fyrst nyzt. || A la fute se sunt tuz mis,
 þe toþer nyzt þat þe chyldryn woke, 8044 || Sul ces fiz sunt remis.
 At þe mydnyzt þe berë quoke, † Cele nuyt atant est passe, 6270
 And alle þat sate or þerby stode : E vn autre l'unt veille.
 For dredë wendë ha wox⁴ wode : * Mes le deable vout mustrer
 þat nyzt shewede he more hys ire, 8048 † Qe a la femme out grant poer;
 þat hys power was moche yn hyre. † A vn hure de la nuyt
 Wyþ sorowful syzt and grete affray † A grant hair^t la bere escut, 6275
 He droghe þe body þere hyt lay, † Ieques l'us le cors vnt tret
 And to þe dore þe fende hyt broghte; † 8052 Pur folie qe la femme out fet;
 þat tymë fyrþer myzt he noghte. Chaleng i mistrent, ce fu dreit,
 Here fourë sones, wyþ mochë peyne, Le deable qe serui auoit.
 Efte hadde þe body yn azeyne; Nepurquant, le cors vnt garde 6280
 Aboute þe body a rope þey wonde, 8056 Ces fiz a cele nute,
 And to þe berë fast þey⁵ bonde; † ^a E pur plus grant seurte,
 So algate þe body wyþ hem lefte, Le cors a la bere vnt lie.^a
 At þat nyzt was hyt nat refte.
 þe þrede nyzt moste sorow gan falle; 8060 † ¶ Quant vint la tierce nuit,
 At þe mydnyzt, as þey woke alle, Ore oiez dolor, et poi dedut ! 6285
 Car, tant cum ces fiz vnt veille,

¹ have.³ hande.⁵ hyt.^t air.^{a-a} Omitted in B.² þey here hade.⁴ haue woxe.

Come fendēs fele, wyþ lobely brous,	†	Od sa cumpainie vint li maufe,—	
And fylden ful allē þe hous, *		Tant i furent de felun	
þey toke þe body and þe bere † 8064	*	¶ Qe pleine esteit la mesun,—	
Wyþ lothely cry þat alle myzt here ;	†	¶ Le mort vnt maintenant seisi 6290	
And bare hyt furþe þat none wyst whore	†	E leue vn horrible cri,	
Wyþ outen ende for euermore. 8067	†	La bere el cors unt enporte	
Here sones hyt seyde, and hopede wel,	†	Vnqes pus ne fut troue,	
þat body and soule was lore eche deyl.	†	En enfern le porterent	
þe 3ongest sone þat was a scolere,	†	Cum ces enfanz le quiderent. 6295	
He prechede þys yn stedys here, ¹	†	¶ Le tiers fiz, le escoler,	
þurghe Inglande, yn euery cuntre, 8072	†	En mutes leuz le ala precher	
He tolde þys tale of grete pyte †	†	Encuntre prestresses en engleterre,	
Oueral as he went a-boute,			
He sparede noþer for shame ne doute		Pur fere la gent meuz luy crere,	
Azens wymmen þat prestēs take 8076	§	¶ A plus dampner cest peche 6300	
For hys ownē modyr sake—	†	¶ Le cunte par tut ad cunte.	
For to dampne and stroye þat synne §		Ces freres, tesmoine le unt porte	
þat no womman falle þer ynne.		Qe ceo auint a lur mere	
3e wommen, þenkeþ on þys tale, 8080		Tost apres la mort lur pere.	
And takeþ hyt for no troteuale,			
Goddess veniaunce was hyt, and hys Ire,			
To amende vs alle for loue of hyre.			
Yn a prouerbe telle men þys 8084			
“He wyys ys, þat ware ys,”			
And wysdom es, ² and feyre maystrye,			
To chastyse vs wyþ ouþres folye.			
Of prestēs kan y sey no þyng,— 8088	†	¶ De fols prestres rien ne dirrun, 6305	
So seyde y at þe bygynnyng,—	†	Car nous la sus premis auun	
Noþer of clerkys neuere a deyl,	†	Qe des clers rien ne dirrum ;	
þey wote ³ what ys ylle ande weyl ;		Pur ceo parler de euz ne volum,	
But þus haue y herdē for certeyn, 8092	†	Mes datant seit chescun certain,	
Yn þe worlde ys none so gode skryueyne—	†	Qe en le mund ni ad si bon escriuein—	
þoghe he were wyser þan Salamon	†	Si il fust cum salomon sage, 6311	
And bettyr langagede þat ⁴ was Mercyon	†	E cum marciun de bon langage,	
And leuede yn age a þousende 3ere— 8096	†	E mil anz vesqui par age—	

¹ sere.² ys.³ wete.⁴ þan.

Ne myȝt tellē þe sorow and were,	^{dysce}	†	Le mal cuntereit, nel damage,	
Ne þe peyne, þat þe preste shal drye	^{suffre}	†	Ne la peyne, qe il auera,	6315
þat haunteþ þat ¹ synne of lecchery. 8099		†	Prestre qe cest peche hantera ;	
þey are wrothe whan any þus precheþ,			Trop dust auer grant hydur,	
But holy wryt þus vs ² telleþ and techēþ.			Prestre qe meine tiel folur.	
Now turne we aȝen þere we spak			De ceo seit a tant lesse,	
Of handlyng synne, þat ychē lak ; 8103		†	Auant alum a vn autre peche. 6320	
Y tolde of handlyng synne as y kouþe,			* ¶ De tucher femme, parlai auant,	
And now wyþ ³ foly kyssyng wyþ mouþe. †			Cum ceo est folie grant ;	
Kyssyng doþe moche more euyl			Ore vous dirrai del beiser, ⁴	
Whan handlyng cump of þe deuyl ;			Pus qe est si grant mal le tucher.	
Some wene þat kyssyng ys no synne, 8108		†	¶ Home deit en nule manere	6325
But grete peryl falleþ þer ynne.			Beiser femme, fors sa mere,	
Be þou neuere so chaaste ande straunge,			Ou sa seore par auenture ;	
Kyssyng wyl þyn hertē chaunge ;			A autre beiser ne eit cure.	
Hyt ys forbode, be þou weyl ware, 8112		§	Ki femme ad espuse,	
But ȝyf hyt be here þat furþe þe ⁴ bare ; †			Baiser la peot a sun gre ;	6330
þy wyfē þou mayst kysse wyþ ryȝt, §			Nepurquant, purra pecher	
ȝyt yn sum poynt mayst þou falle yn plyȝt.			Home mari od sa mulier	
Seynt Ierom, he spekeþ ⁵ of þys, 8116		†	Si a vtrage l'ad ame,	
Ouer moche for to daunte and kysse ; †			Ceo nus ad seint Ierome cunte.	
Daunte a womman oute of skylle			¶ Par folement dauneer	6335
When no tyme were she wyl þer tyl.			Poez vous malement pecher ;	
Maner þer ys of foule kyssyng, 8120				
As ys of dede and of handlyng,				
þat falleþ ofte yn pryuyte,				
But þat shal nat be tolde for me ;				
Noþeles, hyt mote be tolde 8124				
Yn shryftē, boþe wyþ ȝunge and olde.				
Sum maner kyssyng ys ful grete vyce,				
And wommens hertys to synne wyl tyse ;				
And who so delyteþ hym þer ynne 8128				
Wommen to foly for to wynne,				

¹ þe.² of.³ Harl. skekep.

*— Ke vus dirrai ioe de beiser.

⁴ us thus.⁵ þe furþe.

Y do hym weyl to vndyrstande So may he go yn deuyl hande. § 3yt mayst þou synne yn lecherye 8132	§ Vn home peot a deables aler Qe souent sert de tiel mester. 6340
Yn þe lokyng of þyn y3e; ¹ Beholde nat wymmen ouer mochyl, † Here sy3te makeþ mennys þoghetes fykyl; And who so haþ a feble herte, 8136 Hys ye ys euer ouerthuerte.	¶ Ces oils en femme ne deit fichir, Ki de cel peche se uelt garder;
þyn ye ys þyn messenger † To brynge þy dede yn powere; Yn swychē sy3t ys mochē gylte, 8140 Shryue þe þerof 3yf þou wylt.	† Car fol oyl est messenger, Bien le sachez, de fol geor.
3yt ys þer more of lecherye þat ys do wyþ sorsorye, Sorsorye þat ys wycchecrafte; 8144 † He þat ys wyþ þe fendē lafte	¶ Chescun se garde vtremēt 6345 Qe il ne face enchantement Pur tiel mester, ne sorcerie; Car, si volez qe veirs vus die,
Grete synne hyt ys, ² y 3eue þe a 3yfte, † þenke þer on yn þy shryfte. † To man þat ys yn gode beleue, 8148 † Wycchecrafte shal hym neuere greue; †	† Ceo serreit quant mortel peche; En confessiun ne seit cele. 6350 Nepurquant, bon creistien Enchantement ne dute rien;
Be þou yn gode lyfe and byleue ry3t, And alle þe wecches wyþ alle here my3t Shul neuer drecche þe ³ where so þou are Wyþ no queyntysē of here artt;— 8153 þat sheweþ weyl seynt Cypriene, † He was a nygromancyene, † How he my3t neuere a mayden wynne 8156 † Wyþ wycchecrafte here þoghete to synne: Why? For here lyfe was gode and clene, † And stedfaste byleue yn here was sene.	† Ceo mustra ben seint cyprien Qe fu nigromancien, Deceyure ne pout la pucele 6355 Qe en geor out deu desuz sa mamelle.

*The Tale of St. Justyne, and how the sign
of the Cross protected her from Devils.*

Yn antyoche, þat noble cyte, 8160 † Wonedē pys mayden of grete bounte; †	¶ Car en antioche la cite Vne pucele esteit benure,
---	--

¹ eye. ² Harl. omits hyt ys. ³ Harl. omits 'pe.'

Here name men callē seynt Iustyne,	†	Iustine fu la virgine nome,	
For Iesu cryst she suffrede pyne.	†	Qe pus pur deu fu martirize	6360
Whan she hade takē crystendān	8164 †	Apres qe ele fu baptize.	
Euery day to scole she nam, ^{3ede}	†	L'escole hanta la benure ;	
To þe scolē, for to lere			
þe loue of Gode, and haue hyt dere.			
And as se ¹ went to þe scole hous,	8168	Vns agladius la regarda	
A lorde þat hyghete ' agladyus '—	†	Souent quant al escole ala,	
A gretē mayster and a syre—	§	Suspris fu tost de sa beaute,	6365
Was anamourde so on hyre	†	En sun qeor l'ad coueite.	
þat he ne wyst what do he myȝt,	8172		
She was so semēly by syȝt. §			
He comē vn to Cypryene,	†	Le feol a cyprien est ale,	
þys clerk, þys nygromancyene,			
And tolde hym al þe enchesun	8176 †	Si ad sa temptaciun cunte,	
Of hys grete temptacyun.			
Fast he preyde, and hette hym mede	†	Premis li ad duns ⁷ duner	
ȝyf þat he coudē do sum dede,		Pur les deables enchanter,	6370
Were hyt godē, were hyt ylle, ²	8180		
þat he myȝt haue of here hys wylle.	†	Qe il luy fussen eydant	
" Iustyne," he seyde þan, " hattē she	†	Iustine auer, qe il ama tant.	
þe feyre mayden þat marreþ me."			
And Cypryene hette hym for of hys	8184		
þat þe mayden shulde be hys ;			
Cypryene made þan hys queyntyse	†	Cest cyprien se est entremis	
And dede þe fendys manyone vpryse,	†	De cuniurer les enemis ;	
Ande comaundede ³ þat Iustyne were lede	†	² La pucele les comanda mener,	6375
Vn to syre agladyous bede.	toke	" Alez," dist, " sanz targer." ²	
þe forme of here fadyr and modyr þey nam			
And yn here lykenes to Iustyne cam,			
And badde, here wyl shuldē be went	8192		
To agladyous comaundement.			
Iustyne hadde grete wundyr of þys,			
And wyþ þe croys she gan here blis,			

¹ she. ² wy gode, wyþ yl. ³ comaundede hem.

⁷ de soen.

²⁻² Sanz targer, fet il, alez
E cele pucele me amenez.

þan þe¹ vanysshede aweye asswyþe; 8196

Se þankede Gode and was ful blyþe.

Þryys þey come, on þre manere,

Before Iustyne to apere;

And here cunseyl was euer þys 8200

"We rede 3ow take agladyus."

At euery tyme þat þus² þey here besoghte

þe croys was euer yn here þoghte,

And made hyt euer hem betwene 8204

And alle here cunseyl was no more sene; †

Hadde none of hem lenger powere

Wyþ here to speke, or come here nere.

Þryys ouercomē hadde þey bene, 8208

And þus þey tolde to Cypryene.

Cypryene haddē grete ferly^{wundy}

And askede 'for whom hyt was, and why †

þat þey ne myztē of here spede, 8212

But euer ouercome away þey 3ede.' †

þan spak to hym a fende of helle †

"Syker me here wyþ me to dwelle, †

And þat þou ne shalt for loue ne eye 8216

Beleue on þat y shal þe seye."

When he hadde seyde hym hys certeynte, †

"Now," seyde þe fende, "y shal telle þe: †

She beleueþ on one men calle Iesus, 8220

He þat confoundeþ euermore vs;

She ouercomeþ vs wyþ a croys,

When we se hyt we haue no voys; †

þe sygne þerof euere we fle, 8224 †

And drede we haue when we hyt se;

Oure myzt ys noghte, no neuer shal, †

Ouer any þat blesseþ hym wyþ al.

Iustyne þerwyþ defendeþ here so 8228

þat we ne may haue wyþ here to do;

Mes vne fee, et autre, sunt ale,

E rien ne vnt espleite;

Einz sunt uencuz returne,

Pus qe la pucele se out signe. 6380

Cyprien bien veeit

Qe le deable espleiter ne poeit;

Meintenant l'ad apele,

"Di moy," dist "la verite, 6385

Coment la crestiene pucele

Vus ad vencu, qe est si bele."

Le deable respund, "ceo sachez,

Dire uus ne pus si me ne iurez."

Cyprien tantost ad iure,

E le deable l'ad cunte 6390

"Auer," dist, "ne poum nule voiz

Quant ueum signe de la croiz,

Car cel signe trop dutum,

Pourus sumes quant le ueum."

¹ þey.

² 'þus' omitted.

And, for here lyfe ys gode and clene,
 Oure maystry may ryzt nozt be sene;
 For 3yf she lyuede yn wykkednes, 8232
 þan myzte we do to here sum stres."

Cyprien seyð vnto þat fende,
 "Iesus ys nat þan 3oure frende,
 Hyt may weyl be hym self haþ myzt 8236
 Syn 3e drede hys croys be syghte;
 And ys nat 3yt þe samē tre,
 Haþ þat tokene more myzt þan 3e?"

"3ee," seyde the fendē, "certaynly, 8240
 Ouer vs all he¹ haþ maystry;
 And euermore so shal be doun
 For hyt was hys ownē passyoun;
 No þyng þat man may of hym sey 8244
 Doþe oure powere so moche a weye
 As nemne þat passyun and þat rode
 þat he shedde on hys swetē blode;
 Heuene and helle þat passyun douten 8248
 And creatures allē parto louten,
 And specyaly Iesus, þat name
 Ys our shenshypp and oure shame."

When Sypryen² pys vndyrstode, 8252
 He forsoke hem, ande bycom gode,
 And alle þe crafte þat he hadde hauntede,
 And crystendome to take he grauntede;
 He dydē breke hys maumetrye, 8256
 And dyde hyt brenne byfore hys ye;
 Seppen at þe bysshope of þe cyte
 He dyde hym crysten man to be,
 Seppen he was so stedfast 8260
 Yn þe beleue, þurghe þe holy gast,
 þat he was ordeynede dekene hye,

† "Dunc est," dist cyprien, "plus grant
 qe vus, 6395
 Iesus, de ki estes si pourus;"^a

† Le deable le grante maintenant,
 † Qe de tute rien iesu crist est plus grant.^b

¶ Quant cyprien ceo entendi,
 † Fist qe sages, et auerti; 6400
 † Les deables et lur enchantement
 De cel hure refusa vtremment,
 † Ces ydles a depesce,
 E ces faus deuz refuse;
 † Pus ad baptisme demande, 6405
 † E le euesqe l'ad baptize.
 † Tant esteit aferme
 † E le amur dampne dee,
 † Qe deakene fu tost ordene,^c

¹ hyt.^a ki est tant poestuz.^{c-c} Ses fauz deus ad depesce et refuse² Cyprien.^b de tuz ad iesu souerain poustez.E pus del eueske baptême demande
 E cil l'ad tost baptize et conferme
 Ke diekene fu tost apres ordine.

And seppen bysshope he was wurpy ;	†	E euesqe tost apres consacre.	6410
Sepen made he Iustyne abbas	8264 †	Iustine establi pur vne abbese,	
Of alle þe ladyes, as wurpy was.	†	Des seinte virgines mestresse ;	
Swyche grace fel seppen ¹ on hom	†	Pus furent ensemble martirize	
þat bope þey suffrede martyrdom.		Pur l'amur dampne dee.	
And now ² ys Cyprien wyþ Gode so herde			
þat he ys wurschypde yn alle þe werlde, ³ —			
And she ys callede Seynt Iustyne,			
A martyr ande an holy vyrgyne.			
þys tale y tolde to 3ow aboute,	8272 †	¶ Ceo uus ai cunte pur prouer,	6415
þat 3e ne dur ne wycchecrafte doute,	†	Qe bon creistien ne deit duter	
3yf þou be—þat ys to mene—		Enchantement de nul bricun,	
Yn beleuē gode and lyfē clene.			
Who so þurghe wycchecrafte haþ tene,	8276		
Prey to Gode and seynt Cypriene			
And to þe mayden Seynt Iustyne,			
þat þey delyuer hem fro þat pyne.			
þarefore þou man, and þou wyfe,	8280		
3yf þou be of clenē lyfe,—			
þar þe noghte drede no wycchecrafte			
Noþer temptyng of þe deuylys shafte ;	†	Ne del deable temptaciun.	
And 3yf þou be yn dedly synne,	8284		
To hys temptyng he may þe wynne.			
3yt þer ys spekyng of vylayne			
þat longeþ to ⁴ lecherye,	†	¶ A lecherie ausi apent	
And ofte tyme of foule speche	8288	Parler trop deslauement ;	6420
Falleþ þarfor harde wreche ;	†	Trop veum nous souent	
Of foulē herte cumþ foulē þoȝt,		Qe mal avient de ^d tiele gent.	
Of foule þoȝt foule wurdys are broȝt.			
þe foulē wurde, þe speker dereþ,	8292		
And þat hyt hereþ ande furþ bereþ ;			
Y hauē toldē of þys lak			
Yn þe fyfþe comaundement þer y spak,			

¹ seþyn fyl. ² Harl. omits 'now.' ⁴ unto.^d Ke maus auent a.³ O. inserts—For yn þe pryuyte of þe messe,

Hys namē euer nenmede ys ;—

Whan y of a nunnē tolde	8296	†	¶ La sus vus cuntai de une noneine	
pat coudē nat here tungē holde.			E de sa greuuse peine	
3yt ys þyr a spyce of leccherye,			Qe pur sa fole lange susfri;	6425
Auauntēment of olde folye,—			Pur ceo; plus ne dirrai ci;	
A kaynarde ande a oldē folte;	8300		Mes, ki voderā deu paier,	
pat pryfte haþ loste, and boghete a bolte,			Lesse ^e ordement parler.	
He shal become a dyssour			¶ Mes quant pecher ne peot plus,	
And telleþ how he was a lecchour;	§		Le veillard mal auenturus	6430
Ioye he haþ hym self to dyffame	8304	§	Iuste le feu se auantera	
Of alle hys synnes pat he kan name,		†	Des pechiez qe fet a,	
And auante hym alle an hye,			E, pur fere rire la gent,	
And make men laghe at hys foly;			Souent sur sei memis ment;	
And pat ys nat þe synnē leste,	8308	†	Ceo ne est mie petite peche,	6435
Auaunte þy synne to hym pat þou sest.			Einz est grande, pur verite.	
Sodom sank, ande Gomore,		†	Sodome et gomoire sunt enfundre	
For þey kryede here synne aywhore;		†	Pur ceo qe il crierent lur peche;	
þese twey cytees, boþe þey sank	8312			
For þey hadde ioye at synne pat stank.				
Feyrer hyt were oure synne forhele		†	Meus dussent lur mals celer	
þan make auauntement þer of to fele;		†	Qe de les cunter ioie auer.	6440
þe apostle seyþ þys autoryte	8316			
“3yf þou be ¹ nat chaste, be þou pryue;”				
Telle hyt þy prest, and to no mo,				
For oþer tellyng, hyt ys boþe synne				
and wo.				
3yt ys þyr a specyal spece	8320			
pat doþ leccherye klymbe by a grece;—				
Who so wyllē 3yftēs 3yue,		†*	¶ Receyure ne deuez, ne duner,	
On lecherye he may cleue;	8323		Par entente de pecher;	
For synne no 3yftys þou receyue,*				
For doute of gyle þou shalt hem weyue;				
For whan a lechour haþ 3yue hys mede			Tut quide le lechur espleiter	
þan hopeþ he weyl pat he shal spede.		†	Quant receuez qe vous veut doner;	
Y rede, 3e wommen, 3yueþ gode entent,			A peine ne ad si prodrom ne mulier,	6445
For medē 3e wyl sone consent;	8329	†	Qe dun ne peot changer sun geor.	

1 art.

• Del tut lest.

Manyone for mede doþ ful euyl,
Mey sey ofte mede ys þe deuyl.

3yt spekeþ he of a more tresun 8332
þat for lechery ys down ;

3yf men or womman be so wylde
To fordo a getyng of a chylde *

Wyþ wurde or dede, syn hyt ys gete, 8336 †

Wyþ mete or drynk þat þey do 3ete,¹ †

Or oper strenkpē, þat hyt dye,
þan þey down ful grete folye ; |

Wyþ slaghtër hast þou þere hyde || 8340
þat þy lecherye ys nat kyde ;

Gretly yn euyl þou art coupable
Yn twey synnēs, ande dampnable.

A noþer vyleynye þyr ys, 8344

To do a womman synne þurghe stres ;

3yf a womman mete paráuenture
Yn pryue stedē, a lechour,—

3yf he wyl do wyþ herē synne, 8348

And she ne may a weyē wynne

But she swerē opys grym §

A noþer tyme to come to hym,

Or he makeþ here trouthē plyghte ‡ 8352

Anoþer tymē when she myȝt,—

For þat troupē, y answere

þat no perel shal she bere ;

She nat² synneþ nat dedly, ° 8356

Hyt ys no wyl, but maystry ; °

Better ys to skape wyþ an oþe

þan synne dedly, and Gode be wrothe.

Here-of myȝt men mochē speke, 8360

Of troupē þat men alle day breke,

For fals troupes, and fykyl,

For lechery are 3yue mechyl.

3yf þou a womman troupē plyghte 8364

¹ þey etc.

² ne.

¶ Si uus unqes entremeistes—

Par fet, ou parole qe deistes,

Ou par beiure, ou par manger,

* Aucune conception desturber, 6450

Ou par aucune sorcerie,

| Fet auez grant felunie.

|| ¶ Bien sauum qe peche est grant,

Apres qe conceu est enfant

Ou apres qe il seit nez, 6455

Si vous dunc le osciez.

† ¶ Qe meus ne pet eschaper

‡ Qe par fiance al lechur duner,

§ Ou par auenture iurer,

Meus luy vodreie cunseiller 6460

Qe ele sa fiance al hure^f donast,

Ou par auenture iurast,

Qe autre fee freit sun desir

E vendreit a sun pleisir ;

Qe dunc ne le seofre pecher, 6465

° Car, par serement encuntre qeor,

° Ne peot nul moltelement pecher ;

Mes tiel deiuent tenir serement,

Femmes pur uiure chastement.^g

¶ De fiance vous voil ci parler, 6470

Car ieo crei qe i ad mester.

Chescun home deit ben sauer,

Qe fiance priue ne deit duner

^f avant. ^g Femme ke chastment uoet deu seruir.

Out of holy chercchēs syzt;
 Men oghte nat so for to do
 poghe þat frendes consente parto;
 For holy cherche oghte fyrst for to wyte¹
 Of here gederyng, 3yf hyt may sytte. 8369

Of allē folēs are þey fyles
 þat gentyl wymmen begyls *
 Wyþ a troupe of tresun 8372
 To reue here, here warysun, §
 But she do by here ordynaunce §
 Of hem þat shuldē here auauunce.
 And a womman loueþ ofte yn pryuyte ‡
 þat for here falleþ nat weyl to be;
 3yf she to þat 3eueþ here treupe,
 þat ys² here ful moche reupe;
 þat treupe dar she nat be a knowe 8380
 For drede þat she haþ louede so lowe. †
 þurghe cunseyl of here frendys wyll †
 She ys þan 3yue anoper vntyl;
 Y dar sey hyt hardly³ 8384
 ‘þat womman leueþ yn lechery; *
 And þat yche man also
 To whom she 3af fyrst troupe to
 3yf he any ouper wedde 8388 †
 Or wyþ any go to bedde, †
 3yf þey bope wulde haue do þat
 þat here moupes to gedyr spak,
 And haue⁴ fulfyllde at here myzt 8392 †
 Here pryue troupe þat þey plyzt.’

A wers spyce 3yt men holdes,
 To begyle a womman wyþ wordys,—
 To 3yue here troupe but lyghtely 8396
 For no þyng but for lygge here by;
 Wyþ þat gyle þou makest here asent
 And bryngest 3ow bope to cumbrement.

¹ wete. ² ys to. ³ hardly. ⁴ ha.

De femme tenir, et espuser;
 Plusur seruent de tiel mester. 6475
 Seint eglise l'ad defendu

Pur mals qe en sunt auenu.
 Meinte par tant est descunseille
 E en ceste siecle degable,^h
 Quant fiance folement ad dune 6480
 Sanz cunsail de sun parente.

Home fet ausi cum felun,
 * E durement grant tresun,
 * Qe gentile femme issi deceit
 § Si ele cunsail primes ne seit 6485
 § De ceus qe le unt a duner,
 Autrement li purra encumbrer.
 ‡ ¶ Meinte receit fei priue
 De home qe eole ad ame,

De pour nel ose pus granter 6490
 Pur ces parenz corucier;
 Pus, est a vn autre espuse,
 Par cunsail de sun parente,
 Auant qe ceoli est deuie
 A ki fey duna en priuete; 6495

* En mortel peche tuz iurz girra
 Tant cum ceoli viuera:
 E il, si autre ad espuse,
 † Meementⁱ si iuste cele ad cuche
 A ki fei duna priue; 6500

Ceo sache chescun de verite,
 Si en lur qeor fu, cum vnt parle
 Quant la priue fiance unt^k dune.
 ¶ Fay dune a acun par boidie,
 † Qe est plus grande tricherie. 6505

La femme n'entend espuser,
 † Mes sulement od luy cucher,
 † E par tant la femme ad gabbe
 A ki sa fay ad dune.

^h esgarrez. ⁱ Nomeement. ^k fei fu.

parfore now y warne 3ow alle,—	8400	Cesti peche mortelement,	6510
Man and woman, for þyng may falle,		Car rien fors lecherie ne entent.	
þat 3e be neuer so fole hardy		¹ Bien se garde chescun pur ceo	
To 3yuë 3oure so pryuyly,		† Fey duner en priuite,	
Ne wommans trouþe for to take,	8404	Car ceo est, ieo vous di, peche ;	
Ne trouþe 3yue for weddyng sake,		Par tant est meint encumbre. ¹	6515
Tyl holy cherche haue demyde ryȝt			
Wyþ lokyng of frendes syghte.			
Pryuytes manye falle þer ynne,	8408	† ¶ Les priuez pechiez de lecherie, ^m	
þyn ynwyȝt þe telleþ whych ys synne ;		° ⁿ Qe les nomer est vileinie,	
Sum pryuytes of lechery †		Tere voil meuz qe escriure ; ⁿ	
Yn opun speche are vyleynye, °		Cal, al comencement del liure,	
parfor wyl y nat hem alle descryue,	8412	Premis qe des priuitez ne dirai ren,	6520
But alle behoueþ vs þer of shryue ;		Car mal pout fere, et poi de bien.	
þyn ynwyȝt wote what þou hast wroghte,		Ren nepurquant ne deuez celer	
And whych ys synne, and whych ys noȝt ; †		Quant vus uus volez confesser,	
Alle þese spyces þat y haue tolde	8416	Ne la manere nel ° peche	
On dyuers maners are synnës folde.		En confessiun seit cele ;	6525
		† La conscience ben aprendra	
		† Qe chescun a sun prestre dirra.	
3yf þy flesshe ofte aryse			
Yn wyl or dede to many of þese,		§ ¶ Nul se deit desesperer	
þat þou mayst nat þy flesshe daunte	8420	† Tut ne pusse il sa char danter ;	
þat sum algate behoueþ þe haunte,			
Be nat parfor yn wanhope, §			
Alle may be quenchyde wyþ a drope			
3yf þou mayst for þy synnë grete ¹	8424		
And be yn wyl hyt for to lete.			
For many a gode man, olde and 3onge,		† Meint home ad este tempte,	6530
Haþ be yn flessheȝly temptyng,—			
So was seynt poule, þe holy man,	8428	† Si fu l'apostle seint pol dampne dee ; ^p	
Hys flesshe was temptyde wyþ satan ;			
Seynt benet was so, 3e herde me telle,			
He was yn poynt to leue hys celle ;			
And ouþer men mo of relygyun	8432		
Haue be yn harde temptacyun ;			

¹ O. gloss 'wepe.'

¹⁻¹ Omitted in B.

^m A. vileinie.

ⁿ ⁿ Ne estoit pas ke ioe les vus die.

^o ne le.

^p seint Iohan le apostle de.

But man behouep pryue¹ hys myȝt
 Azens hys ownē flesshe to fyȝt,
 For ȝyf þou late hyt haue hys² wyl, 8436
 Wyltou, neltou,³ hyt wyl þe spylle.

And y shal telle here, ȝyf ȝe wyl.
 A talē for þe⁴ samē skylle,
 þat a man myshopē noghte 8440
 þoghe he haue grete temptyng of þoghte.

*The Tale of the tempted Hermit, or how
 we should never despair.*

Seynt Gregory telleþ for oure profyte
 How þyr was onys an ermyte;
 þys ermyte hadē grete temptyng 8444
 Yn hys þoghte ouer alle þyng,

And as þys temptyng on hym ran
 He ȝede vnto an oldē man
 And tolde hym allē vp an downe 8448

Of hys grete temptacyun.
 þat olde man seyde to hym astyle⁵
 'He was nat wurpy to be an ermyte

þat swychē þoghetes shuldē þynke, 8452
 And þoghte of womman wulde hym synke.'
 þys oldē man gan hym so stoute

þat hys gode hope was alle yn doute;
 For þe wurdes þat þe olde man gan seye
 Yn to þe wurlde he toke þe weye. 8457

As he cam⁶ goyng yn þe strete,
 An holy abbot gan he mete;
 þe abbotys name was apollo, § 8460

And sone he spake þe ermyte to;
 þe ermyte hadde so sory þoghte,
 Aȝen to þe abbote spake he noghte. †

þys abbot was a ful wys man, 8464
 Ande yn hys þoȝt ful sone hyt ran,

+ Mes cumbatre couent leaument
 Qe sauf veut estre al iugement.

+ ¶ Seint Gregoire nous ad cunte
 + Qe un hermite fu mult tempte; 6535

+ Cest ala a vn veil hom^a
 + E cunta sa temptaciun;
 + Mes le veil home li ad dit
 + 'Qe il ne fut digne de tel habit
 + Qe tiel pense out en sun qeor, 6540
 + Car de nul femme dust penser.'

+ ¶ Cest hermite se desespera,
 + E arere al siecle se turna.
 + Vn seint abbe le encuntra,
 Si li demande 'ou il ala,'— 6545
 § Cest abbez apollo aueit nun
 Mult fu sages et seint hom,—
 † Tant fu le hermite anguisse
 † Qe od le seint n'ad rien parle.

+ Apollo bien entendi 6550

¹ preue.

³ nyltou.

⁵ O. gloss 'anoun.'

^a Si est a vn veil hermite ale.

² þe.

⁴ þys.

⁶ com.

Ande be þe semblant of þe ermyte,
 þat he was yn grete sorowe and syte; † Qe pur dolur ne luy respondi.[†]
 þe abbot askede hym ones or twyys, 8468 † Tant souent l'ad demande,
 At laste þe ermyte seyde hys ays. † Qe il al drein l'ad cunte
 "Y am" he seyde "broȝt allē down † 'Qe des pensers de lecherie fu tempte,
 Wyþ fleshly temptacyun; †
 And at an oldē man y was, 8472 † E qe a vn veil home esteit ale; 6555
 And tolde hym alle my hardē kas; A ki, quant la verite out conu,
 And he seyde y was nat wurþy
 þe ermytagē to com ny,¹
 Ne was yn wey me to saue 8476 † Dist qe en vie ne fu nient de salu; †
 Whyl y shulde swych þoȝtēs haue;
 And, for he² comfortede me so yl, † Pur ceo se desespera,
 Yn to þe worlde now ys my wyl † E arere al secle returna.[†]
 And lyue þere best wyse þat y may, 8480
 Syn y serue nat Gode to pay."
 þan seyde þe abbot syre apollo, † Apollo l'ad mult amoneste 6560
 "þe olde man wyst nat what was to do; * Qe en sa celle fu returne; †
 þou mayst se now, by my vysage, 8484 † || E quite ne fu nent de temptasun, †
 þat y am olde and weyl yn age, † † Si tres veil cum il esteit;
 And y fele a ful harde prykyl
 þat my flesshe tempteþ me mykyl, ||
 Vnneþē ys hyt day ne oure 8488
 þat y ne am þar wyþ temptede soure; ||
 But þoghe my þoghte be oute of skyl,
 To do ȝyt wers, y nē wyl;
 Nemore³ shalt þou þy self mysdo 8492
 þoghe þou be temptede neuer so.
 Y rede þat⁴ yn godenes þat þou dwelle
 And turne aȝen vnto þy celle, *
 And fonde aȝens þy flesshe to fyȝt 8496
 And late hyt nat haue alle þe myȝt."
 He broȝte þys ermyte to swyche certeyne, † Mult par tant luy cunforteit.
 þat to hys celle he turnede aȝeyne. † Apollo l'ad tant sermone 6565
 Qe a sa celle est returne.

¹ nyghe. ² Harl. omits 'he.' ³ et hunt ne uout parler oue ly. ⁴ Kar ia fu cely, fet il, vn veil homme,

⁵ No more. ⁶ 'þat' omitted ⁷ en voi ne fu de estre sauue. Vncore ne fu il pas quites de temptaciun.

þe abbot knew alle þe pas	8500	¶ Li abbez al veil home est ale	
Where þe olde man wonyng was ;		Qe out le hermite descunforte ;	
þedyrwarde þe wey he nam,		De hors sa celle esteet,	
And when he a lytyl besyde cam,			
He sette hym dowun and preyde Iesu	†	“ E de fin qar deu prieit	6570
Ful of myzt and vertu,	8505		
þat þe olde man myzt fele sum þyng		‘ Qe ceo qe le hermite senti	
Of þe ermytes flesshely temptyng,	†	Al veil home venast pur li.’ “	
To chastyse hym for hys broþer	8508		
þat he myscumfort eft noun oper.			
When he hadde leye yn orysun			
Long wyþ grete deuocyun,	†	Tant ad longes deu prie	
He ros vp, and byhelde,	8512	† Qe de oreisun se est leue ;	
And saghe a blak man stonde yn þe felde	†	Vn neir home uist ester “	6575
And to þe olde man arwes dede shete	†	Vers le veil home seter,ʸ	
Ryzt many, and sum wel ¹ grete ;			
So many arwes to hym he droghe	8516	† Tant des setes tret a luy	
þat þe olde man felt temptyng ynoghe ;	†	Qe le ueillard fu plein d’ennuy ;	
þe arwes were temptacyons,			
And sharpē sterynges, and felons ;			
So many and smart he hem hadde,	8520		
þat he sate as he hadde be madde,	†	Cum vn home yure seait,	
þat wytte hadde lorē as he sat	†	Si ne sauoit qe fere pout.	6580
Or was yn a were to do sum what.			
Ar he aghte seyde ar dyde any dede,	8524	Al drein est sus leue,	
þe same weye þat þe ermyte zede, §		* E uers le siecle returne,	
þat yche wey þe ermyte zede ynne		§ Meme la veie qe le hermite ala	
To þe worlde to do hys synne. *		Qe il si malement cunseilla.	
þe abbot appollo say euery deyl,	8528	† Apollo l’ad regarde ;	6585
And how he was temptede he wyst, hyt	†	Bien sout qe il fu temple.	
weyl,			
And fondede for to take þe strete			
Wyþ þat olde man for to mete ;	8531	† Le ueillard encuntra,	
He seyde “ olde man ! what dost þou here,	†	E pus le demanda	

¹ ful.

“—a Apollo prie deu ke temptaciun enueiaſt
Al veil hom part vnt se chastiast.

* esteant.

ʸ setes trehant.

And why hast þou so mornynge chere ?	†	‘ Pur qei esteit tant anguisse,	
Whedyr hast þou þoghte to go ?	†	E uers ou est si trist ale ?	6590
Be ¹ syzt hyt semeþ þat þe were wo.”			
þe olde man seyde ryzt nozt,	8536		
But hyt ran hym weyl yn þozt	†	Bien entendi le veil hom	
þat þe abbot had ² inspyracyun			
And wyst hys grete temptacyun ;	†	Qe apollo sout sa temptaciun ;	
For shame he myzt nat telle how smart	†	Mes de hunte ne li pout cunter	
þe temptyng þat come to hys hert ;	8541	† Ceo qe il senti en sun qeor,	
But þe abbot wyst for certeyn,			
And hade ³ hym to turne azeyn ;	†	Apollo luy comanda ⁴	6595
Ande shewede hym weyl for two þynges	†	‘ Qe en sa celle returna,	
Why þat he hadde no temptynges ;	8545	E de douz choses fust il seur,—	
He seyde, þe fende of hym ne rozte,	†	Qe le deable nel conust desques cel iur, ⁵	
Ne hym to tempte aboute sozte,	†	Ou de luy poi de force feseit,	
Ne þoghte hys lyfe so moche wurþy,	8548	Ou de ly tempter ne se deigneit	6600
For he helde hym self so holy			
And blamede oper for here fallyng,			
þy lyfe hym þynkeþ ys wurþ no þyng ;			
To gode men ys hyt grete passyun	8552	† Sicum il fet la seinte gent,	
To fele þe fendes temptacyun ;	†	Qe temptaciun sentent souent.’	
And for he temptede ⁴ þe nozt here,			
Yn ouper stede þou shalt by hyt dere ;			
Ne late þou nat lyztly by þo	8556		
þat are temptede of fleshly wo,			
But, þenk weyl þat þey are gode			
3yf þey þat temptyng wyþ stode,			
And are sykerer aftyr temptynges,	8560		
And kepe hem better wyþ many þynges ;			
And hyt ⁵ men sey Gode loueþ hem nozt			
þat haue no temptyng yn dede ne þoght.			
þy temptyng was for þy despyte	8564	† Pus li ad tut cunte	
þat þou haddest of þe gode ermyte	†	Pur qei si forement fu tempte,	
Whan he hys ⁴ temptyng to þe shrofe,	†	‘ Pur ce qe il ne cunforta	6605
		Le hermite qe il confessa,	

¹ By.² bade.³ ? for ‘zyt.’⁴ B. adds, ‘ke avant ne alast, Mes.’⁵ Harl. omits ‘had.’⁴ tempteþ.⁴ Harl. omits ‘hys.’⁵ ainz cel iur nel coniseit.

And þy cumforte away hym drofe." *

At þys pas¹ þys tale tolde ys † 8568

For temptacyons² of mannys flesshe,

þat none ne myscumforte hym †

boghe þat hys flesshe be brysl and brym. †

So holy man was newer none 8572

þat temptacyun ne hat³ hym ouergone,

Were hyt lytyl, or were hyt mykyl,

þat of hys flesshe ne hap hadde sum prykyll;

And þo þat wyl be ryzt certeyne, 8576

Cumforte hym weyl to fyzt azeyn, †

For no man may yn certeyn be

But he fyzt fleshly lustys to fle;

Gode graunte vs allē now fro hepen 8580

Oure flesshe so to holde be nepen,

And oure soules so to saue⁴ aboue,

þat God of heuene vs allē loue.

Einz le fist desesperer

* E al siecle returner.'

† ¶ Ceste cunte vus ai pur ceo cunte,

Qe nul ne seit desespere 6610

Tut seit il forement tempte,

Car ensi ad meint home este;

E qe bon est recunforter

Ki lem uout retrere de pecher.

¶ Mes ki al regne deu veut venir,

Seure ne deit chescun desir 6616

De sa char en lecherie

Qe tant est plein de vileinie.

Here bygynneþ Sacrylage.

Of þese dedly synnēs seuene 8585

þat we wrappe wyþ Gode of heuene,

Of hem haue we touchede neyde

As holy men haue wryten and seyde;

3yt mow we nat⁵ weyl werche § 8589

3yf we forgete holy cherche,

Holy cherche, our modyr dere,

Of herē shul we telle 3ow here, † 8592

How men synne, and on what wyse,

Azens þat falleþ to here fraunchyse;

þat azens here fraunchyse falles,

'Sacrylegē' men hyt calles. 8596

'Sacrylegē,' frenche hyt ys,

Menyng of 'mysdede' or 'mys.'

'Mysdede to holynes'

† ¶ Des set pechez plus ne dirrai,

Gracie seit le haut ray 6620

Qe nus ad si auant mene

Ke conustre poum quei est peche; ^b

Il nus doint, pur sa pite,

Chose dire dunt seit paie.

De le peche de Sacrylege. ^b

§ Tuchier couient en tute guise 6625

Peche qe tuche seint eglise;

Seurement ne purrum passer

E sacrylege tresublier; ^c

† Pur ceo de cest peche dirrum,

E de sacrylege ^d vous cunterum. 6630

¹ 'p' erased.

³ hap.

⁵ weyl nat.

² temptacyun.

⁴ haue.

^b A. omits this line.

^c E le peche de sacrylege lesser.

^d ses racines.

Sacrylege on englysshe ys ; 8600
 Alle þyng þat men wyþ holde,
 Stole or reftē, ȝyue or solde,
 Wyþ outē leue of here wytyng
 þat kepē holy cherches þyng,— 8604
 Alle swych þyng ys sacrylege,
 Wyþ outē leue ys all outrage.

Now of þe fyrst þat we haue spoke,
 þey þat hauē cherches broke 8608 †
 And stole þo þynges þat were þer ynne, †
 'Sacrylage' men calle þat synne. †
 ȝyf þyng vnhalwede were forgete
 þat yn holy cherche were lete, 8612
 Or halwede þyng yn ouþer stede lay
 And oghte þerof were bore away,
 Where hyt were ȝyue or solde,
 For sacrylege alle ys hyt tolde. 8616

Many vyces þerto ¹ longe,
 Alle are þey synne, but sum are stronge ;
 Y shal ȝow telle of ² sum maners †
 As 'manuel pecches' me lers. 8620
 But vnkynde and enuyous,
 Ouerdo proude and daungerous,
 Euermorē fynde þey teyl
 þoghe a man sey neuere so weyl ; 8624
 Nopeles, so weyl y nat seyde
 But þat to my sawe blame may be leyde
 For foule englysshe and feble ryme
 Seyde oute of resun many tyme ; 8628
 But Gode ȝelde hem at here endyng
 þat wyl amende myn vnkunnyng ;
 But who so blameþ and wyl nat amende,
 He doþe nat as þe curteys kende. 8632

Go we furþe now ³ on oure werk :—

ȝyf a man yn euyl smyte a clerk,

¹ her to.

² on.

³ now furþ.

† ¶ Ky clerc ad batu, ou ^f ordene,

^e eglise.

^f B. omits 'ou.'

¶ Ki ad. muste^e debruse,
 Ou rien qe a muste^e apent enporte,
 Chay est en le peche
 Qe est sacrilege apele.

¶ Ces autres racines vous cunterai 6635
 Sicum des nos mestres apris ay ;
 Rien vous dirrai sanz bon garant,
 Ceo vous premis ieo bien auant.

Yn sacrylage he falleþ ylle	†	Chei est en cest peche,	6640
3yf he dyde hyt by hys wylle.	8636	Si en pur veir e coment,	
3yf he be man of relygyoun,	†	Car par entent ^s le fet de gre.	
pou art to blame wyþ more resun ;		¶ Fet ad plus grant mesprisium	
Twey skyles are ful perylous,	†	Ki home bate de religium,	
Bop ordrede and relygyous.	8640	Car en dous maneres est a deu lie	6645
Also relygyous are to wyte	†	Qe religius est e ordene.	
þat for maystry wyl gladly smyte ;	†	¶ Ne apent a home de religium	
þey oghe ¹ to be suffrable and meke		Cumbatre encuntre nul hom ;	
And no foly on ouper men seke,	8644		
Hys tung shulde be hys fauchoun,	†	Sa espeie deit estre oresun,	
Hys strokes shulde be hys orysun ;		Porter ne deit autre ^h fauchun ;	6650
3yf any be yn foly stoute,	†	Ki autre chose fet, il est bricun,	
Holde yn ² cloystre, and com nat out.	8648	E ⁱ clostre dust estre, ou en dungun.	
Also may he be sore a ferde	†	¶ Ki cymiter n'ad nettement garde,	
þat doþ vyleynye yn chyrche 3erde,	†	Il ad pur ueir trespasse ;	
Namly, syn hyt halewede was	†	Nomement si il est dedie,	6655
þe more he doþe of trespas.	8652	Dunc est apert sun peche.	
Vnkynde man ys he hardly			
þat yn cher3erde ³ doþ vyleyny ;			
Oure long hous hyt ys to come,	†	Cymiter est notre mesun	
To reste yn, tyl þe day of dome.	8656	Ou nus trestuz reposerum	
þerfore we shulde, 3yf we were kynde,	†	E le iugement atendum ;	
Kepe hyt clene wyþ godē mynde.	†	Pus, ^k net garder le deuun.	6660
And þese prestes me þynkeþ do synne	†	¶ Le prestre ne deit del mustre	
þat late here bestys fyle þer ynne.	8660	Ces bestes mettre en cimiter ;	
þe gres ys hys þat þerē grenes, §		Si mal ensample doine premer,	
þe placē ys þe parysshenes. ‡		Plus est par resun a blamer.	
But lordēs þat haue seynorye,		Ne parsone fere nel deit,	6665
þey do þeryn most vyleynye,	8664	§ Tut quide il auer al herbe dreit ;	
For þer ⁴ hope ys whan þey shul deye		‡ La place est a parochiens,	
þat yn þe cherche men shul hem leye ;		‡ Qe la girrunt cum creistiens.	
And y shal telle a lytyl wyȝt			
How a bonde man bourdede wyþ a knyȝt,			

¹ oghte.³ cherche 3erde.^s escumege ky par mal entent.ⁱ En.² Holde hym yn.⁴ here.^h anlaz ne.^k De tant plus.

And þe borde ys gode to here,
Who so loueþ wurdes to lere.

*The Tale of the Reproof that a Norfolk
Bondman gave a Knight for not respect-
ing the Sanctity of a Churchyard.*

Yn Northfolk, yn a tounne,
Woned a knyzt besyde a persone; 8672
Fyl hyt so, þe knyzt's manere
Was nat fro þe cherche ful fere;
And was hyt þan, as oftyn falles,
Brokē were þe cherche 3erde walles. 8676
þe lordēs hyrdēs often lete
Hys bestys yn to þe cherche 3erde and ete;
þe bestēs dyde as þey mote nede,
Fylede oueral þere þey 3ede. 8680
A bonde man say þat, ande was wo
þat þe bestys shulde þere go;
He com to þe lorde, and seyde hym þys,
“Lorde,” he seyde, “3oure bestys go mys,
3oure hyrdē doþ wrong, and 3oure knauys,
þat late 3oure bestys fyle þus þese grauys;
þere mennys bonys shuldē lye,
Bestēs shulde do no vyleynye.” 8688
þe lordes answere was sumwhat vyle,
And þat falleþ euyl to a man gentyle;
“Weyl were hyt do ryzt for þe nones
To wurschyp swych cherles bones; 8692
What wurschyp shulde men make
Aboutē swych cherlēs bodyes blake?”
þe bonde man answerede and seyde
Wurdys to gedyr ful weyl¹ leyde, 8696
“þe lorde þat made of erþē, erles,
Of þe² same erþe made he cherles;
Erlēs myzt, and lordēs stut,

¹ ful weyl togedyr.

² þat.

As cherlës shal yn erþe be put, 8700

Ërlës, cherlës, alle at ones,

Shal none knowe 3oure, fro oure, bones."

þe lordë lestenede þe wurdës weyl

And recordede hem euery deyl ; 8704

No morë to hym wulde he seye,

But lete hym go furþe hys weye;

He seyde þe bestys shulde no more

By hys wyl come þore. 8708

Sepen he closede þe chercheþerde so

þat no best myȝt come þarto

For to ete ne fyle þer ynne,

So þoȝt hym sepen þat hyt was synne. 8712

þyr are but fewë lordës now

þat turne a wrde so wel to prow ;

But who seyþ hem any skylle,

Mysseye aȝen fouly þey wylle. 8716

Lordynges,—þyr are ynow of þo,

Of gentyl men, þyr are but fo.^{fewe}

Hyt ys defendede yn þe decre

þat none yn cherche shal beryede be 8720

But bysshope, or abbot of relygyun,

Or prest þat ys of gode renoun.

A man þat haþ no gode fame ryfe¹

Of dede, of hew, of holy lyfe, 8724

Of gode feyþ, ne of charyte

Yn almes dede, ne of ouþer bounte,—

Me þenkeþ hyt were ful perylous

To berye swych one yn Goddës house ; 8728

Wyþ swych ys holy cherche but fylede,

And hem self are moste bygylede.

ȝyf þe soule be nat wurpy

þat þe body lygge so solempny,² 8732

þan haþ þe soulë morë peyne ;

þat men wurschyp þe body ys veyne.

¹ ryffe.

² solemply.

† ¶ Car il est defendu en decree

† Qe en eglise ne seit nul pose, 6670

† Si euesqe ne seit, ou abbe,¹

† Ou prestre qe mult seit renume.

† ¶ Lay home qe ne est^m mult lose

† De fey, des vertues, et de bunte,

† En muster ne deit estre enseuili,ⁿ 6675

Car poi li vaudreit, sicum ieo qui.

¹ S'il ne seit moine ov abbe.

^m Cely ki n'est.

ⁿ seueli.

Wykkede men and vserers, §
 Lechours, and lordys of foule maners, 8736
 þat mow 3yue pens ful gode wone,
 þey shul be leyde yn toumbe of stone
 And hys ymage ful feyre depeynte
 Ryȝt as he were a cors seynt; 8740
 þe wrecchede soule, þe soþe to seye,
 Shal a-bye alle þe noblye,
 And sum for euer he broȝt to bale;
 And þerby wyl y telle a tale. 8744

§ ¶ Mes en muster mettent les vserers °
 † Pur lur tresor, le^p lur deners,
 † Plus purrunt estre enpire
 De leinz^a gysir qe amende. 6680

*The Tale of Valentine, and how Devils
 pulled his Body out of its Grave in the
 Church.*

þyr was a man þat¹ hyghte Valentyne, †
 Playtour he was, and ryche man fyne, †
 For of þe cherche of Myleyne was he †
 playtour,
 More for mede þan Goddes onour. 8748 †
 Besyde Genē, a noble cytē,
 Deyde valentyne, and beryede shul be; †
 Yn seynt Syxtēs cherchē shulde he lye, †
 So ordeynede men whan he shulde deye.
 þe fyrstē nyȝt þat he was þere leyde, 8753 †
 þe wardeynes of þe cherche vpbreyde, †
 And herde one cry rewly ande shyl †
 As he were put oute aȝens hys wyl; 8756 †
 þe wardeynes askede what þat myȝt be,
 “Ryse we vp² alle, ande go we se.” †
 þere he was beryede, þydyr þey ran,
 Ande saghe many fendes aboute þys man; †
 Ande of hys graue þey oute³ hym pulde,
 Oute of þe cherche, drawe hym þey wulde, §
 þe deuylys droȝ⁴ hym by þe fete

¶ Car vn home out nun valentin,
 Riches fu, et pledur fin;
 Del eglise de Melane fu defensur,
 † Plus fist pur deners qe pur amur.
 † En genue^r vne cite mult renome 6685
 † Cest valentin est deuie;
 † En l’eglise l’unt enseuilli,
 Mes cel honur poi valust a luy;
 Meme la nut qe fu la pose,
 Entur mie nuit, ou passe, 6690
 † Ceus qe garderent le muster
 † Horriblement oyrent crier,
 † Cum si aucun encuntre qeor
 Hors fu tret del muster;
 † Lors se sunt les gardeinz leue, 6695
 † Qe ceo pout estre, vnt regarde;

‡ Dous deables[°] neirs plus qe assez
 Virent, qe valentin entur les pez
 Forement le aueient liez,[°]
 § E hors del eglise l’unt trainez;[†] 6700

¹ Omitted. ³ up.

[°] l’eglise firent les auers.

[°] virent ky vnt liez

² up we. ⁴ drowe.

^p et. ^a la.

Un grant hart entur sas peez.

^r A. omits ‘genue.’

[†] B. inserts—E le cors ad forment braie.

As hyt were careyne þat doggës etc. 8764		
þe wardeynes werë sore affryghte	†	Les gardeins sunt mult espantez,
For þat noysë and þat syzt;		
Azen to herë bedde þey zede,	†	E en lur lit sunt recuechez.
þey durst no lenger dwelle for drede. 8768		
On þe morne whan þey were ryse	†	Lendemain sunt leue
þey zede to þe graue þere þey were so	†	E al sepulcre valentin ale,
agryse,		La ou le iur deuant fut cuche; 6705
þer yn alle aboute þey soghte,		
But þe body founde þey nozt. 8772	†	Mes le cors ne esteit troue.
þey opende þe dores ande lokede aboute	†	Hors del eglise l'unt quis de gre; "
And fonde þe body lygge ¹ þere wyþ oute;		
þe fete ybounde to-gedyr ful faste,	†	Liez les piez, le unt troue,
Ande as a foulë careyne caste. 8776		Cum les deables le urent traine. 6709
Seynt Gregory seyþ hardly,	†	¶ Seint gregore dist, qe mal home esteit,
þere he lay fyrst, he was nat wurþy;	†	Pur ceo en l'eglise gisir ne deueit,
But hys soule hadde pyne þe more	†	Plus tost pur fol hardiement
For þe pompe and pryde þat he was leyde	†	Liure dust estre a turment.
þore. 8780		
Lordes are besy aboute to haue	†	¶ En lur vie sunt curious 6714
Proude stones lyggyng an hye on here	†	Les vns, ² sepulcre auer orgoillus;
graue;		
þurghe þat pryde þey mowe be lore	†	Par orgoil pussent estre dampne,
þoghe þey hadde do no synne byfore; 8784	†	Tut ne usent fet autre peche;
Hyt helpyþ ryzt noghte, þe tounge of	†	Poi uaut gisir en pere taille
pryde,		
Whan þe soule fro pyne may hyt nat hyde.*	*	Quant l'alme est as deables ale. 6720
3yf þou euere vsedest halewede þyng †	†	¶ Ki vnqes chose qe est sacre
And wystyst hyt fyl to cherches offryng,	‡	Ou a seins oes ^a dune,
Hyt ys grete synne, y do þe to knowne, §	‡	E sei ad approprie
3yf þou helde hyt as for þyn owne. :	‡	E cum le seon ad ^b use,
3yf þou wyþhelde any þyng seþyn	§	Ceo ne est mie petite peche, 6725
þat hyt was to holy cherche 3euyne, ² 8792	†	¶ Car sacrilege est proue.
	†	¶ Ki retient ren qe est dune
		A seint eglise, sanz le gre

¹ lyggyng.^a vut le cors quis.⁷ Dunt muz se sunt esmerueille.² 3yuen.

E en vn autre sarcu le trouvent mis.

² les vns curious.^a us fu.^b sa propre chose.

þyn or oupres, wyþ outē leue
 Of parsonē, or prest, or cherchē reue, §
 Hyt ys sacrylage, y þe plyzt,
 To wyþholde þat falleþ to cherchē ryzt.
 3yf þou dedyst euer þat vnlawe, 8797
 A man oute of holy cherche to drawe †
 Sepen þat he toke hym þar tyl,
 þou hast synnede yn moche vnskyl. 8800
 But 3yf he hadde do azens þe assyse
 þat fyl to holy cherches fraunchyse, ||
 Slayn one þar ynne, or robbede hyt, ‡
 Hyt shulde nat þan saue hym,¹ by my
 wyt. * 8804
 þe lewede man holy cherche wyl forbede †
 To stounde yn þe chaunsel whyl men rede; †
 Who so euer þarto ys custummer, †
 þoghe he be of grete powere, 8808
 Boþe he synneþ and doþe greunance
 Azens þe clergy ordynaunce.
 But 3yt do wymmen gretter folye †
 þat vse to stonde among þe clergy, 8812 †
² Oper at matyns, or at messe, †
 But 3yf hyt were yn cas of stresse,—² †
 For þerof may come temptacyun †
 And dysturblyng of deuocyun; 8816 †
 For foule þoghte cump of feble ye syzt, †
 And fordopē grace wyþ ryzt;
 And wyþ a tale hyt may be shewede,
 þat ys gode boþe for lerede ande lewede.

*The Tale of the Temptation of St. John
 Chrysostom's Deacon.*

An holy man telleþ vs þus,
 Men calle hym Ioun Chrysostomus,

° De ceoli a ki la chose apent,
 Duner ou prester a sun talent, 6730
 Fere le couient le assez
 § De cely qe l'eglise ad gouernez.°
 † ¶ Del muster estrere deuez nul hom
 Si il ne seit mult renome larum,
 ‡ Ou homicide en l'eglise ust fet, 6735
 Ou autre outraius fet;^d
 || Qe fust encuntre la franchise
 Qe fut dune a seint eglise,
 * Dunt nel deit estre garant
 Eglise a ki ad fet mal si grant; 6740
 Issi est liure en decree
 Qe tenir nus est comande.
 ¶ Lay ne deit demorer
 Ouek les clers en le qeor,
 ° De custume, fet a sauer; 6745
 Meuz li uaudreit hors ester.°
 ¶ Femme est plus a blamer
 Qe esta par custume en queor,
 Tant cum lem fet nomement
 Le seruise deu et le sacrement, 6750
 Car les clers purreit tempter
 E desturber le chanter;
 Par fol regarder
 Vinent fole pensez en qeor.

¹ saue hym þan.

²⁻² Omitted in *Harl.*

°-° Ce ly ky l'eglise deit gouerner,
 De sacrilege se poet douter.

^d mesfet.

°-° Omitted in *B.*

He was a bysshope and ful gode clerk,	†	Euesque esteit, et ben lettre,	
pat shewe hys bokës of hys werk ;	8824 †	Ce unt ces liures ben proue ;	
Swych grace of Gode grauntede hym was,	†	Cest euesqe vne grace out,	
At euery tyme pat he song hys masse	†	Quant il messe chantout—	6760
þe holy goste to hym was sent			
Whan he shulde receyue þe sacrament ;		Auant qe il deueit vser	
Certeynly aftyr þe sacre	8829 †	Qe sacre auet ^f al auter—	
Yn a dowue lyknes he myȝt ¹ se,	†	Deuant li vne culumbe descendeit	
So whyte, ande ² so blesful, ande so clere,		Qe le seint esprit fu, bien saueit ;	
Whan he vserde vpp on þe autere.	8832 †	E apres ceo qe il auet sacre,	6765
Of þat cumfort, ande þat syȝt,	†	Le seint home fu de ceo mult lee	
He þankede oftē Gode almyȝt.	†	E deu ad regracie.	
þe fendē hadde þarwyþ enuye,			
And wuldē shewe hys wykkede maystry.			
A day seynt Ioun shulde synge hys messe,	†	¶ A un iur quant il chanta,	
þe fende made hym yn womman lyknesse,	†	Le deable se transfigura ;	
Weyl atyrede, wyþ mochē pryde,		En semblance de femme apparust,	6770
And stodē ouþer men besyde.	8840 †	E entre la gent ^s estut	
þe dekene þat seruede seynt Ioun,	†	Ou le seint home ^h messe chanta ;	
At here turnyng tymes echoun		Mes le deakene qe serui la	
He behelde þys womman weyl,	†	Ceste femme ad mult regarde	
And hys herte chaungede euery deyl ;	8844	Cum uers ual fut turne ;	6775
Temptacyun of þys womman,	†	De la femme esteit tempte,	
Ouer al yn hys poȝt hyt ran.		Ne sout qe ceo fu li maufe.	
þe bysshope aftyr þe sacre	†	¶ Quant la messe out sacre,	
Shulde receyue Gode as byfyl ³ to be ;	8848 †	E receiure deueit le cors dee,	
As he stode and heylde þe oste			
He lokede vp aftyr þe holy goste ;	†	Sus uers ciel regardeit,	6780
But þat tyme ne come hyt noȝt.	†	E le seint esprit ne veit ⁱ	
Seynt Ioun hadde þarfor grete poȝt,	8852 †	Qe en furme de columbe venir soleit,	
He soghtē yn hys herte aboute,	†	De ceo mult mariz esteit ;	
But þeryn founde he no doute	†	Durement se purpenseit	
þat fyl to synne, ne dedly þyng	†	Si il ren trespasse auet.	6785
To lette þe holy gostes comyng.	8856	Quant rien en sei n'ad troue	

¹ myghte hyt se.³ fyl.^f Le cors sacre.^h seint Iohan sa.² Omitted.^s les clers en le quer.ⁱ pas ne ueneit.

He callede hys dekene to hym bylyue, †	Sun deakene ad tost apele,	
And cunseylede hym ' he shuld hym shryue	Estreitement l'ad demande	
3yf he felt oghtē hym wyþ ynne, §	§ Si il fust en nul peche ;	
" Any maner of dedly synne § 8860	Le deakene nel osa celer,	6790
Yn þoghte or dede þat þou mayst mene,	Sun peche comenca granter ;	
Of alle, y pray þe, shryue þe clene." †	Le seint l'ad comande	
þe dekene þan opunly wyþ mouþe	Qe vtremment deist sun peche ;	
Shroue hym of allē þat he couþe 8864	La deakene fut mult cum sene,	
¹ He seyde, " of o þyng y haue gret doute,	Al euesqe ad trestut cunte 6795	
Yn þoghtēs whan we turnede aboute ¹	Qe une femme out regarde ^k	
On a womman myn y3e ys ² y-caste, †	Cum il vers val fu turne,	
þe sy3te of here myn herte to-blaste †	En sun qeor la coueita,	
And swal yn my ³ herte so grete,		
þe þo3t of here ne coude y lete ;		
But Gode ande 3ow mercy y crye		
Of þat þo3t ande þat folye." 8872 †	E de cel peche merci pria ;	
þe bysshope seyde hyt was tresun †	Partant ben se aparcust 6800	
Of þe fendes temptacyun.	Qe ceo fu le deable qe aparust,	
Of þat synne he asoyledē hym fre, †	Car maintenant esuanist	
Ande 3ede a3en to hys degre. 8876	Apres le premer gard ¹ qe il fist.	
þe dekene lokede at þe nexte turnyng, †	† Seint Iohan, absoluciun l'ad dune,	
She was a wey, he saghe no þyng ;	E le deakene a sun lu est returne ; 6805	
þe holy goste come furþe anone †	Le columbe aparust cum fut custume,	
And shewedē hym to þe bysshope Ioun ;		
And seynt Ioun was per of blyþe, 8881		
And þankede Gode ful felē syþe. †	E l'euesqe ad deu regradie.	
For wommens sake pys tale y tolde,	¶ Pur ceo, femme en chancel	
þat þey ⁴ oute of the chaunsel holde 8884 †	Entre clers ne dust ester,	
Wyþ here kercheues, þe deuylys sayle,		
Elles shal þey go to helle boþe top ande		
tayle ;		
For at hym þey lerne alle		
To temptē men yn synne to falle. 8888 †	De mal qe en pout auenir ; 6810	
To synne þey calle men, alle þat þey may,	Car de fol regard vent fol desir.	
Why shulde þey ellēs make hem so gay ?		

¹⁻¹ Omitted in *Harl.* ² ye. ³ myn. ⁴ þey hem.^k A. regade.¹ al primer regard.

For no þyng elles are þey so dyȝt

But for to blyndē mennēs syȝt. 8892

Certes hyt semeþ at alle endes

þat many of hem are but fendes.

And ȝe clerkes¹ nedep to be wyse,

ȝow nedep cune ȝow² self chastyse, 8896 †

ȝe mowē se yn holy wryt

How ȝe shul kepe ȝoure ownē wyt.

Whan ȝe at Goddēs seruyse are,

ȝe shul nat þan aboute ȝow stare, 8900 †

Specyaly wymmen to be-holde,

Ne for to langle wurdēs bolde.

Clerk wyþ skyl shulde be pryue,

Ande nat yn cherche of wurdēs fre; 8904

Ne dysturble men wyþ hys rage,

For hyt ys callede³ sacrylage.

Kepe þy body yn cherche fro synne,

þy menbrys and þy wyt wyþ ynne; 8908 †

Specyally þy þoȝt and þy syȝt, †

þan may þy preyer be made alle ryȝt.

Also hyt ys vyleynye to werche,

A lewede man to plete yn cherche— 8912 †

Lay courte, or elles counte— †

þer any man myȝt dampnede be; †

Ne quest take of endytēment

Yn holy cherche, oþer ȝerde purseynt;

Ne sysours oghte nat to enquere 8917

Of felonye no of þeftē þere;

pou þat hym wreyest, pou mayst weyl se

pou demyst hym wyþ þat ys yn þe. 8920

ȝyf pou yn cherche dest any of þyse,

pou trespass aȝens þe fraunchyse.

ȝyf pou euer hauntedest swych outrage †

Yn holy cherche wyþ wymmen to rage,

þat so ferfurþ was þy wyl 8925

¶ E clers se dussent chaustier

Cel hure femmes regarder;

Car, sachez, ne est mie sage

¶ Qe a la messe ad les oils volage. 6815

† Tuz les meouemens de sun cors,

† E tuz ces membres par dehors,

† E ces pensiers ausi de einz,

Bien gardir cel hure est senz.

¶ Ki en eglise lur plaies tient^m 6820

Noster seignur iesu ne creint;

† Seculer plai, cum est cunte,

† Ou mort de home est trete,ⁿ

Il fet en cunte la franchise

¶ Qe deu ad dune a seint eglise. 6825

¹ clerkes ȝow.

² ȝoure.

³ called al.

^m plaitent.

ⁿ Tenir ne deit hom pur uerite.

þat þy nature dydē spyl,—

þere y sey þou synnest dedly ;

3e, morē þan þou lay here by. * 8928

For þus sey þey þat clergy can,

He¹ myȝt betyde slagheter of man ;

Also holy wryt hyt forbedes

Wyþ womman to do fleshely dedes ;

Yn holy stede, hyt ys grete awe * 8933

þe dede to do, or speke wyþ sawe ;

And namly þer men do messe, §

Many more foldē þe synne ys. 8936

And for to fle swych trespas,

Y shal ȝow telle an auenturs kas. †

*The Tale of the Sacrilegious Husband and
Wife who stuck together.*

þyr was a man, ande hyghte Rychere, †

A ryche of pens and of powere ; 8940

Hyt telleþ algate he hadde enmys, †

Oper for hys gode or for folys ;

Of hem hadde he swyche drede and eye,

He flede and wonede yn an abbeye. 8944

þe abbot dede hym a chambre werche

For hys ese fast by þe cherche ;

And he and hyse hadde here wonnyng,

Wyfe ande chylde ande ouþer þyng. 8948

O nyȝt þyr was, he knewe hys wyfe

Of fleshely dede, as fyl here lyfe ; †

And Gode was nat payde, and² wlde hyt

noȝt 8951 †

So ny þe cherche swyche dede were wroȝt ;

³ þey myghte no more be broghte a sondre †

þan dog and bych þat men on wondre. ³ †

Betydde, a shame þey gun to crye †

* ¶ Home qe fet horrible peche

* En lu qe est seintifie,

§ Ou la ou lem ad auant^o chante,

§ Sun peche ad mult agrege

Pur le leu qe est dedie 6830

Ou a seinz oes^p atitle ;

Plus deit celuy estre blame

Qe ceo fere est acustume.

Par cunte ceo voil confermer

† Par meus les fols chastier. 6835

† ¶ Un home qe out nun richer,

Cum en vn liure oy numer,

† Pur ces enimis qe l'unt gueite

† En vne abbeie se est herbege ;

† Sa mesun ou il giseit 6840

† Iuste le mur del eglise esteit,

Sa femme ausi i maneit,

† E ces enfanz qe il aueit.

Il auint en vne nuyt,

† Qe le prodom sa femme conust 6845

En la mesun k'er^a de suz l'eglise,

Ou ia dis, esteit^r assize.

† Mes deu en prist vengeance,

Qe le leu honurerent nient ;

† Car ne poeint estre seure 6850

† Plus qe chiens qe esteient cuple.

† Le prodom pur ceo ad crie,

¹ Hyt. ³⁻³ In the *Harl. MS.* these two lines have been inked ^o home ad messe. ^a ke.

² ne. over and scraped out by some ancient figleafite.

^p seint vs.

^r Cum dis auant fu.

pat wundyr fyl on here folye.	8956	Si ad ayde demande.	
Men askede sone what was þat drede ;		Pus qe le cri esteit leue,	
At þe laste hyt shewede yn dede.		La gent i sunt assemble ;	6855
Sone oueral zedē þat fame ;		Pour aueint eus ^a mult grant,	
3ow þar nat aske 3yf þey ¹ þo3t shame.	8960	† E hunte, sachez, plus en tant.	
þys man dyde þe munkes to kalle,		† Les moignes vnt tuz apele ^t	
And specyaly besoghete hem alle			
² To praye for hem yn orysun		† Qe pur euz priassent dampne dee ;	
pat þey myghtē be undoun. ²	8964		
“ Ande largely we wul 3ow 3yue,		Pur le leu honurer	6860
Ande wurschyp þys stede whyl þat we lyue;		† Promistrent de lur chateus duner,	
pat God almy3ty graunte hyt be so		† Si deu lur grantast sancte	
pat oure synne he wyl vndo.”	8968	† E les pardunast lur peche.	
þese munkes besoghte for hem a bone,		† ¶ Les moignes pur euz vnt prie,	
And Gode almy3ty graunted hyt sone.		† E deus les ad deliuere ;	6865
þere þurghē alle here ordynaunce		Cest qe en ^u liure le cunte escrit	
þey dede to ³ wryte yn boke þys chaunce,		Conust tres bien, cum il dist,	
For to shewe hyt euere more	8973	Le fiz et les freres ceo luy	
pat ouþere my3t beware þar fore ;		Qe tiel chastiment out deserui. ^x	
þys chaunce fyl nat for hem allone,		† ¶ Par ceste cunte, est bien proue	6870
But for to warne vs euerychone	8976	Qe deu est mult coruce	
pat we shul euermorē drede		Quant home fet folie et uilte	
Yn holy place to do þat dede.		† En lu qe a luy est dedie.	
For, moche more dampnacyun			
Wyl falle of fornycacyun,	8980		
And 3yt more for auowtrye			
Of prestys or wyuēs lecherye,			
Whan God toke wreche þat many of spake			
For a dede þat was do yn ryzt wedlake.			
þys yche chaunce to 3ow y tolde,	8985		
For hyt ys gode yn herte to holde,			
Namly men of holy cherche,			
pat þey þer yune no swyche dede werche.			

Karolles, wrastlynges, or somour games, † ¶ Karoles ne lutes nul deit fere

¹ hem. ²⁻² The figleafite has scratched over these

³ do. two lines too.

^a A. tuz. ^u Cil k'en.

^t prie. ^x A ki cest chastiment chai.

Who so euer haunteþ any swyche shames		En seint eglise, qe me veut crere ;	6875
Yy cherche, oþer yn chercheþerde,	†	Car en cymiter neis karoler	
Of sacrylage he may be a ferde ;	8992 †	Est outrage grant, ou luter.	
Or entyrludës, or syngynge,		Souent lur est mes ^y auenu	
Or tabure bete, or oþer pypynge,		Qe la fet tel maner de iu ;	
Alle swychë þyng forbodyn es		Qe grant peche est, desturber	6880
Whyle þe prest stondeþ at messe.	8996 †	Le prestre quant deit celebrer, *	
Alle swyche to euary gode preste ys lothe,			
And sunner wyl he make hym wroþe			
þan he wyl þat haþ no wyt			
Ne vndyrstondeþ nat holy wryt ;	9000		
And specyaly at hyghë tymes			
Karolles to synge, and redë rymys,			
Noghte yn nonë holy stedes,	†	De denz ne de hors l'eglise	
þat myghte dysturble þe prestës bedes,		Quant fere deit le seruise ;	
Or 3yf he were yn orysun	9005		
Or any ouþer deuocyun,—			
Sacrylage ys alle hyt ¹ tolde,		Deu en est mal paie ;	
þys ande many oþer folde.	9008	Par vn ensample ad mustre.	6885
But for to leue yn cherche ² for to daunce		¶ En le itineraire de seint clement,	
Y shal 3ow telle a ful grete chaunce, §		Qu fu de si beal document,	
And y trow þe most þat fel		Vne cunte de mult grant pite	
Ys soþe as y 3ow telle ; ³	9012	§ Encuntre tiels aum troue.	
And fyl þys chauncë yn þys londe,			
Yn Englande, as y vndyrstonde ;			
Yn a kynges tyme þat hyghte Edwarde			
Fyl þys chaunce þat was so hard.	9016		

The Tale of the Sacrilegious Carollers, and how they danced together for twelve Months without stopping, and then went hopping about singly ever afterwards.

Hyt was vpp on a crystemesse nyȝt	†	Il auint la nuyt ^a de noel	6890
þat twelue folys a karolle dyȝt, †		Quant nasqui li reis de ciel,	
Yn wodehede, as hyt were yn cunték †	†	Genz menerent la karole	
þey come to a tounne men calles Colbek ;	†	En vne cumpainie fole,	

¹ al ys hyt.

³ Ys as sothe as þe gospel.

^y mal.

^a par la uoile.

² cherche to daunce.

^z chanter.

þe cherche of þe ¹ tounne þat þey to come §
 Ys of seynt Magne þat suffrede martyr-
 dome; *

Of seynt Bukcestre hyt ys also,
 Seynt Magnes suster, þat þey come to.

Here names of alle þus fonde y wryte, 9025

And as y wote now shul 3e wyte;—

Here lodës man þat made hem glew,

þus ys wryte,² he hy3te Gerlew; 9028

Twey maydens were yn here coueyne

Mayden Merswynde and Wybessyne;

Alle þese come þedyr for þat enchesone,

Of þe prestës doghetyr of þe tounne. 9032

þe prest hy3t Robert, as y kan ame;

A3one, hyghtë hys sone by name;

Hys dogheter, þat þese men wulde haue,

þus ys wryte, þat she hy3t Aue; 9036

Echoune consentede to o wyl,

Who shulde go, Aue oute to tyl:

þey grauntede echone out to sende

Boþe Wybessynë and Merswynde. 9040

þese wommen 3ede and tollede here oute

Wyþ hem to karolle þe cherche aboute.

Beune ordeynede here karollyng,

Gerlew endytete what þey shulde syng;

þys ys þe karolle þat þey sunge, 9045

As telleþ þe latyn tunge,

“*Equitabat Beuo per siluam frondosam,*

Ducebat secum Merswyndam formosam,

Quid stamus, cur non imus?” 9049

* * * * *

“By þe leuede wode rode Beuolyne,

Wyþ hym he leddë feyre Merswyne;

Why stondë we? why go we noghte?”

¹ ‘þe’ omitted.

² O. inserts—þe ouper twelue, here namës alle,
 þus were þey wrete as y can kalle.

Juste vn muster al oure^b chanterent
 E le prestre desturberent; 6895
 § L’eglise esteit dedie
 * En honur de un martir nome
 Seint magnus,—en franceis seint grant.

^b la pareie del eglise.

pys ys þe karolle þat Grysly wroghte.
 pys songe sunge þey yn þe cherche³erde,
 Of foly were þey no þyng aferde,—
 Vn to þe matynes were alle done 9056
 And þe messe shulde bygynnē sone.
 þe preste hym reuest to begynne messe,
 And þey ne left þerfore neuere þe lesse,
 But daunsede furþe as þey bygan; 9060
 For alle þe messē þey ne blan.
 þe preste þat stode at þe autere
 Ande herde here noyse ande herē bere,
 Fro þe auter down he nam, 9064 † Neis le prestre maintenant
 And to þe cherchē porche he cam, † A cele gent est issuz, 6900
 And seyde, “on goddes behalve¹ y 3ow † E les ad defenduz
 forbede
 þat 3e no lenger do swych dede; † Qe il plus ne karolassent,
 But comeþ yn on feyre manere 9068 † Mes qe il el muste^c entrassent.
 Goddēs seruysē for to here;
 And doþ at crystyn mennys lawe,
 Karolleþ no more for Crystys awe,
 Wurschyppeþ hym wyþ alle 3oure myȝt
 þat of þe vyrgyne was bore pys nyȝt.” 9073
 For alle hys byddyng lefte þey noȝt, † ¶ La premere messe deueit chanter,
 But daunsede furþ as þey þoȝt. † Mes il nel lesserent pes auer. 6905
 þe prest þarefore was sore a greuede, 9076 † Le prestre pur ceo ad deu prie
 He preydē Gode þat he on beleuyde, † Qe en euz mustrast sa poeste,
 And for seynt Magne, þat he wulde so § Qe vn an entier, sanz cesser,
 werche, † I poeint ensi karoler,
 Yn whos wurschyp sette was þe cherche, Pus qe il ne voleint lesser 6910
 þat swych a veniaunce were on hem sent | Tiele nut pur deu honurer.
 Are² þey oute of þat stede were went, 9081 † Prie^d seint grant ensement
 þat þey³ myȝt euere ryȝt so wende § | Qe de euz prist vengement.
 Vnto þat tymē tweluemonthe ende:
 Yn þe latyne þat y fonde þore 9084
 He seyþ nat tweluemonth, but euermore.

¹ halfe. ² Ar. ³ Harl. omits ‘pey.’

^c leu le eglise a urer.

^d E pria a.

He cursede hem þere alsäume

As þey karolede on here gaume.

As sone as þe preste hadde so spoke, 9088 †

Euery hande yn ouþer so fast was loke

þat no man myȝt wyþ no wundyr

þat twelfmonþe¹ parte hem asundyr. †

þe preste ȝede yn whan þys was done 9092

And commaundedē hys sone Aȝone

þat he² shulde go swyþe aftyr Aue

Oute of þat karolle algate to haue.

But al to late þat wurde was seyde, 9096

For on hem alle was þe veniaunce leyde.

Aȝone wende weyl for to spede;

Vn to þe karolle asswyþe he ȝede;

Hys systyr by þe arme he hente,— 9100 †

Ande, þe arme fro þe body wente. †

Men wundrede allē þat þere wore,

Ande merueyle mowe ȝe herē more,

For seþen he hade þe arme yn hande 9104

þe body ȝede furþ karolande; *

And noþer³ body, ne þe arme,

Bledde neuer blodē, colde ne warme, ||

But was as drye wyþ al þe haunche, 9108

As of a stok were ryue a braunche.

Aȝone to hys fadyr went,

And broghtē hym a sory present,

“Loke fadyr,” he seyde, “and haue hyt

here 9112

þe armē of þy doghetyr dere

þat was myn ownē systyr Aue

þat y wende y myȝt a⁴ saue.

þy cursyng now senē hyt ys 9116

Wyþ veniaunce on þy ownē flesshe,

Fellyche þou cursedest, ande ouer sone;

Ore, escutez grant pite !

Sicum le prestre out deu prie, 6915

L'an entier vnt karole.

Meus lur vaudreit auer cesse

Quant il furent amoneste.

¶ Treis femmes en la semble °

E quatre homes, vnt karole : 6920

Vne auoit a nun Marcent,

De ki deu prist vengeance;

Sun frere, qe Iohan fu apele,

Par le bras l'ad sake

Pur luy estrere de la karole; 6925

† Mes le bras estret de la cauole;

Nule gute de sanc ad seigne;

|| Le miracle par tant est agrege; †

Ouesques les autres est demore

* L'an, cum le prestre auoit prie. 6930

¹ Harl. tweluemothe.

³ noþer þe.

° le assemble.

† uerifie.

² Harl. omits 'he.'

⁴ haue.

pou askedest veniaunce, pou hast þy bone."

3ow þar nat aske 3yf þere was wo 9120

Wyþ þe preste and wyþ many mo ;

þe prest þat cursede for þat daunce,

On some of hys, fyl hardē chaunce.

He toke hys doghetyr arme forlorun 9124

And byryede hyt on þe morun ;

þe nextē day, þe arme of Aue

He fonde hyt lyggyng aboue þe graue.

He byryede on anouþer day, 9128

And eft aboue þe graue hyt lay ;

þe þryddē tyme he byryede hyt,

Ande eft was hyt kast oute of þe pyt.

þe prest wulde byrye hyt no more, 9132

He dredde þe veniaunce ferly sore ;

Yn to þe cherche he bare þe arme

For drede ande doute of morē harme,

He ordeynedē hyt for to be 9136

þat euery man myȝt wyþ ye hyt se.

þese men þat ȝede so karollande

Alle þat ȝerē hande yn hande,

þey neuer oute of þat stede ȝede, 9140

Ne nonē myȝt hem þennē lede ;

þere þe cursyng fyrst bygan,

Yn þat place a boutē þey ran,

þat neuer ne¹ fette þey no werynes— 9144

As many bodyes for goyng dos—

Ne metē etē, ne drank drynke,

Ne sleptē onely a lepy wynke ;

Nyȝt, ne day, þey wyst of none 9148

Whan hyt was come, whan hyt was gone,

Frost ne snoghē, hayle ne reyne,

Of colde ne hete, felte þey no peyne ;

Heere ne naylēs neuer grewe, 9152

Ne solowede clopes, ne turnede hewe ;

þundyr ne lyȝtning dyde hem no dere,

¹ 'ne' omitted.

¶ Apres qe sis meis sunt pazsez,
Iesqes les genols sunt enfundrez ;
Apres l'an, iesqe lur coste.

Goddess mercy dyde hyt fro hem were ;
 But sungge þat songge þat þe wo wroȝt 9156
 “ Why stondē we, why go we noȝt ? ”
 What man shulde þyr be yn þys lyue
 þat hyt ne wulde¹ see and þedyr dryue ?
 þe Emperoure henry come fro rome 9160
 For to see þys hardē dome ;
 Whan he hem say,² he weptē sore
 For þe myschefe þat he saghe þore ;
 He dede come wryȝtēs for to make 9164
 Coueryng ouer hem for tempest sake ;
 But þat þey wroȝte, hyt was yn veyn,
 For hyt come to no certeyn ;
 For þat þey settē on oo day, 9168
 On þe touȝer, downe hyt lay ;
 Ones, twyys, þryys, þus þey wroȝt,
 Ande alle here makyng was for noȝt ;
 Myghte no coueryng hyle hem fro colde
 Tyl tyme of mercy þat cryst hyt wolde.
 Tyme of grace fyl þurghe hys myȝt
 At þe twelvemonthē ende, on þe ȝolē nyȝt, †
 þe samē oure þat þe prest hem bannede,
 þe samē oure atwynne þe³ wonede ; 9177
 þat houre þat he cursede hem ynne,
 þe⁴ samē oure þey ȝede atwynne ;
 And as yn⁵ twynkelyng of an ye 9180
 Yn to þe cherchē gun þey flye,
 And on þe pauement þey fyl alle downe,
 As þe⁶ hade be dede, or fal yn a swone.
 þre days styl þey lay echone 9184
 þat none steryde oper flesshe or bone,
 And at þe þre days ende
 To lyfe Gode grauntede hem to wende.
 þey sette hem vpp, and spak apert 9188

¹ Harl. wulde hyt.³ þey.⁵ yn a.² saghe.⁴ þat.⁶ þey.

Mes deu, qe plein est de pite,
 A cel hure les ad visite ;
 Car, pur euz ad prie^s
 L'euesqe de coloine la cite
 Qe seint herbert est nome.
 Gracie seit iesu le fiz de,
 Car par euz nus ad chaustie.

6935

6940

^s B. omits this line, prefixes “ Kar ” to the next, and
 after “ nome ” adds—

Ententiement ad pur eus deu prie
 E si sunt par tant deliuere.

To þe parysshe prest syre Robert
 " þou art ensample ande enchesun
 Of oure long confusyun ;
 þou maker art of oure trauayle 9192
 þat ys to many grete¹ meruayle ;
 And þy traueyle shalt þou sone ende,
 For to þy long home sone shalt þou wende."
 Alle þey ryse þat ychē tyde, 9196
 But Auē, she lay dede besyde ;
 Grete sorowe hade here fadyr, here broþer,
 Merueyle and drede hade allē ouþer,
 Y trow no drede of soulē dede, 9200
 But wyþ pyne was broghte þe body dede.
 þe fyrst man was þe fadyr, þe prest,
 þat deydē aftyr þe doȝtyr nest,
 þys ychē arme þat was of Aue, 9204
 þat none myȝt leye yn graue,
 þe emperoure dyde a vessel werche
 To do hyt yn, ande hange yn þe² cherche,
 þat alle men myȝt se hyt ande knawe 9208
 And þenk on þe chaunce when men hyt
 sawe.

þese men þat hadde go þus karollande,
 Alle þe ȝere, fast hande yn hande,
 þoghe þat þey were þan asunder 9212
 ȝyt alle þe worlde spake of hem wunder,—
 þat same hoppyng þat þey fyrst ȝede
 þat daunce ȝede³ þey þurghe land and lede;
 And as þey ne myȝt fyrst be vnbounde, 9216
 So ofte to gedyr myȝt þey neuer⁴ be founde,
 Ne myȝt þey neuer come⁵ aȝeyn
 To gedyr to oo stede certeyn.
 Foure ȝede to þe courte of Rome, 9220
 And euer hoppyng aboute þey nome,

¹ ful gret. ³ wente. ⁵ come neuer.

² 'þe' omitted. ⁴ mighte þey never togedyr.

Wyþ sundyr lepys come þey þedyr,
 But þey come neuer efte to gedyr,
 Here clopes ne rotede, ne naylës grewe,
 Ne here ne wax, ne solowede hewe, 9225
 Ne neuer hadde þey amendement,
 þat we herde, at any corseynt,
 But at þe vyrgyne Seynt Edyghte,— 9228
 pere was he botenede seynt¹ teodryghte,
 On oure lady day yn lenten tyde
 As he slepte² here toumbe besyde,
 pere he hade hys medycyne, 9232
 At seynt Edyghte þe holy vyrgyne.

·Brunyng, þe bysshope of seynt Tolous,
 Wrote þys tale so merueylous;
 Seppe was hys name of more renoun, 9236
 Men callede hym þe pope Leoun;
 þys at þe court of Rome þey wyte,
 And yn þe kronykeles hyt ys wryte
 Yn many stedys be 3ounde þe see 9240
 More þan ys yn þys cuntre;
 þarfor men seye, an weyl ys trowede,
 “þe nerë þe cherche, þe fyrþer fro Gode.”

So fare men here by þys tale, 9244
 Some holde hyt but a³ troteuale;
 Yn oper stedys hyt ys ful dere,
 And for grete merueyle þey wyl hyt here;
 A tale hyt ys of feyre shewyng 9248
 Ensample and drede a3ens cursyng;
 þys tale y tolde 3ow to make⁴ 3ow aferde †
 Yn cherche to karolle or yn cherche 3erde, †
 Namely a3ens þe prestys wylle; 9252
 Leueþ, whan he byddeþ 3ow be style.

·Ianglyng longeþ to sacrylage,
 þar of takeþ þe fende taylage;

¶ Par tant sumes aparceu
 Qe ces ne est mie gas ne iu
 Iuste l'eglise karoler,
 Ou en cymiter pleder,
 Pur le prestre desturber
 Quant il chante al muste.^h
 ¶ Mes chescun home siet par qeor

6945

¹ 'seynt' omitted. ² slepe. ³ but for a.

⁴ Harl. omits 'make,' and O. the first '3ow.'

^h deit le office deu chanter.

Iangle we yn cherche neuer so lyte,	9256 †	Qe en eglise est peche, iangler,	
Alle þat we do Iangle, þe fende doþe wryte,	§	Duter poez pur verite	6950
And shal shewe hyt before oure face		Qe, quant qe auez la iangle,	
Whan hys rolle ys broghte yn place:	†	Del deable vous ert reherce	
And y shal tellē as y kan	9260	Quant sun roule ert mustre,	
A bourdē of an holy man.		Si ci ne seit amende	
Shortly to tellē, and nat longe,		E par confessiun ouste.	6955

*The Tale of the Devil's Disappointment
with the Jangling Women.*

An holy man hys messē songe,
 And at þe messe whan tymē fel 9264
 þe dekene to redē þe gospel,
 Yn hys redyng, noun wyst why,
 He loghe a grete lagheter an hy.
 þe preste, and oper þat þere stode, 9268
 Helde hym a fole þat coude no gode.
 Seppē, whan þe messe was done,
 þe preste askede þe dekene sone
 'Why þat he so ferde, and how, 9272
 þat he yn hys gospel loghe?'¹
 Moche þarfore he gan hym blame,
 For þe lewede folk þoghte hyt² shame.
 þe dekene told hym why hyt fel 9276
 þere to laghee yn hys gospel,—
 "As y redde þat ychē tyde,
 Twey wymmen Ianglede þere besyde;
 Betwyx hem to y say³ a fende 9280
 Wyþ penne and parchemen yn honde,
 And wrotē alle þat euer þey spake
 Pryuyly be hynde here bake.
 Whan hys rolle was wryte alle ful, 9284
 To drawe hyt oute he gan to pul;
 Wyþ hys teþe he gan to drawe,
 And hardē for to tugge and gnawe,

¹ low.

² hym.

³ sagh.

þat hys rolle to-braste and rofe; 9288
 And hys hede aʒens þe walle drofe
 So hardē and so ferly sore
 Whan hys parchemen was no more.
 Whan y say þat, y lete so gode, 9292
 Y brast on lagheter þere y stode
 þat he so mochē sorow hadde
 As hys wrytyng was alle to-fade;
 And when he parceyuede þat y wyste, 9296
 He al to-drofe hyt wyþ hys fyste,
 And went a wey alle for shame;
 þarfore y loghe and hadde gode game."
 þe preste hym askede 'whedyr he say mo.'
 "Many," he seyde, "y saghe þere go, 9301
 And wrote oueral þere men tolde,
 But none so moche þat y dyde beholde;
 Hym behelde y weyl ynoghe, 9304
 For þat he dyde, þere at y loghe."
 þan wyst þe prest þurghe þat syzt
 þat he was weyl wyþ Gode almyzt.

For Ianglers, þys tale y tolde, 9308
 þat þey yn cherche here tungēs holde,
 Speke to Gode yn þy preyere,
 And þat shal nat þe fendē here.
 þou Iangler, take þou godē kepe, 9312
 Hyt were wel bettyr þou were on slepe;
 ʒyf hyt ne be amendede here¹
 Elleswere shalt þow a-bye hyt dere.

Sacrylage also may be for tye; 9316 †
 Yn þat, synne men ful oftē syþe.
 Of alle þyng þat þe newep, §
 Tye ryztly, or elles hyt þe rewep.
 Of þe werst þou shalt nat ʒyue, 9320
 For þan lesest þou þy gode yn þy lyue;
 Ne ʒyue hyt nat wyþ wykkede wyl,

¹ O. inserts—Wyþ shryfte of mouth and penaunce clere.

¶ Chescun hom deit dreit dimer
 § Qe deu ne voderā corucier;
 Ki del meillur li durra,
 En la manereⁱ plus trouera.
 Deu dune, sachez, sa malicun— 6960
 Ceo dit le prophete a chescun hom—
 Qe en sa faude ad vn bon^k motun

ⁱ le remanant.

^k A. omits 'bon.'

For al þe touþer mayst þou þan spyl;
 3yue Gode þe best þat þou mayst haue,
 And alle þe touþer he wyl þe saue.¹ 9325

Foure þynges are 3yue specyaly
 To euery man þat tyþeþ ryztly;
 þe fyrst ys, long lyfe to haue; 9328
 þe touþer, þe yn gode hele to saue;
 þe þryde ys, gracē gode wyþ ynne;²
 þe fourþe, for3yuenes of þy synne;—
 3yf þou wylt haue any of þese, 9332
 Tyþe weyl and on gode syse.³

3yf þou turnedest for worldes wyunnyng
 Halewede place, or holy þyng, †
 Cherche 3erde, or þere chapyl was, 9336 †
 Tymber, stones, eren, or glas,
 Curteynes, or ouþer vestymēt, †
 Or any ouþer vesselement †
 þat falleþ to holy cherches seruyse, 9340
 And vset hem on ouþer wyse,
 þy wytyng;—þou synnest dedly †
 Yn sacrylage certeynly. §
 þarto shal y preue my sawe 9344 §
 By a tale of þe olde lawe;
 And þys tale yn þat tyme fyl⁴
 þat was of þe prophete Danyël.

*The Tale of Belshazzar's Feast, and the
 Prophet Daniel.*

þyr was a kyng of grete powere, 9348
 Yn hys tyme was none hys pere,
 Ynoghe he hadde of worldēs myzt, ||
 And Baltazar⁵ hys namē hyzt. †
 þys kyng was a paynym, 9352
 And wyþ oste he come to Ierusalem *
 And robbede þe temple, þys baltazare,

E a deu dune le feble par custum.

¶ Ki s(e)culer habitaciun
 Del muster fet, qe fere ne deuum, 6965
 Ou cymiter ad tresturne
 En oes de secularite,
 Ou curtines, ou vestement
 De eglise,¹ ou vesselement,—
 Sachez¹ certainement 6970
 Qe il peche malement
 Quant en autre oes l'ad vse
 Qe ne furent atitle;
 § Qe ceo est sacrilege proue;
 Pur ceo, garde vous de ceste peche.

† Un rey baltazar esteit, 6976
 * Qe sun pere despoille auet
 * Le temple de ierusalem;^m
 || Sires del mund fu, et rey paen;

¹ O. inserts—But þou do so, wyte þou weyl 2 to wyne.
 He wyl þe reuē eury deyl. 3 assyse. 4 fel.

⁵ Crossed out, and 'Ma-
 bygodonsoze' inserted.

¹⁻¹ Omitted in B.
^m ierl'm.

Ande þe tresour away bare;
 þe vessel þat was of ryche metalle 9356 † Les vessels del temple dee, 6980
 þat Goddes temple was seruede wyþ alle, § En babiloine la grande cite
 þat, and more, he dyde aloyne, † Ouesqe sei out enporte
 And ledde hem yn to Babyloyne. § Quant de ierusalem ert returne.
 Sone aftyrwarde þys ychē kyng 9360
 Deyde, and madē hys endyng. † Apres qe il mort esteit,
 Hys sone reynede yn þat same, † Sun fiz baltazar le regne teneit; 6985
 And Baltazarē was hys name;
 Alle þe vessel wyþ hym lefte 9364
 þat hys fadyr hadde stole and refte.
 A day he made a noble feste † A vne grant feste, a vne nuit, beueit
 Wyþ barons and wyþ rychē geste; † Ouesqe ces baruns qe il aueit
 þys vessel þat hys fadyr stale, 9368 † Des vessels deu qe enporte out
 Rychely he dyde hym serue wyþ alle; Sun pere de ierusalem, qe il bien sout.
 Of þe vessel þey ete and dranke,
 But to Gode made þey no þanke;
 But yn alle here moste gladyng, 9372 † Lur fauz deuz qe il aueient, 6990
 To fals goddys þey made wurschypyng. † En beuant trestuz loeient.
 A kandelstyke stode þe kyng before,
 þat oute of Ierusalem was bore;
 þe kyng lokede to þat candelstyke 9376
 And saghe besyde a grete ferlyke,
 Vndyr þe kandelstyke a lytel loghe † De suz^a vne chandelabre qe la estut
 He saghe an hande wryte on þe woghe; † Vne main escriuant aparust;
 No more he saghē þan þe hande, 9380
 But þe lettres were weyl farande;
 He redde hyt as he sate on þe des,
 "Mane . techel . fares."
 No more þyr was pere wryte; 9384
 On englys þus ys hyt to wyte,
 'To mornē shal departyng be
 Of þy rychē kyngdom fro þe.'
 þe kyng vndyrstode no þyng of þys, 9388
 Ne none of hysē coude hym wys.

^a De amunt.

As he þys hande began to holde,		Le roy mult l'ad regarde,	
Hys herte bygan to tremle and colde;	†	De grant pour tut est tremble;	6995
He shewede hyt to alle hys assemble, 9392	†	Tuz ces sages ad assemble	
And cryde hyt þurghe ¹ þe cyte		Qe furent en la cite,	
' þat 3yf any coude do hym to wyte		Pus, lur ad demande	
What hyt mente þat þere was wryte,		E estreitement comande	
He shulde haue of hym grete mede 9396	†	' Qe deisent ceo qe fu escrit,'	7000
þat coudē vndo þat yn dede.'	†	E noble duns a ceoli premist	
But none of alle forsoþe to wene	†	Qe lire sust cel escripture	
Coude telle þe kyng what hyt wlde mene.	†	Qe la main escrit cel oure.	
But þe quene seyde sone anone 9400	†	Mes ne poeit estre troue	
" Syre kyng, y wotē where ys one		Qe lire le sust a sun gre.	7005
þat kan do 3ow alle to knowe		La reyne est en sale entre,	
What ys wrytē on þe wowe.		Si ad le roy aresune,	
Yn þys cyte, yn a strete,	9404 †	Pus apres li ad cunte	
Woneþ a ful wys prophete,	†	' Qe il estoit en la cite	
Hys name men callē Danyël,	†	Vn prophete, tre sages hom,	7010
He shal vndo þe wrytyng wel."	†	Qe ' daniel ' auoit a nun '	
þe kyng aftyr Danyël sente,	†	" Fetes enveier," dist " pur celui,	
9408		E il vous dirra, sachez de fi."	
And þe prophete to hym wente;			
þe kyng hym preyde byfore hem alle		Quant daniel esteit venu,	
To tellē hem what shulde befallē;		L'escripture al roy toust ad leu;	7015
þe prophete wuldē no þyng hyde 9412		Si luy ad bien nuncie	
" þe hande þat þou sawe yn þe euentyde,	†	' Qe la main qe aparust le vespre	
Hyt was sent fro Gode almyȝt,	†	Estoit de deu enveie,	
þat hys wrappe ys to þe dyȝt	†	Qe od le roy fut coruce	
For þou were seruede of þe vesseles 9416	†	Pur ce qe de ces vessels bu aueit	7020
þat of hys temple were leuwels, ²			
þys day before of hem þou ete,	†	Le iur auant, qe feste teneit,	
And no wurschyp of hem ³ þou lete		Deu de ciel ne loa nient	
þat ys God alle þyng weldande 9420		Qe vie dune a tute gent;	
And þe and þyne haþ yn hys hande,	†	Sa vie en sa main out,	
But to fals goddes þou madest onour	†	Tolir le poeit si il vout;	7025
Wyp vessel of hys owne tresour;	†	Ces fauz deus loa qe il aueit,	
And for þou dedyst boþe euyl, ande seyde,	†	En qels folement creeit;	
		Pur ceo, luy dist par dampne dee	

¹ purghe out. ² Iuelles. ³ acc. sing.

þy kyngdom ys yn balaunce leyde. 9425 † ‘° Qe en balance fu pose,
 Fyl ryzt be-demeþ wyþ euyn hande E meins qe dreit fu troue;° 7080
 To wham hyt shal be 3yue, þy lande.
 þurghe dome of Gode hyt ys so dryue, 9428
 To twey maner of folke þy land ys 3yue; † Sun regne en dous deuise,
 Medys, and persys, þy lande shul haue † E a medes et perce esteit dune,—
 þe, ne þyne, mayst þou nat saue.
 Here ys wryte þe samē wyse, 9432 † Ceo^p diseit l'escriture
 Y sey, to ryzt as hyt seyse.” Qe le prophete lust al hure.
 þe samē nyzt þe lande was lore, † Meme la nuyt le roy fu pris, 7085
 þe kyng was slayn and away bore. † La regne perdue, et il oscis.
 Here mayst þou se, euyl-wunne þyng¹
 Wyþ eyre shal neuer make gode endyng,
 Namly, wyþ þyng of holy cherche
 Shalt þou neuer spede wel to werche.
 þat mayst þou se by parsones eyres, 9440
 Hyt fareþ wyþ hem as doþe wyþ þese
 feyres;
 Now ys þe feyrē byggede weyl,
 And on þe morne ys þer neuer a deyl:
 Ryche tresoure now furþe men leye, 9444
 And on þe touþer day hyt ys alle aweye;
 O day to gedyr men mowe hyt se,
 A nouth²er, sprede þurghe all þe cuntre.
 þus fareþ hyt by þese³ parsones cosynes,
 þat þe parsones wynnyþ, þe cosyne tynes⁴;
 Yn þe parsones tyme rychely he lyueþ,
 Aftyr hym, no man of hym 3yueþ;⁵
 Yn hys tyme ofte pens he telleþ, 9452
 Aftyr hym, for pouert penys he selleþ.
 Also wyþ purchasours ryzt so hyt fareþ,
 Alle þat þey bygge, here eyrēs bareþ;
 A purchasoure may beye þyng, and wyþ
 lawe, 9456

¹ O. has in margin, ‘Note. Of euill gotten goodes.’ ³ þe.

² A nouþer day. ⁴ O. gloss ‘lest.’ ⁵ of hym no man oghte 3yueþ.

° Omitted in B.

^p Coe seut il ben pur uerite, Tant.

Wyþ oute any dede of wrong or sawe,—¹
 But lokep, 3yue he ² wynne þat katel weyl,
 Wharewyþ he byep hyt euery deyl.
 3yf he haue wunne þe pens ryzt, 9460
 þan haþ he þe lande wyþ oute plyzt;
 3yue he haue wunne þe pens falsle,
 Wyþ ryzt to þe lande com neuer he.
 Wyþ fals weyghte, or fals peys, 9464
 And many falshede ouper weys,
 And 3yt moste wyþ fals sweryng,
 Wynneþ manyone mochë þyng;
 Wyþ swyche þyng wene þou hyt nozt 9468
 þat þe hous ne lande was ryztly bozt.

Vnneþ lastep aghte þat men bye
 Wyþ þat ys wunne wyþ marchaundye;
 Yn erytage nat long hyt vaylep, 9472
 þe þrede eyre leseþ þat ouper trauaylep;
 Vnneþe ys any þat haþ gode grace
 To lyuë weyl wyþ swych purchace,
 Oþer lyue þey a bysyly lyfe, 9476
 Or lese hyt ³ for pouert ande for stryfe;
 For þys men se, and sey alday,
 “þe þrede eyre selleþ alle away.”

For sacrylage alle þys ys tolde, 9480 †
 þat vesselment of cherche ys wyþholde,—
 Chaleys, cloþë, boke, or lome,^x— *
 For sacrylage cumþ ofte harde dome;
 Yn alle þe poyntës seyde before, 9484
 þat fro holy cherche oghte haþ bore,
 Or aghte mysdo on any wyse
 þat longep vn to þe fraunchyse,
 Y or þou yn any outrage, 9488
 We synne dedly yn sacrylage.

Gode 3yue vs grace so to serue here ⁴

¹ any wronge of dede or ³ *Harl.* omits ‘hyt.’
 of sawe. ² *Harl.* 3e. ⁴ to serve so here.

^x LOOME or instrument, *utensile, instrumentum*. Prompt. Parv.

¶ Ceste cunte vous est pur ceo cunte,
 Qe chescun seit chastie
 De seint eglise vesselment,
 * Chaliz, ou autre ournement, 7040
 Vser en seculer seruise,—
 Fere nel deuez en nule guise.
 ¶ De sacrilege plus ne dirrai,
 Mes des sacremens vous cunterai.^a

^a Des vii pechez . . . cunterai
 Solum coe ke promis vus ay
 Kant cest escrit comensay.

Holy cherche oure modyr dere,
 Here so to serue, and wurschyp make,
 pat we be hyre, and she vs take. 9498

**Here byggynne the Seuenþe Sacramentys
 of holy cherche.**

The fyrst sacrament ys holy bapteme,
 Houe of watyr, and noytede wyþ creme ;
 ' Crystendom,' or ' crystynyng,' 9496
 pat ys on englys, oure spekyng.
 Crystendom, to cryst hyt longep,
 And to alle pat crystendon vndyrfongep ;
 þys ys þe fyrst and pryncypalle, 9500
 þurghe þe whych we are sauede alle,
 Sauede we are þurghe crystendam
 Of þe heuede synne of adam, †
 Yn whych synne alle mankynde ys bore §
 3yt, and shal be, ande was byfore. 9505
 Adams synnē was so grefe, †
 pat þyr was to Godē none¹ so lefe
 pat he ne shulde to hellē gone 9508 †
 But he were wasshe yn þe fonte stone,— †
 Yn fonte stone and watyr baptysede,
 As Iesu cryst hap² dyuysede.
 3yf þou beleue pat any wham 9512
 Ys sauede wyþ oute crystyndam,
 Y seye forsoþe þou hast mys went
 Aþens þys holy sacrament.

Ofte we here þe lewede men seye 9516
 pat³ erre ful moche oute of þe weye,
 pat of þe Iewēs seye sum oun
 ' þey ne wote wheþer þey be sauede or
 noun ;'
 But of sum prestes ys gretter tene 9520
 pat so of þe Iewēs also wene ;

¹ noun to Gode.

² had.

³ And.

Incipit de septem sacramentis.

Le comencail de sa creistiente 7045
 Ad l'enfant quant il est baptize.

Sachez, qe cest sacrement
 Establi est principaument
 † Pur le original peche
 § En qels sumez tuz engendre 7050
 † Par trespas adam nostre pere
 † E eue nostre premere mere ;
 Tant fu grant lur trespas,
 Qe duter ne deuez pas
 Qe home ne pet estre sauue 7055
 Si auant ne seit baptize.

¹ Ici commencent les vii sacremenz. Le primer
 sacrement est Baptesme.

Certes, þey are alle yn were,
 And yn þe feyþ þey are nat clere,
 For, shal neuer Iewe þat deyep Iewe 9524
 Of heuene blys haue part ne prewe
 But he be crystenede yn þe holy gaste
 And yn þe sacrament be ful stedfast.

Lo here a wurde to leue 3oure drede,—
 Yn þe gospel þat we rede, 9529
 þat gode Iesu vs alle techep
 þurghe seynt Mark þat hyt prechep,
 “He þat beleueþ ande ys baptysede, 9532
 He shal be sauede, so ys dyuysede,
 And he þat beleueþ nat forsoþe & ywys
 Boþe body ande soulē lore he ys.”

Loke¹ how 3e mow be a-bawede 9536
 þat seye þat þe Iewe ys sauede.
 þe Iewe þe oldē lawē kan,
 But þat alone may saue no man;
 And þarfore was hyt fylede and left, 9540
 For heuene blys vs hyt² refte
 þurghe Adams synne fro vs echoun
 Tyl hyt was clensede yn flume Iordoun,
 Whan Iesu was baptysede þer ynne 9544
 For to wasshe away þat synne;
 And al þat euer to cryst wyl teme,
 Behoueþ be baptysede yn watyr and creme:
 þan art þou clene, þou shalt beleue 9548
 Of Adams synnē and of Eue.

þarfore hyt ys þe fyrst sacrament
 þat þou art to fyrst made present;
 Loke þat þou kunne hyt knowe; 9552
 Hyt makeþ þe hyghe, þere þou were lowe,
 Hyt makeþ þe fre, þat er were þralle,
 Fro þe fendēs seruage alle,
 þat þe þar neuer þe fendē drede 9556

¹ Lokeþ.² hyt us.

But hyt be þurghe þyn owne mysdede.

3yf a chylde be dedē bore— * † ¶ Neis auant qe l'enfant seit nee

poghe hyt were quyk yn wombe byfore— † † Qe en ventre sa mere est viuifie,

And receyue nat þe bapteme, 9560 † * Si mort est sanz cest sacrement,

Of heuene may hyt neuer cleme;

† † Perdu est, ne dutez nient;

7060

Wyþ outē doute beleue 3e pys,

þat hyt shal neuer come to blys;

Ne peyne of hetē ne of colde 9564

Hyt shal noun fele, no ryȝt hyt wolde;

Hyt noghte mysdyde, ne seruede wo,

Ne to nonē shal hyt go;

pys ys peyne wyþ outen ende, 9568

Hyt shal neuer to Ioyē wende.

Grete grace ys to hem lent

þat here receyue pys sacrament; §

§ Mult est dunques benurez
Home qe est baptizez;
Si apres se garde nettement,
Sauf ert par cest sacrement.*

Also, 3e þat heue chyldryn alday, 9572

Loke 3e be stedfast yn oure¹ lay †

þat nonē haue yn hertē doute

Ne to wycchecraftē leste no loute.

† ¶ De la fey ne se deit duter
Qe uelt des enfanz leuer;
Ki fet, il peche premerement
Encuntre cest haut sacrement.

7065

pou settest þy self yn borghegagē 9576

To teche þe chylde whan hyt haþ age;

3yf pou se hyt mysdo or seye,

pou shalt teche hyt better wey,

3yf hyt be so þat pou maghte 9580

þat² art holde þat hyt be taghte;

Quyte þe weyl³ oute of borghegang

þat pou ne haue for hyt no wrang.

Loke also 3yf pou euer ware 9584

Yn place þere wymmen chyldryn bare; †

3yf pou sawe hyt yn perel of dede,

And pou ne coudest do bote ne rede †

Ne seyē wurde, ne helpe at nede, † 9588

So þat hyt to þe depē ȝede,— :

pou shalt perforē perel haue,

Vnkunnyng shal þe nat saue;

† E par ignorance ne sauiez;

7070

¹ ȝoure.

² pou.

³ weyl so.

* B. omits the next four lines.

For euery man bope hyghe and loghe 9592 †
 þe poyntes of bapteme oweþ to knowe †
 To helpe chyldryn yn many kas, ||
 Men wete neuer what nede one has.
 Who so ne kan, y rede hym lere § 9596
 Yn syzte, yn dede, and he may here.
 Y shal 3ow teche as y herde telle
 Onës a frerē menor spelle,

“ 3yf þou se a chylde yn swyche perel 9600
 þat none may saue hyt wyþ no wylle,
 Sey þan þus 3yf þou haue haste,
 “ Y crysten þe yn þe name of þe fadyr and
 sone and holy gast,”

Ande 3yue what þou wylt hyt a name, 9604
 And kast on water; þan ys hyt frame;
 And 3yf þou 3yue hyt namē none,
 Noþer Robert, Wyllyam, no Ioun,
 Loke þat þese wurdēs be weyl seyde, 9608
 And water þer on algate leyde;
 And þat þyr be none ouþer waste
 But yn þe fadyr and sone and holy gaste;
 þese wurdēs forȝete þou naghte, 9612
 Ne watyr, what as euer elles be wroȝt.”

Mydwyuēs þat wyþ wymmen wone,
 Alle þe poyntes behoueþ hem kone;
 Prestes shulde teche hem þe ordnaunce,
 What þey shulde sey and do yn chaunce,
 And examyne what she couthe,
 What she shulde do, and seye wyþ mouþe.

*The Tale of the Midwife who christened
 a Child wrongly.*

Y shal 3ow telle of a mydwylfe 9620
 þat loste a chylde bope soule and lyfe.
 He tolde hyt yn hys sermoun
 And 3aue here ofte hys malysoun.

Car chescun home deit sauer 7075
 † La furme dreite de baptizer,
 || Qe il pusse al enfant succure
 Qe deit deuier al hure; †
 Autrement peot mult pecher
 Qe partant le purra sauuer; 7080
 § Ki nel siet, si l'enpreigne;
 E qe bien la siet, li enseigne.

† l'enfant aider Al heure k'il deit deuier;
 and transposes the next two lines.

þys mydwyfe, whan þe chylde was bore,
 She helde hyt on here lappe before, 9625
 And whan she sawe þat hyt shulde deye
 • She bygan loude for to crye
 And seyde “ Gode ande seynt Ioun 9628
 Crysten þe chylde boþe flesshe and bone.”
¹ þys mydwyffe noghte ellës seyde,
 And yn þe cherche 3erde þey wulde hyt
 haue leyde
 As a nouþer chyld shuld ha be 9632
 þat hade receyuede þe solempte.
 þe prest askede þe mydwyffe
 ‘ 3yfe hyt were cristenede whan hyt hade
 lyffe,
 And who hyt cristened, and on what
 manere, 9636
 And what was seyde þat any myghte here.’
 þe mydwyffe seyde unto þe prest²
 “ þys herde þey þat stode me nest,
 ‘ þat God almyghty and Seynt Joun 9640
 3yue þe chylde cristendom yn flesshe and
 boun.’ ”
 þan seyde þe preste “ Gode ande seynt Iame
 3yue þe boþe sorow ande shame,
 And crystys malysun haue þou for þy, 9644
 And alle þe ouþere þat were þe by ;
 Yn euyl tymë were þou bore,
 For yn þy defaute a soule ys lore.”
 She was commaundede she shulde no more
 Come eftesones þere chyldryn were bore.
 Mydwyues, y tolde thys tale for 3ow,
 þat 3yf 3e kunnat, lerneþ how
 To saue þat Godë bozt ful dere, 9652
 þe poyntes of bapteme y rede 3ow lere ;
 Mydwyfe ys a perylus þyng
 But she kunne þe poyntes of crystenyng ;

¹ The next twelve lines are omitted in the *Harl.* MS.

² Margin, ‘ a note for mydwyffes.’

Ne beleueþ nat on þese shappers, 9656
 3oure mysdede ful mykyl deres;
 Y wolde þo shappers were on lowe
 And al þo þat on hem trowe.
 þe beleue ys, 'þe fadyr and sone and holy
 gaste,' 9660
 Alle ouþer beleue ys wykkede and waste;
 þurghe hem ys alle þyng shape and wro3t,
 And ouþer shappers ne are no3t;
 Gode ys shapper of alle þyng, 9664
 He wote þe mydwarde, and þe endyng;
 þe oþer shappers þat men of seye,
 Hyt ys a beleue of deuyll weye.
 þe mete þat 3e leye at þe chyldës hede¹ 9668
 For swyche shappers, were bettyr leuede;
 3yf hyt for hem þere lye,
 þan ys² a wykkede erysye;
 Ley hyt for þe loue of þe holy gaste, 9672
 Fadyr, ande sone, oo god stedfaste,
 As wysly as he become a chylde,
 Bore of Marye, mayden mylde,
 þat he 3yue hyt to lyue yn³ gode grace,
 And gode endyng, and se hys face. 9677

3yf þou were euer so vnwys
 For to crystene a chyldë twys,
 Or 3yf þou euer consentedest þar to 9680
 þat any ouþer shulde so do,—
 At home as yn pryuyte,§
 Anouþer tyme þat men my3t se,—
 For 3yf hyt were baptysede at hame 9684
 Wyþ alle þe poyntes of bapteme name,
 þan were hyt azens þe feyþe to werche
 Eftesones to baptysen⁴ hyt at cherche;
 But 3yf þou suppose þyr fayleþ a poynt
 þat to þe crystendom shoulde a mounte,

† ¶ Si par vous fut unques dou fe
 Home ou femme baptize,
 Ou vous memes consentiez 7085
 ¶ Qe deuz feiz futes baptizez,
 § Vne feiz priueement^a
 Qe pur mester fere couient,
 † Autre feiz apartement
 En le muster deuant la gent,— 7090
 Si a ceo consenciez,
 † En cest sacrement peche auez.
 † ¶ Ne pur quant, si seit vblie,
 † Ou, par nunsauer, rien lesse

¹ heuede.

³ 'yn' omitted.

² ys hyt heresye.

⁴ Harl. baptysede.

^a A. premerement; B. omits the next line.

þan were hyt nat for to drede
 For to fulfyl þat shulde be nede; §
 For alle þe poyntes of watyr and creme,
 þurgh alle crystendom ys o bapteme,
 O baptemē, and nat two,
 Of alle þe¹ poyntes þat þou sest do.
 þarfore he þat ys ones baptysede, 9696
 Ones for euer ys; þus ys auysede.

Also, 3e þat chyldryn heue,
 3e shul nat forȝete ne leue
 To teche hyt pater noster and crede; 9700
 3yf þe ne do, hyt ys to drede.

To foly þou shalt nat drawe ne wone
 þy goddoȝtyr ne þy godsone,
 Namely to þat vylyny 9704
 þat falleþ vn to lechery, †
 Ne to no foly þat may be;
 þou shalt teche hem synne to fle,
 Ne nat be so fole hardy 9708
 þy goddoȝtyr to lye þe by,
 Ne for to dwelle a lone wyþ þe,
 For perel þat may falle and be.
 Many a pryuy peryl þyr ys, 9712
 And specyaly yn drunkenes;
 Yn drunkenes men wyl rage,
 And ragyng wyl reyse korage;
 And sonē may a man be shent 9716
 þat doþe azens þe comaundement.
 Seynt Gregory telleþ yn hys spelle
 Of swyche a shame þat onēs felle.

*The Tale of the Bad Curate who lay with
 his God-daughter and was killed for it.*

A man hefe onēs at þe fonte 9720
 A maydē chylde, as men are wonte;
 þys mayde wax, ande bygan to belde

¹ þo.

Quant l'enfant est baptize 7095
 De laie gent en priuite,
 Apartement pet estre parfet,
 § Ceo ne serreit point surfet,
 Car issi ne est for vne fee,
 Sachez, l'enfant baptize. 7100

† ¶ Lesser a nunchaler ne deuez
 Enfant qe auez baptizez; *
 † Credo et pater noster enseigner,*
 † Si estre vomez sanz blamer.
 † ¶ Nul home deit trere a mal 7105
 † Sun fiz ou fille espirital,
 Qe trop serreit deuz coruce
 Qe ces qe auez des funz leue
 Par vous feissent^y vileinie,
 † E nomement lecherie, 7110
 De ceo ay avouerie,
 Descrere ne me deuez mie.

† Seint Gregoire nus ad cunte
 † Meruilluse chose et grant pite;

† Vn curial, ceo dist, esteit, 7115
 † Qe vne pucele leue aueit;

* These lines transposed; and the second runs —

A ceus ke auez baptize.

^y Treisez a.

Weyl yn to womans elde;			
And at Ester tymē gan hyt falle	9724	†	De la pasche la nute
Whan men hadde fastē lenten alle,		†	Après qe quareme out iune,
bys man bysoghete for specyalte		†	Sun pere et sa mere tant pria
þat hys god-doȝtyr wyȝ hym myȝt be,		†	Qe od luy la pucele demora;
And alle þat ychē esterday	9728		
And lenger, ȝyf hyt were here pay.		§	Legerement luy granterent,
þe fadyr and þe modyr grauntede sone,		†	Qe nul mal ne penserent.
þey þoȝt none euyl myȝt be done.			La nuit, de boiure surfet feseit,
bys man for drunkenes and vnryȝt †	9732	*	Ouek sa filiole, allaz, giseit;
Lay by hys god-doȝtyr þat yche nyȝt :			Le matin se est purpense
bys man on þe mornē þoȝt		°	Qe fet aueit cele nute ; *
How synfully þat he ¹ hadde wroȝt ; *		°	Dolent fu mult, et ceo a dreit,
Ful grete þoȝte þan was he ynne	9736		Qe si greuement peche aueit. *
þat he hadde do so greuus a synne ;			Il purpensa sei baigner,
Twey þoghetes yn hys hertē come,		†	Par tant quida sun peche oster ;
To go ² to þe cherche, or byde at home,		†	La nute ensi feseit,
“ȝyf y vnto þe cherchē ȝede,	9740	:	Mes plus quite del peche n'esteit.
Of veniaunce y haue grete drede ;		:	Douz choses treta en sun qeor,—
And ȝyf y nat þedyr go,			De aler a muster, ou lesser. ^b
Men wyl wene y haue do sum wo.”			Si il ne alast, honte serreit,
So algate vnto þe cherche he name,	9744	†	Chescun home en parlereit ;
He drede nat Gode, but morē shame.		†	Ou si il alast a muster,
þe fyrst day, he drede hym sore		†	Mult se duta de encumbrer.
He shulde be cumbrede sumwore,			Al drein, al muster est ale,
And ȝyt a noȝer he lokede ay	9748		Plus ad la gent qe deu dute ;
Whyche tyme þe fende wulde bere hym a		†	Le premer iur fu mult pourus,
way ; †		†	Cum cil qe fu pecherus,
Alle þe woke for worldēs shame		†	Chescun hure ad regarde
He ȝede to þe cherche, but lytyl to frame ;		†	K'il ad deable fu comande, ^c
Whan he hadde long a bydē so,	9752		Mes longement ad attendu,
And no skapē come hym to,			E nul mal li est auenu.
bys þoghte he yn hys herte ful raȝe		†	Chescun iur de pascherez
For he hadde þarfore no skape,		†	Est en l'eglise entrez, ^d
He wende Gode hade hyt forgeȝe	9756	†	
			Quida le mal creistien
			Pur ceo qe mal luy auint rien,
			Qe deu sun peche vst vblie

¹ *Harl.* omits 'he.'² tele viltē.^b al eglise, ou estre al ostel. ^c liuere.³ *Harl.* gode.⁴ *B.* omits the next four lines.^d En seint eglise est a la messe.

As ouper men do þat haue forlete;		
Or þoȝt þat he hadde hyt forȝyue,	†	Ou par auenture pardune;
And hym nedede nat þer of be shryue,		
Ne shulde þerof come no myschaunce	9760	
For he was of so longe suffraunce.		
But Gode þat forȝetep no þyng,		
He sente þarfore grete heuenyng;		
þe seueneþe day þys man deyde	9764 †	Le setime iur est deuie,
As þe holy man vs seyde;	†	Sicum le seint nous ad cunte;
Sone aftyr þat byryede he ¹ was	†	Mes quant fu en sepulcre pose,
Veniaunce come for þat trespas;		7155
Vpp of ² hys graue a fyre vpp smote—	9768 †	Vn feu de sa tumbre est leue
Ful styngyng and ful hote—		
And brennede þat cursede body alle,	†	Qe sun cors ad tut deuore
And stone ande erþe boþe grete and smalle;	†	E la tere qe fu entur troue, ^e —
Alle was so brende yn to þe grounde	9772 †	Char, ne os, rien remist
þat of hys body myȝt noȝt be founde.	†	Dunt veniance ne prist iesu crist.
Here now ȝe here apartly why	†	¶ Vere poez apartement
God toke veniaunce greuusly, §		Cum out peche malement,
þat God shewede so moche hys Ire,	9776 §	Quant deu tele veniance perneit,
For he synnede þat tyme wyþ hyre	†	Pur ceo qe cele purgiseit
þat he ³ lyfte of þe fonte stone;	†	Qe de funz leue le aueit;
Hyt ys a warnyng to vs echone		7165
þat we kepe the sacrament,	9780	Nul nel fra, ki me creit.
Oure bapteme þat Gode haþ sent,—		
And þat we bettyr hyt holde		Par tant deuun nus estre amoneste
For þys tale þat y ȝow tolde.		De garder nous de cel peche,
ȝe, Iesu lordē, þou hyt graunte	9784	Car lem dist qe ^f ' beal se chastie
þat we now holdē þat cunnaunte		Qe par autre se chastie.'
þat we at þe fonte stone make,		7170
Iesu to serue, ande satanas forsake.		

*Of Confirmation.**Confirmacio episcopi.^s*

þe secunde sacrament, y vndyrstonde,	9788 †	Ceo ert le secund sacrament,
Ys grauntede of þe bysshop honde,	†	Del euesqe cunferment,—

¹ he byryed. ³ *Harl.* omits 'he.'^e Dunt la genz sunt mut espante.^s Le secunde sacrament est confirmement.² Out of.^f Kar hom dit et dirra tuz iurs de vie.

Men kalle hyt 'confyrmacyoun,'
 A sykernesse neuer more vndoun
 Wyþ no lawe, ne wyþ no skylle, 9792
 But 3yf 3e self algaðe wylle;¹
 As 3yf þou boghetest house ande lande
 Wyþ charter at þy negheburs hande,
 þou mayst holde hyt for euer more,— 9796
 So bapteme þe saueþ onēs þore,
 Ande 3yf hyt be grauntede of þe kyng,
 þat þou hast boghte, þan ys syker þyng;
 Syker ys, þat yn rolle ys leyde, 9800
 For þan may hyt neuer be wyþseyde;
 þe rollyng fordopē croppe and rote
 And ryȝt of þo þat wulde þe mote;² ^{plete}
 Rollyng, and þe grete assyse, 9804
 Aftyr hem may no lawē ryse.
 þus fareþ hyt of confyrmacyoun
 Aftyr tyme þat bapteme ys down;
 Confyrmacyun ys more ne lesse, 9808
 But aftyr crystenynge, gode sykernesse;
 þys¹ bapteme ys charter of ryȝt
 þat fordopē Adams plyȝt,
 And þat ys of grete pouste 9812
 þat from þe fende hyt byeþ þe fre,
 And defendeþ þe yn erytage
 þat þou mayst holde hyt yn alle þyn age,
 And saue þy statē euery deyl, 9816
 3yf þou kepe þy charter weyl;
 Ouer þys, 3yf hyt be þy lordēs wylle
 þat he þy charter wyl fulfyle,
 þan art þou stalworthe þurghe hys powere,
 And þy charter made more clere. 9821
 þe bysshope ys a² lorde or kyng
 To conferme þy crystenynge,
 He confermeþ þat we haue take 9824

¹ þy. ² See French, l. 7184, next page. ² as.

Whan we haue satan forsake,
 Oure crystendom, þat hyt be sekyl
 To fende vs azens þe fendës bekyr,
 þan ys oure charter quyte and clere, 9828
 Confermyng wyþ þe bysshopes powere.

And 3e shul alle weyl vndyrstande
 Whan chyldryn are blessedde of þe bys-
 shopys hande,
 þat ¹ blessing ys confirmacyoun † 9832
 Azens þe fendes temptacyun, §
 And makeþ vs stalwurþe yn batayle
 Whan þe fende wyl vs asayle;
 þan are we made Goddes champyons, 9836
 Azens þe fendes, Goddys felons;
 þan haue we receyuede fully myzt ||
 Azens þe fendë for to fyzt;
 And 3yf we be yn beleue stedfaste, 9840
 We haue powere dowun hym to kaste.

Certes þo men moche mysdo
 þat þey ² a byde long are þey go þar to;
 And wommen, gretely ouer alle þyng, 9844
 þat wyl nat here chyldryn bryng |
 To receyue þe sacrament *
 At þe bysshopes cofyrment; 9847
 For some wete weyl þat chyldryn kepe, †
 þat many are drecchede yn here slepe, †
 þe fende hem sheweþ grete affray,
 To some on nyzt, ande some a day,
 How þat he may hem greue 9852
 To make ouþere men mysbeleue;
 Some men hyt here, and some men hyt sees,
 Yn many stedys, vanytes,
 More before þe sacrament 9856
 þan aftyr ³ whan he ys shent;
 Hys powere ys þan moche fordoun

¹ of bysshopes. ² 'þey' omitted. ³ afterwarde.

‡ Quant poer est dune al enfant
 De estre fort et vaillant
 § Encuntre les engins del felun, 7175
 Ceo est, del deable temptaciun;
 Car, pus qe nessum de notre mere
 Iesques nous seum mis en tere,
 En forte bataille sumes mis,
 Car wichus ^h est notre enemis. 7180
 || Pur ceo, notre tres duz seignur
 Nus puruist cest sucour,
 Qe nous uencu ne seum
 Si estre uencu ne volum.
 Pur ceo, couient chescun hom 7185
 Qe veindre vodra le felun,
 Estre de euesqe cunferme,
 Car dunk receuum poeste
 En ceste bataille bien reter,ⁱ
 E vencre le enimi de enfer. 7190
 ¶ Cil peche en cest sacrement,
 Qe atent trop longement
 * De lur enfanz cunfermer;
 Malement poent par tant pecher.
 ¶ Il auient souente fee, 7195
 Qe l'enfant est trauille
 Des engins al maufe ^k
 Pur ceo qe il ne est cunferme.
 ¶ Chescun qe eyne sun enfant ^l
 Pour, sachez, auera grant 7200
 Attender trop longement
 Qe auer nel face confermement.

^h guicheus.

ⁱ ben ester.

^k Par le deble mauueite.

^l Ky issi purloigne sun enfant.

þurghe þys confyrmacyun ;
For þat oghte we to beleue ryȝt 9860
þat þys sacrament haþ þat myȝt.

Anoþer poynt here to longeþ
þat lewede men nat vndyrstandyþ,— 9863
“ þou man or womman, be nat so wylde
To holde to þe bysshope þyn ownē chylde,
For ȝyf þou do, þou art commare
To hym þat hyt gat or bare ;
ȝyf a frende man holde hyt þore, 9868
To wedde þat chylde he may neuer more ; †
þys longeþ to þys sacrament,
þarefor¹ ȝyueþ gode entent.”

Yn þys skylle as y kan, 9872
Hyȝ ys grete perel to an vncouþe man
A mayde chylde for to holde
Byfore þe bysshope, as y er tolde,
But ȝyf he askē fyrst byfore 9876
What hyȝ ys, ande where was bore,—
Elles perauenture yn hys lyue
He myȝt haue þat chylde to wyue,
Or ȝyf she ȝyue here to folye 9880
He myȝt yn kas lygge herē by ;
þys² ys nat often seen,
But hyȝ may fallē, or haþ ben ;
þarfore, noþer mo ne lesse 9884
But ‘ wyȝs ys þat ware ys.’

Now of þys confyrmacyun
Wyl we leue oure sermoun ;
God ȝyue vs gracē for hys myȝt 9888
Yn þe beleue to ferme vs ryȝt,
þat þe holy gostē wyþ vs wone
þat cumþ of þe fadyr and of þe sone.

¶ En cest sacrement cuntretum^m

Espiritiele contagiun,ⁿ

Car enfant qe al euesqe tient 7205
Espuser apres ne deit nient.

† De ceste confirmaciun
† Plus a ceste fee ne dirrun.

¹ þarfore y rede.

² þys kas.

^m est purchasee.

ⁿ parente.

*Of the Sacrament of the Altar.**Eucharistia, siue biaticum.*^o

God almyȝty þat al þyng weldes,	9892	†	Duz deu ^p pere omnipotent	
Wyndēs, watrys, wodes, and feldes,				
As soþely as þou madest of noȝt		†	Qe le mund criastes de nient,	7210
Alle crēatures þat euer were wroȝt,	9895			
For ȝyue me, to day, Lorde, my synne,				
þat y þys wrþy sacrament mowe begynne,				
And wurschypfully þar of to speke		†	Donez, qe parler dignement	
þat we þe ¹ beleuē neuer breke ;			Pussum de cest haut sacrement !	
Ne for to tellē, yn þys long,	9900			
þyng þat falle—of may any wrong,				
But þat may be þe to queme,				
And vs yn stedfaste beleue to ȝeme.				
Goddēs sone of heuene a boue,	9904	†	Le fiz deu notre creatur,	
He shewede vs alle for gretē loue ;		†	En signe de tresgrant amur,	
For whan hys passyun neygheede nye,		†	Quant sa passiun aprocha	7215
To hys dyscyplys þat were hym hye		†	A ces disciples sun cors duna ;	
He gaue ² hys body hem to fede,—	9908		Par tant lur vout il mustrer	
More loue ne myȝt he shewe yn dede,		†	Qe plus ne les poeit amer	
þat þey shuldē myndē haue				
On hym, þat he myȝt hem saue ;				
ȝyt aftyrwarde he lete hym slo	9912	†	Qe duner sun cors treschier	
Wyþ ful vyle deþ and pynyng wo ;		†	Si cruelement en croiz pener ;	7220
For vs, ande hem, dede he þys,		†	Pur euz le fist, et pur nous ;	
To brynge vs echone to blis,				
Ne more loue ne myȝt he do,	9916			
Ne neuere man myȝt so do ;				
For vs he dede hyt, þys ys certeyn,			Mercier tut dis le deuums ;	
þat we shulde loue hym weyl aȝen ;				
þoghe we vs self ȝaf an hundryde syþe,	9920	†	Si cent fee luy pussum nous ^a duner,	
O poynt of loue ne myȝt we kyþe			Dignement nel pussum ^r guerdoner ;	
Vn to þe loue þat he haþ vs doun,				
For hyt ys oure saluacyun,				
And of vs askep he ryȝt noȝt	9924		Mes, par petite chose od bon qeor ^s	7225

¹ neuer þe.² ȝafe.^o Le terce est le sacrement del auter.^r ne ly pus.^p Beu duz.^a me puse a ly.^s coe est, notre quer.

But þat may weyl y noghe be wrouȝt,

No þyng but loue longyng,

To loue hym weyl ouer allē þyng,

And for hys loue to leuē synne,— 9928 †

Hys loue, hys blys, þan mow we wynne; ‡

For þou mayst neuer haue hym to þe

But þou wylt fyrst synnē fle; 9931

Alle þyng he loueþ, but synne he hates,

3yf þou hym louest, wyþ synne þou wlates.^{steynyst}

3yf þou loue one, þe behoueþ nedes

Forsake þat þyng þat he þe forbedes;

Elles hyt ys tolde no loue, 9936

And namely to Gode a-boue.

Ande þou mayst nat loue hym wyþ no
greythe

But þou haue of hym gode feyþe,

þat ys to seye, to beleue hyt weyl 9940

Alle þat ys wryte of hym euery deyl—

Stedfast beleue, of loue hyt comes;

And of beleuē, loue men nomes.¹

So ys þe toon wyþ þe touþer, 9944

Wyþ stedfast beleue loue ys þe broþer.

To whom oghe² þan oure loue be went

But to þe beleue of þys sacrament?

þys oghte to beleue euery crysten man, †

And lerne þe beleue of one þat kan, 9949

‘ þat þe brede þat sacrede ys †

At þe auter ys Goddys flesshe,’— †

Boþe flesshe and blodē þer ys leyde 9952

þurghe þe wurdes þat þe prest haþ seyde,—

þat lyzte wyþ ynne þe vyrgyne Marye, †

And on þe rode for vs wulde deye, †

And fro deþ to lyue he ros, 9956

God and man, yn myȝt and los.

Le purrum assez bien paer.

¶ Ki pur sa amur lesse de pecher

E se repente de fin qeor,

‡ Paie ad sun creatur

Qe morir voleit pur sa amur. 7230

¶ Sachez, qe cest haut sacrement

Demande al commencement,

Qe il seit bon creistien,

E en la ley afurme bien,

Ky[†] le cors deu vodra vser 7235

Ou le prestre qe le deit sacrer;

Car fermement deuez tenir—

Flechir mie^u pur morir—

Qe ceo^x qe est en l'auter sacre^x

Est verreiment le fiz de, 7240

Ki fu de la nette pucele nee,

E pur nus en croiz pene;^y

¹ O. gloss ‘taketh.’

² oghte.

[†] A. omits ‘ky.’ ^{x-x} Omitted.

^u E point flechir. ^y B. inserts—E mort suffri, pus est releue.

For who so beleueþ nat clere
 Yn þe sacrament of þe autere,
 He shal neuer þe blys a byde,
 For no þyng þat may betyde.

† Ki fermement ce ne creit,
 † Sa alme perd, et ceo est dreit.

Yn þe olde lawe þus ys wryte,
 Boþe Iewes and crysten weyl hyt wete,
 "God seyde, and hyt was wrozt; 9964
 He commaundede alle þyng of nozt." *

Þese wurdes are verry and clere,
 Dauyde hem seyth yn þe sautere;
 Syn he made alle þat nozt er was, * 9968
 Lesse maystry were hyt þan¹ yn kas

¶ De tutes choses ad deu poer— 7245
 * Cil qe de nient les poeit crier—
 † Chescune furme en autre changer,
 De ceo ne deit nul duter.

For to chaunge þe lekenes
 Yn to an ouþer þyng þat es; †
 Þe lykenes of bred and wyne, § 9972 †
 Yn flesshe and blode to turne hyt ynne; †
 Yn flesshe and blode þe brede be brozt,
 Syn he made alle² of nozt; *

¶ Bien sauum, qe de un estreim
 Purreit deu fere un blanc pain; 7250
 Dunc, peot il le pain muer
 En char, et en sun cors tres cher,
 § E le vin vermail ou blanc
 En sun precius sanc;

3yf þou se hyt nat wyþ bodly syzt, 9976
 Þy soule wyþ ynne shal beleue hyt ryzt;
 And 3yf þou felē no sauour
 But ryghtely wyne and brede of flour³,
 þat ys þe wysdom of Goddys ordynaunce
 For to saue vs allē fro þys chaunce; 9981
 For 3yf hyt fyl as flesshe to take,
 Wlate we shulde, and hyt forsake;
 And for he wulde nat men hyt forsoke,
 But þat alle men hyt vndyrtoke, 9985
 þarfore hys wysdom, hys ownē rede,
 Sauerþ hyt yn wyne ande brede;
 Hyt semeþ bredē, as be syzt 9988
 And as brede, sauer hap ryzt;
 Noþyr þe⁴ syzt, noþer þe⁴ felyng,
 Hap⁵ þer of any certeyn þyng;

¹ þan were hyt.

³ But ryzt brede and wyne of flour.

² al byfore of noght.

⁴ py.

⁵ Hast þou on no.

What shal þan þe most saue, 9992	En ceste fey seiez a-furme 7255
But stedfast beleue þat þou shalt haue?	Si vous volez estre sauue.
Stedfast beleue of euery deyl,	¶ Sauer deuez uerreiment,
þat shal þan saue þe weyl.	Qe cil qe ne creit cest sacrement
And some haue sey hyt bodyly 9996	Est pardu pardurablement
To whom he shewede hys mercy;	Si il ne vigne a amendement. 7260
Lo here a tale for of 3ow sum :	: ¶ Une cunte de grant auctorite
þat y fonde yn 'vitas patrum.'†	En vn seint liure ai troue
	+ Qe 'vitas patrum' est apele,
	E bien deit estre escute.

The Tale of the Priest for whom the Sacramental Bread and Wine were turned into a Child's Flesh and Blood.

pyr was a man of relygyoun, 10000	† ¶ Iadis esteit vn veil hom 7265
Of almēs he hade grete renoun,	Qe fu de grant religiun;
But for þe fende ¹ wulde haue hym shent,	Mes il entierement *
He beleuede nat yn þe sacrament, †	Ne crust mie cest sacrement,
And seyde 'hyt was nat Iesu 10004	† Dist 'qe ne fu mie iesu crist
þat conceyuede was þurghe vertu, †	Qe de la pucele marie nasquist, 7270
Ne Iesu was nat þe oble ² †	Qe en furme de pain ^a veeit
þat reysede was ³ at þe sacre, §	Quant le prestre en mains le teneit
And þo þat wurschep dede þarto, 10008	E al people mustreit,
To beleue hyt, was nat to do. ⁴ §	Ceo qe il a la messe sacreit;'
Byfore twey abbotes þus he tolde; †	Deuant douz seinz homes l'ad grante;
þese abbotes wryte pys tale to holde, †	De sa parole vnt auant mustre, 7276
Hyte oghte be tolde to euery wham 10012	† Qe tele chose ne deit estre celee
þat ys azens þe crystendamb, †	Qe est encuntre crestienete.
Tyl hyt be preuede wyþ ⁵ clergie	
Wheþer hyt be beleue or erysye.	
þese abbotes shewede hym þe ryȝt weye †	Douz abbez de grant auctorite
Wyþ alle þe ensamples þat þey coude seye, †	De ceo li vnt aresune, 7280
And he seyde 'þat hyt was lye ⁶ 10018	Mes le simple home lur ad iure
But ȝyf he saghe ⁷ hyt wyth hys ye.' †	'Qe ia ne crerra de verite
"Dope þan so þat y hyt se, †	Qe ceo le uerrai cors deu seit
þan wyl y beleue þat hyt may be."	† Si il de oil nel veeit.'
þe ⁸ abbotes preyde a ful seuene nyȝt *	* Cels seinz homes, les douz abbez, 7285
	La simeine vnt deu prie

¹ Harl. þe; ? þe = they. ³ was reysede. ⁵ by.

* ubble.

† hyt hyt.

⁶ O gloss 'fals.'

⁷ saye.

⁸ pese.

* par le deble entisement.

* del obble.

pat Gode wulde shewe hym þurghe hys myȝt		†	Qe il pur sa grant pite ^b Al simple ^c home muſtrat verite ;	
Yn fleſſhe and blode on þe autere,	10024			
To conferme hys beleuē clere ; And hym ſelf preyde ſpeeyaly				
pat Gode wulde shewe hym alſo yn body, “ Lorde,” he ſeyde “ for no mysbeleue		†	“ Deu ” diſt le veillard, ^d “ bien ſauez, Qe ne mie pur incredulitez,	7290
pat þou ſhuldeſt wyþ me þe greue,	10029		Mes pur ma grant ſimplete, Me dute de ceſt ^e verite,	
But for to ſhewe þe ryȝt ſopenes pat þou art þe ſacrament of þe meſſe,			Pur ceo, ſire, muſtrez moi Qe ^f ceſte choſe crere dei ; ”	
pat y may make ouþer certeyn	10032		Qe ^f ceſte choſe crere dei ; ” Meme ceo unt prie	7295
Whan y wyþ yēn haue þe ſeyn ! ” þe ¹ abbotes lay yn oryſun		†	Pur li les douz abbe. ¶ Le dymeine vnt ^g al muſter	
Tyl alle þe ſeuē nyȝt were alle ² down ; þe ſeuē þe day, to þe cherche þey cam,		†	Cum il furent cuſtumer ; ^h Vne ſiege fu fete de iunc,	
And þe touþer man wyþ hem þey nam ; A ſege was ordeynede for hem þre		†	Ou il ſul treis ſiſtrent en long ^h	7300
To beholdē alle þe pryuyte Of þat holy ſacrament	10040		Deuant le principal auter Ou deueit le preſtre ſacrer ; ⁱ	
pat ſhewede was yn here preſent ; Betwyxe hem ſate þys ychē man		†	Le veil home ſiſt en mileu, Pur ki dunc furent venu.	
Of whom þe myracle fyrſt began. Whan þe vble was on þe autere leyde	10044	†	¶ Quant le pain ſur l’auter fu mis,	7305
And þe preſt þe wurdes hade ſeyde, Alle þre þoȝt þan verrilyk,		†	A euz treis fu auis ^k Qe vn enfant vif giſeit	
Before þe preſt pat a chylde lay quyk Yn feyrē forme of fleſſhe ande blode,—		†	Deuant le preſte qe ſacreit. ¶ Quant il eſtendi ſa main	
þys ſay þey þre, þere þey ſtode.	10049		Pur depecer le ſeint pain,	7310
Whan þe preſte ſhulde parte þe ſacrament,		†	Vn angle de ceil deſcendeit Qe en ſa main vn cutel teneit,	
An aungel down from heuene was ſent		†	Si ad l’enfant ſacrifie E del cutel par mi trenche,	
And ſacryfyede þe chylde ryȝt þare ; †	10052	†	Le ſanc recuſt en le chaliz	7315
As þe preſt hyt brak, þe aungel hyt ſhare ; þe blode yn to þe chaleys ran		†		

¹ peſe.^b bunte.^e ſimplicite Ke deſir ſauer la. ^{h-h} Vn ſee i aueit mis en lung² ‘ alle ’^c a cel.^f Coment.^g vunt.

Ov ſul eus iii ſeaient dunk.

omitted.

^d le ſimple hom.ⁱ le iur chanter.^k Apres le ſacrer eſt al ſimple hom auis.

Of þat chylde, boþe Gode ande man.
 Þys man ȝede to þe heȝest degre * 10056
 To housel hym as fyl to be,
 Hym þoghte þe prest broȝte on þe pateyn
 Morselles of þe chylde alle newē sleyn,
 And bedde hym a morsel of þe flesshe 10060 †
 Wyþ all þe blode þer on alle fresshe. °
 þan gan he cry wyþ loudē steuene †
 "Mercy ! Goddys sone of heuene ; †
 þe brede þat y saghe on þe auter lye, 10064
 Hyt ys þy body, y se hyt wyþ ye. °
 Of þe brede þurghē sacrament
 To flesshe ande blode hyt ys alle went ;
 Þys y beleue, ande euer y shal, † 10068
 For verryly we se hyt alle."

Whan he and þey were alle certeyn, †
 Yn forme of brede hyt turnede aȝeyn ; †
 He dede hym housel as ouþer wore, 10072 †
 And was a gode man for euer more ;
 And alle þe toþer ¹ beþ þe better
 þat heren þys tale or redyn þys lettyr.

þe prest þat sacrep Goddys body, 10076
 Hym behoueþ be clene nedely : ^(a)
 A lewede man þat shal hym receyue,
 Alle maner of fylþe behoueþ hym weyue. ^(b)

Be þou neuer so gode a preste, † 10080
 Ne so gretē wytte yn þy breste, †
 Y rede þe here how þe propertes are
 shewede,

þoghe ² the langage be but lewede.
 þou wost weyl þat þe vblē 10084 †
 Ys but a lytyl þyng to se ;

¹ alle oupre. † Al simple homme ben sembla

² þoghe þat. † Apres est cel simple hom ale.

^m B. adds—Dunt il esteit mut espante.

⁹ See English l. 10136-43.

^o bleme De nul.

Qe deuant le prestre fu mis ;
 Quant le prestre le cors sacre
 En petite peces ad depesce,
 Meintenant l'enfant trencha,
¹ Apartement lur resemba. 7320
 Le veil home apres est ale¹
 Pur estre od les autres comunie ;
 Mes il se est aparceu,
 † Qe sulement fu dune a luy
 ° Vn morsel de char ensanglente. ^m 7325
 † Sa voiz ad maintenant leue,
 † Merci pria le fiz dee.
 † "Desore," dist, "fermement crerrai.
 Qe le pain qe en l'auter vei
 ° Qe le cors deu est fet par sacrement,
 En le chaliz sun sanc seurement." 7331

Quant le simple home out grante,
 En semblance de pain est turne ;
 Si est dunc acomunie,

Deu ad mult regracie. ⁿ 7335
 ¶ En l'ubble dunt le cors est fet,
 Vere poez ci vous plest
 Coment sanz peche deuez estre,
 † Quel qe seiez lay ou prestre.

¶ Qe en ceo qe l'uble est blanc, ⁹ 7340
 Poez vous vere par tant
 Qe estre ne deuez entuche
 De ledur de ° charnel peche,
 Cest a dire, de lecherie
 Qe l'alme suylye, ne dutez mie. 7345
 ¶ En tant qe l'uble est petit,
 Entendre vus fet iesu crist

ⁿ B. adds—

De coe k'il est si ben en foi ferme.

^(a) E sachez ke chescun deit auer nettete,

Prestre ke le cors deu deit sacrer,

^(b) E lays hom ke le deit user. f

So shal we be lytyl yn wyl, §
 Lytyl and meke, wyþ outyn yl, §
 Noȝt yn pryde, ne naȝt¹ yn hegheþe, † 10088
 For no wysdom ne for no slegheþe, †
 þat we ne falle wyþ Lucyfere, §
 For proude men wonē wyþ hym þere. |
 þe vble ys made of whete, * 10092
 þe louelyest corne þat men ete ;
 So shal² we be meke and louely †
 To allē þo þat beþ vs by ;
 þys mekenes ys aȝens Ire, * 10096
 þat ys wyþ Lucyfere yn fyre. *
 † þe paste of þe vble nat ne oghe
 Be made of any maner of soure doghe ;
 For þe soure doghe makeþ alle soure 10100
 þe swetnes þat cump of þe floure.
 By þys soure doghe ys tokenyng
 þat enuye ys a wykkede þyng,
 For hyt fordoþe swetnes of dede 10104
 þat Gode shulde ȝyue for soulē mede ;
 þarfore makeþ he none herbergerye
 þere he fyndeþ³ byfore enuye.
 A vertu also yn þe whete ys 10108
 þat ys moche aȝens sloghenes ;
 For whetē cornē wyl nat prykke, :
 As otēs dowün, or barlykke ;
 Ne we shulde nat haue any prykyll 10112
 Of ydylnes ouer mykyll ;
 Ydylnes gruccheþ, and ys heuy of þoȝt, †
 And also sone wroþe for noȝt, §
 And þat wrappē cump of⁴ sorowe 10116

§ Qe vus ne vus deuez engrosser,
 † De vertue nul enorguller ;^p
 Deu tut dis ceo hay, 7350
 § Parunt lucifer de ciel chai ;
 † Ki orgoillus est, li suera
 A vifs deables ou li ala.^q
 ¶ En ceo qe l'uble est runde,
 Entendez qe deu qe tut le monde 7355
 Fist la indiffinite,—
 Qe verrai est, et bien prove,
 Qe tut dis est parmainable,
 E est, et fu tut dis, estable,—
 Tut dis est, et ia serra, 7360
 Qe en nul tens sa colur changera,
 Ne nature, pussance, ne bunte,
 Pus ceo est il alpha et ω apele.
 † ¶ En tant qe l'uble tenue est,
 Entendre poez si vous plect 7365
 Qe estre ne deuez engurgite^r
 De glotunie le malure,
 Si receiure volez dignement
 Cest treshaut sacrement,
 Meuz vaudrai qe nel herbigissez^s 7370
 Qe par glotunie l'engetissez.^t
 * ¶ Qe furment est l'ubble⁸
 Qe en l'auter est sacre,
 Par tant nus veut deu enseigner
 † Qe nus ne deuum estre cruel 7375
 * Cum est cil qe est irez,—
 * Car vere poez, si garde pernez,
 Qe furment ne est mie poignant blez
 : Cum est seigle et orgez ;^u
 A dous chefs est, sanz aguillun,— 7380
 Vere peot bien chescun hom ;—
 Ne^x vous ne deuez estre poignant
 † Cum sunt cil qe vunt groignant,
 § Fere les poez coruce

¹ 'naȝt' omitted.² See French l. 7372-6.³ shulde.⁴ See French l. 7388-99.⁵ fyndes. ⁶ of a.^p Ne de nule vertu en orgoillir.^q En enfer ou il trebuchat,

Ky led deble est, et tuz iurs serra ;

and all the next paragraph (ten lines) is omitted.

⁸ See English l. 10130-5. ^r engrote.^s eusez herberge.^t eussez engete.^u See English l. 10092-7.^x Cum sunt seigle et orgre medle.^y A. has 'Qe.'

pat of wanhope wyl moche borowe.		De vn estereim qe fut moille ; ⁷	7385
pys sacrament of þe messe		Chescun deit estre deboneire	
Louep̃ noun swyche ydulnesse,		Qe le cors deu vodra receiure.	
Ne wyþ noun wyl he dwelle	10120	⁷ ¶ Le uble ne est fermente	
But þere men of Ioyē spelle.		Qe le prestre ad sacre ;	
þe paste to þe vble seyde byforne		Par tant vus est signifie	7390
Shal nat be of no medel ¹ corne, *		Qe envie est malueis peche	
But alle onely of wete, §	10124	Qe est par ferment note,	
þe mastlyoun shul men lete ;		Car, solun seint pol l'apostle dee,	
þat yche meneþ, wyþ no wyse †		Ausi cum le furment en grist *	
We shul vs medel wyþ coueytise, *		Tut le past corrupist,	7395
And namely wyþ auaryce,	10128	Ausi les biens trestut honist	
For þat ys tolde a wykkede vyce.		Qe al alme dune iesu crist ;	
⁷ Also þou seest þe vble ys þynne,		Pur ceo, ne veut estre herbege	
And grete dunhede ys noun þer ynne ;		Ou envie est auant troue.	
And þat wyl weyl sygnifye	10132	* ¶ Le past ne deit estre melle	7400
Azens þe synne of glotonye ;		* De nule manere de autre ble,	
For þere ne wyl þe sacrament reste		* Dunt est fet cel vble	
þere glotonye wyl hym oute kaste.		Dunt souent vous ai parle,— *	
[*] And þou seest þe vble ys whyte ;	10136	§ De sul furment deit estre fet ;	
And we shul haue noun delyte		Qe autre ble met, il mes fet ;	7405
Of no maner of flesschely lak,		† Par tant vous est signifie	
Of lechery þat makeþ vs blak.		Qe notre amur ne deit estre melle	
þese are þe seuene propertes	10140 †	* Del peche de ^b coueitise,	
Yn þe vble, as þou sees ;	†	Qe l'alme desturbe en meinte guise	
And euery properte þer ynne		Deu parfitement amer,	7410
Ys azens a dedly synne.		Qe fere peot nul auer,	
Azens pys sacrament þan do þo	10144	Qe, 'la ou sunt ces deners	
þat are yn synne, and þar to go,		La couendra estre ces qeors.'	
Or are yn wyl azen to wende		¶ Set choses vous ai ore cunte	
To synne and hemself shende ;		Qe vere poez en l'uble,	7415
Also a preste þat goþ syngep̃ hys messe		Cum estre deuez purgez	
þat yn dedly synne ys,	10149	Des set criminals pechez	
		Si vouz volez dignement	
		Receiure cest haut sacrement ;	
		^c Ki de ceo dust parler a clers,	7420
		Mettre purreit en douz vers	
		Cest set propretes del uble	
		Qe al auter de prestre est sacre,	

¹ medlede.⁷ See French l. 7364-71.^{*} See French l. 7340-5.⁷ estraim miele.⁷ See English l. 10098-10107^{*} en egrit.[—] Omitted.^b Oue lecherie ne oue.

An hunder folde he synnep more *
 þan 3yf he a lewede man wore. †
 Alle þey þat receyue þys sacrament 10152
 Yn dedly synne or wykkede entent,—
 Yn any of þese yche seuene
 þat þou hast me herde¹ neuene,—
 Hyt ys to here dampnacyun 10156
 And þerfore veniaunce shal be doun.
 And here y shal telle a tale
 How hyt ys to þo men bale.

*The Tale of the Priest who was enabled to
 see people's sins in their faces.*

A parysshe prest was yn a tounne, 10160
 A man of ful grete dyscrecyounne;—
 Dyscrecyun a ryȝt wyt ys
 On boþe partys ryȝtly to ges;—
 Of hys parysshene he vndyrstode, 10164
 Whyche were yl, and whych were gode;
 Tweyn he haddē for to gete
 þat neuer wuldē synnē lete.
 And fyl hyt at an esterne, 10168
 þat a preste shul² none ouper³ werne
 But 3yf hyt be þe gretter synne,
 As yn cursyng or yn vnbuxyme.
 þys prest was yn grete þoȝt 10172
 Wheþer he shulde housel hem or noȝt;
 He preyde Gode, of heuene kyng,
 þat he wulde sende hym sum tokenyng
 Wheþer he shulde hem forbede; 10176
 To housel hem, he⁴ þoȝt grete drede.
 Fro Gode he hadē þys answere
 ‘þat echone shulde hys owne charge bere,
 And þat he shuldē warne hyt none, 10180
 But 3yue hyt furþe to euerychone;’

¹ hast here herde me.

³ housel.

² shuld.

⁴ hym.

‘Candida, triticea, tenuis, non magna,
 rotunda,
 Expers fermenti, non mixta, sit hostia
 christi.’^c 7425
 ¶ Cil au meins encuntre funt
 Qe en peche acomune sunt;
 E prestre qe messe ad chante
 Tant cum il est en mortel peche,
 * Cil cent d’uble plus malement 7430
 † Peche qe la laye gent.

^c Omitted, and next line is—

Encuntre cest sacrement cil funt.

"Do þou as Iesu dyde yn dede,
 And þou shalt no man hyt forbede
 Ne more þan he dede Iudas 10184
 þat haddē do ful grete trespas."
 He 3aue hyt to alle wyþ myldē mode
 Whan brede was turnede to flessch and
 blode.
 For some þat hyt takeþ, hyt shal hem
 saue, 10188
 And some þarforē peyne shal haue,
 Aftyr þey are of synne clene,
 So shal hyt on hem be sene.
 3yt preyde he Gode of morē grace, 10192
 þat he my3t knowē hem by face
 þe whyche receyuede hyt wurþly
 And whyche to have hyt were wurþy.
 And Godē grauntede hym hys wyl 10196
 To knowe þe godē fro þe yl,—
 þe folk þat to þe prestē went
 For to receyue þe sacrament,
 Of some þe faces were as bryzt 10200
 As þe sunne ys on days lyzt;
 And some, here vysages al blake
 þat no þyng my3t hem blaker make;
 And somē¹ were as rede as blode, 10204
 Staryng ryzt as þey hade be wode;
 And sum were swolle þe vyseges stout
 As þo3 here y3en² shulde burble out;
 And sum gnappede here fete and handes
 As doggēs doun þat gnawe here bandes;
 And sum hadde vysages of meselrye;
 And some were lyke foule maumetrye:
 Many wundrys were on hem sene, 10212
 Mo þan he my3t se at þat tyme.
 þe prest, whan he say³ alle þys,

¹ In *Harl.* the remainder of the line is scratched out. ² yen. ³ saghe.

Of þat syȝt he gan hym grys,
 For þat syȝt was hydous, 10216
 And dreful,¹ and perylous.
 ȝyt preyde he Gode wyþ gode entent
 þat he myȝt wyte what al þat ment ;
 And Gode almyȝty louede hym weyl 10220
 And wuldē shewe hym euerydeyl,
 “ þo men þat are so bryȝt
 As þe sun on days lyȝt,
 þo men are ȝyt yn charyte 10224
 Ande clene of synne, and wurschepeþ me ;²
 þo men þat were so blake
 þat no þyng myȝt hem blaker make,
 þey are lecchours foule wyþ ynne, 10228
 And haue no wyl to leue here synne ;
 þo men þat were³ rede as blode,
 þey are Irus⁴ and wykkede of mode
 Here euene crystyn for to slo 10232
 Wyþ deþ, or wyþ pynē do wo ;
 þo þat þou saghe wyþ swolle vysage,
 þey are enuyous ouer outrage ;
 And þo þat gnappede here finger endes,
 Are bakbyters betwyxē frendys ;
 þo þat þou saghe meselles be syȝt,
 þey loue more gode þan God almyȝt ;
 þo þat þou saghe lyke maumetrye, 10240
 On worldly þyng þey most affye ;
 More loue þey gode þat hé haþ sent
 þan þey do hym þat alle haþ lent ;
 þese maner men are ȝyt yn wyl 10244
 Yn here synne to lyuē styлле ;
 And þerfore shal þe sacrament
 On hem aske harde Iugēment,

¹ dredful.² wurshype.

³ In *Harl.* the words after ‘were’ have been scratched out, but a later hand has written ‘full of blode’ for them; an original ‘of’ can be made out before the ‘full.’

⁴ yrous.

þat þey haue receyue¹ hyt vñwurþyly 10248

And seruede þe fende hys enemy.

þys tale y tolde for loue of þo

þat yn synne to housel go,

Or beþ yn wylle to turne aʒeyn, 10252

For alle here trauayle þey do yn veyn.

ʒyf þou, whan² þy housel shalt take,

Be yn wylle þy synne to forsake

For euermore yn stedfaste herte, 10256

þoghe þou synne sone aftyr³ ande smert,

ʒyt Gode takeþ hyt nat to so grete grym

As ʒyf þou yn tresoun receyuedest hym.

Yn no þyng wote y more tresun 10260

þan brynge þy lorde to hys felun ;

And ʒyt men sey here synne ys grefe

þat bryngeþ a trew man on a þefe,

And ʒyf þou do þus, þy wytande, 10264

þan chargē men hyt most yn hande ;

þarfore loke þat þou wyte noʒt

No synne hyde yn herte ne þoʒt,

Ne weyl nat wyte for neuer more 10268

Whan þou receyuest Gode ryʒt þore.

Also þe clerk þat haunteþ synne,

† ¶ Nul clerc ne deit ministrer

But he leue and þer of blynne

He shal nat serue at þe auter,

10272 † Tant cum en peche est al auter,

Noþer halewede þyng to comē ner.

Y touchede langer of þys outrage

§ Car de vn deākene la sus cuntai

Whan y spake of sacrylage, †

† Quant de sacrilege parlai, 7435

þat þe holy gost shewede hym noʒt

10276 † § Pur ceo qe en sun qeor out folie,

For þe dekene synnede yn þoʒt, §

Le seint esprit ne aparust mie

Yn þe tale of Ion Crystostomus ;

† Quant seint Iohan crisostome^d chanteit.

þys tale ys tolde for ʒow and vs.

Also he ys wurþy to be shent * 10280

|| ¶ Cum plus freschement ad peche 7440

þat sone aftyr þe sacrament

† † Apres ceo qe il est acomunie,

To foly and to synne hym draweþ, ||

* Tant ad plus trespasse,

¹ receyuede.

² þyn.

³ after synne sone.

^d seint I. la messe.

Lytyl of Goddes veniaunce hym aweþ.		Chescun ceo sache de verite.	
3yf þou forgete or ouersyttes	10284 †	¶ Ceus qe lessent a nunchaler	
Tyme of housel þat þou weyl wytes,	†	Hure assise de acomunier,	7445
Lytel fors of hym þou 3yues,	†	Poi de force tenent de lur seignur	
þou louest hym nat þat þou by lyues,			
And ouer alle þyng he loueþ þe beste,	10288		
And þou ne wylt a nyztys geste	†	Q'en l'an nel veillent herbeher un iur.	
Lete hym herber yn hys hous;			
þou art vnkynde ryzt merueylous		¶ Plusurs vnt lesse de gre,	
þat alle þe 3ere þou latest hym weyue	10292 †	Pur ceo qe il sunt en aucun peche,	
And wyþ wurschyp þou wylt nat hyt re-		Qe a la pasche ne receiuent le cors dee,	
ceyue.		E issi vnt l'an vtrepasse;	7451
Gode manaceþ swyche for swyche en-	†	Teus ad deu mult manasse,	
chesun,			
And ryzt hyt wyl, and gode resun,	†	E ceo est resun et equite;	
For swychē men are holde vntrewe	10296	Par la viel lai et le nouel	
Yn þe oldē lawe, ande eke yn þe newe.	†	Mustre peot estre lur peche mortel	7455
Comaundement yn þe olde lawe was		Ki al meins ^e vnt trespasse,	
Ones yn þe 3ere to shewe þy trespas;			
þe newe law ys of ¹ more onour	10300 †	Qe seint eglise ad comande	
'Ones to receyue þy creatoure,'		Qe home de age chescun ane	
Ones yn þe 3ere to knowleche	†	Seit confes de tut sun peche,	
þy lorde, to pes for drede of wreche.		En signe de creistienete	7460
þat prest y blame ouer alle þyng	10304 †	Seit vne feize acomunie.	
þat wyþ oute skylle lettyþ to synge,	†	¶ Prestre est mult plus a blamer	
For many a soule myzt be sauede	†	Quant sanz resun lesse chanter;	
Wyþ þe messe þat he haþ leuede;	†	Meint alme purreit deliuerer	
For al þat yn peyne ys	10308 †	Par ^f vne messe celebrer;	7465
Abydeþ þe socoure of þe messe,	†	En purgatoire, nostre succur	
For euery messe makeþ memorye		Les almes attendent nuit et iur,	
Of soules þat are yn purgatorye;			
Moche þanke shal þat prest haue	10312 †	Hautement ert mercie	
þat helpeþ hem for to saue,	†	Qe les ad de peine liuere,	
For no þyng may hem so moche auayle	†	Rien ne les purra tant valer	7470
Of here peyne and here trauayle			

¹ of þe.^e Al commencement.^f De peine par.

As þe sacrament of þe autere, 10316 † Cum pur euz le cors deu sacrer.
 Ne makeþ hem of peyne so clere.
 And þat may y¹ shewe apertly
 By a tale of seint Gregorye;
 Seynt Gregory telleþ for þe same 10320 † ¶ Seint Gregoire cunte de un hom,

*The Tale of the Priest who was waited on
 by a Dead Lord whom he afterwards
 sang out of Purgatory.*

þer was a prest, Felyx was hys name;	†	Prestre fu, felix out nun;	
Bysyde hys wonyng yn a pap	†	Iuste luy ^s ou il maneit	
Was a wasshyng yn an hote baþ,	†	Vn boillun de chaut ewe surdeit	7475
þys prest þedyr ² oftē ȝede §	10324	Ou la gent se alerent bainer;	
To wasshe hym whan he haddē nede.	§	Cel prestre i sout souent aler.	
þys prest þere euer redy fonde		Vn iur quant il est ale,	
A man þat seruede hym to fote ande honde;	†	Vn home encuntre luy ad troue	
He droghe hys hosen of, ande hys shone,	*	Qe le serui tut a sun gre,	7480
And eftē was redy hem on to done; 10329		Mes, 'qe il fust' n'ad nient demande.	
At euery tyme þat he þedyr cam,			
Hys shone and hys hosen of he nam,	†	Cest home le prestre dechauca,	
And seruede hym at euery a tyde, 10332		E sa vesture li bailla;	
Yn þe water, and eke besyde.			
þys prest þat cam þedyr so ofte,			
þat þys man seruede so softe,			
He ne askede hym neuer more * 10336		Quant il del bain leua,	
When he was, ne how he come þore;	‡	Peniblement serui l'a.	7485
But euery tyme was redy	†	Chescune feiz qe al bain ala,	
And seruede hym peynybly. ³ ‡		Cest home prestement i troua.	
þys prest þoȝt he seruede hym weyl, 10340	†	Le prestre se mist a penser	
"Hys trauayle wyl y quyte sum deyl."		Coment il le pout guerdoner.	
On o day he þedyr þoȝt,	†	¶ Vn iur quant il al bain ala,	7490
And twey loues wyþ hym he broȝt;	†	Dous pains ouesques sei porta;	
Yn to þe baþ ȝede þe prest, 10344	†	En le bain, cum fu custumer,	
And wesshe hym as he dydē neste:	†	Descendi pur sei lauer;	
þys man was þere hym azayne,	†	Cel home, cum fet out souent,	

¹ Harl. omits 'y.' ² ofte þyder. ³ penyblely.

⁴ cel lu.

To serue hym weyl he dyde hys mayne ; † Le serui mult peniblement ; 7495
 pys preste whan he shulde furpē go, 10348 † Quant del bain est leue,
 He 3aue þe man þese louēs two † Les pains al home ad dune ;
 And þankede hym moche hys seruyse, † Mult li prie qe il prist a gre
 And more he wuldē ouper wyse. † Ceol petit dun a cele fee.
 pys man answerede þe prest a3eyn 10352 † Mes cel home dist luy ad 7500
 “ þys brede þou bro3test to me yn veyn,
 For neuer more shal y ete
 Brede, ne noun ouper mete. † ‘ Qe pain, ne auter chose, ne maniad,’^h
 Y am a man þat ys dede, 10356 † “ Car ie suy,” dist,ⁱ “ vn home mort,
 þat neuer more shal ete brede.” † Si quidez qe maniece, vus auez tort.”
 þe preste askede “ on what manere
 Ys hyt þat þou wonest þus here ? ”
 pys yche man answerede and seyde 10360 † Ceoluy qe il dunc veet,
 “ Y was lorde here are y deyde ; † Seignur de cel luy iadiz esteit ; 7505
 Ande pys seruyse þat y am ynne † La fu iuge de seruir
 Ys þe peynē for my synne ; † Pur ces pechiez punir ;^k
 But y pray þe, pur charyte, 10364 † Mult pria le prestre suppliciter^l
 Offre on þe auter þese loues for me ; † Qe les pains offresist al auter,
 And y beseche þe, ouer alle þyng, † E pur luy deignast deu prier ; 7510
 þat syxe messys for me þou synge, † ‘ Si pur luy vousist messe chanter,
 For were þey sunge, y hope to wende 10368 † Purreit il,’ dit, ‘ sa alme sauuer ;^m
 Yn to þe ioie wyþ outen ende. † * Seur fust qe sa priere serreit oye
 Whan þe syxtē messe ys lefte,
 3yf þou ne fyndē me here efte, † Quant al bain nel trouast mie.’
 Know þou þan sopely ywys * 10372
 þat for þy prayere y am bro3t¹ yn blys.”
 pys prest alle þat wokē long † ¶ⁿ Le prestre est al ostel ale, 7515
 For pys same man preyde ande song ; † La symeyne ad pur luy chante ;
 And whan þe woke was allē goun 10376 † Apres vt iursⁿ al bain est returne
 þe prest cam þedyr, ande fondē none. † Mes le home ne ad troue,
 He beleuede þan weyl þat he was bro3t † Par tant se est aparceu
 To blys, for he fonde hym no3t. † Qe cil de peine deliuere fu. 7520

¹ ‘bro3t’
omitted.

^h manga. ⁱ ioe suy l’alme de.

^{k-k} Mes ici suy iuge pur seruir

Pur mes pechez grans espenir.

^l de bon quer.

^m Dunke purreit ly ben sauuer
E de tutes peines deliuerer.

^{n-h} Pus, kant messes out pur ly souent chante
E deu requis.

By þys tale þan mowe 3e se,	10380 †	¶ Bien peot vere chescun par tant,	
þat hyt ys grete charyte	†	Qe ceo est almoine grant	
Messes for the dede to synge,	†	Messe pur les almes chanter	
þe soulës oute of pyne to ¹ brynge ;	†	Pur lur peines aleger,— ^o	
Passyng alle þyng hyt haþ powere, §	10384	Duter ne deit nul crestien	7525
þe sacrament of þe autere,		§ Qe ceo ne surmunte tute rien	
Ande namely whan hyt ys doun		Quant les almes l'unt ^p demande,	
Wyþ godë mannes deuocyun,		Cum seint Gregoire nous ad cunte. ^p	
Hym wyl Godë sunner here	10388		
þan one þat ys nat hym so dere.			
Yn þe seuenþe comaundement			
Toucheþ to þys sacrament,			
Yn a tale of a knyzt,	10392		
How þe prest þat lyueþ nat ryzt,			
Of hys preyer ys lytyl prowē,			
And þere telleþ hyt weyl how ;			
And y shal telle a nouþer here	10396		
Of a messe of a frere.			

*The Tale of the Suffolk Man who was
taken out of Purgatory by two Masses
his wife got sung for him.*

A man yn souþfolke onës deyde
Besydë Sudbyry, men seyde.
For þat man swych grace was dyzt, 10400
þat hym was grauntede to come a nyzt
For to speke wyþ hys wyfe
To amende þe defaute of hys lyfe,
“ 3yf a messe were for me doun 10404
Wyþ gode mannes deuocyoun,
Y hope,” he seyde, “ to blys go
And be delyuerde of alle my wo ;
Y prey þe, pur charyte, 10408
To trauayle so moche for me.”
She grauntede hym þat ychë bone,

¹ for to.

^o A eus de peine gref deliuerer.

^p souvent Tant se afient en le sacrement.

And ros vp on þe morne sone,
 And vn to þe frerēs ȝede, 10412
 For þere hopede she best to spede.
 She cam¹ ande spak wyþ a frere
 And preȝde she myȝt hys messē here,
 And for here housbunde soule to synge
 And she wulde ȝyuē hym offrynge. 10417
 þe frere dede here a messe
 Yn comune, as þe seruyse ys ;
 Whan þys messē sungē was 10420
 She went home a godē pas.
 þe nyȝt aftyr þan comē he,
 “Slepest þou?” he seyde; ‘nay,’ seyde she,
 ‘Be ȝe ȝyt,’ she seyde, ‘yn blys ? 10424
 þe messē for ȝow sunge ys.’
 “þe messe,” he seyde, “þou dedyst be do,
 A party hyt halpē þer vn to ;
 My parte y hade of þat messe, 10428
 As of þyng þat comune ys ;
 ȝyf one for me were specyalē seyde
 þat ouþer for me blys hade nede,—
 ȝyf þe prest were of lyfe so gode 10432
 þat Gode hys preyer vndyrstode—
 Y hope² þan grace to haue
 þat hys messē myȝt me saue.”
 Ofte he seyde to hys wyfe 10436
 “A prest ! A prest ! of clenē lyfe.”
 On þe mornē sone she ȝede
 To þe frerēs et god spede,
 And shewede hyt to þe pryour, 10440
 And preȝde hym of socour
 ‘ȝyf he had any broþer
 þat he hopede were better þan oþer,
 þat wyl synge me a messe 10444
 For a man þat dede ys,

¹ com.² hopede.

And at myn ese he shal haue
 To a pyttaunce pat he wyl craue.'
 þe pryor spake vn to a frere, 10448
 And preydē hym on alle manere
 þat he wulde a messē synge
 For þat soule þat she made preyng.
 þe frerē was an holy man, 10452
 And ar þat he hys messe bygan
 He preyde to Gode hys orysoun
 Yn ful grete afflyccyoun,
 þat hyt myzt be hym to pay 10456
 þe messe þat he shulde synge þat day.
 Whan þe messe was do to ende,
 He bade þe womman home to wende;
 "And whan þou more efte heres, 10460
 Cum and sey to ourē freres."
 þe nyzt aftyr, lesteneþ now,
 He come and seyde "slepest þou;" 10463
 'Nay,' she sayde, 'how farē 3e?'^{most þou}
 "Weyl," he seyde, "and so wurþ þe."
 'Were 3e payde of þat messe
 þat for 3ow sungyn ys?'
 "3e," he seyde, "grauntē mercy, 10468
 þys messe to me ys more wurþy
 þan alle þe worlde, an hunder syþe,
 Ne myzt haue made me halfe so blyþe;
 Hys preyer was to Gode so dere, 10472
 þat he besoghte wyþ, wlde he here,
 3yf he had preyde for an hundred mo
 Fro pyne to blys he had broȝt þo;
 For what þyng he hade askede bone 10476
 Gode hade grauntede hyt hym as sone;
 And haue gode day, for now y wende
 To þe ioie wyþ outyn ende."
 God late vs neuer þer of mysse, 10480

¹ Cum.

Wyþ outyn ende to haue þat blys !
 þys wyfe come sonë on þe morne,
 And fyl on knees þe frere byforne
 And toldë hym weyl euery deyl 10484
 How he for hys prayer yn ioye was weyl ;
 And þe frerë fulweyl þarby lete,
 And þankede Gode, and ^{wepte} ¹ for ioye he grete.
 Weyl were hym at hys endyng 10488
 þat hade swych a prest for hym to synge.

Yn þys tale þan shewede ys
 Ouer alle gode þan ys þe messe,
 For þe sacrament of þe autere 10492
 Oueral passeþ hys powere ;
 Yn þat messe þey hem affye
 þe ² soules þat are yn purgatorye,
 For hyt makeþ mencyun of þe passyun 10496
 As Iesu cryst to deþ was down ;
 þe sone ys offrede to þe fadyr yn heuene
 For þe ³ soules þat þe prest wyl neuene.

Also þys tale wyl mene 10500
 þat þe preste be gode and clene ;
 þan wyl Iesu cryst hym here
 For what þyng he makeþ preyere.
 Preye he for body, or for soule, ⁴ 10504
 þat ys yn pyne, or here yn noye,
 Boþe wyl Gode almyȝty saue
 What so þe godë prest wyl craue.

Nat only for soules ys he herde, 10508 †
 But also for vs yn þys worlde ; ⁵ §
 Be a man yn sykenes, or yn prysoun,
 Weyferyng, or yn temptacyun,
 Or yn any ouþer trauayle,— 10512
 þe sacrament wyl vs auayle,
 Hyt wyl delyuer vs out of peyne
 ȝyf oure beleuë be certeyne ;

¶ Nemie a mors sulement
 Vaut cest treshaut sacrement ; 7530
 § Einz fet a ceus qe sunt en uie ;
 Duter de ceo ne dutez mie.

¹ 'and' omitted.² þo.³ þo.⁴ soule or for bodye.⁵ us here yn þe worlde.

And þat was weyl shewede yn dede 10516 ^a E ceo vus confermeray
Yn Inglande, so seyþ seynt Bede; Par vne cunte qe cunterai. ^a
Yn hys bokys wrytyn þyr ys
A feyre myracle of þe messe.

*Bede's Tale of Jumna and Tumna; or,
How an Abbot's Mass-singing made the
Fetters fall off a Knight in Prison.*

What tyme seynt Bede was man lyuande
Were many kyngës yn þe lande; 10521
Betwyxë tweyn was grete batayle,
For whych þyng y telle þys merueyle;
þe toon hyghte Edfryde of þe norþe cuntre,
þe toþer of Lyndeseye was he; 10525
Edfryde hade grete seygnourye, ¹
Seynt Audre housbonde of Ely. ^x
þys batayle was ² þurghe here boþe ³ assent
Besyde a watyr men callë Trent. 10529
Syre Edfrydes broþer hyzt Elfwynne,
He was slayn þe ⁴ batayle ynne;
On boþe partyys ne was none 10532
So feyre a knyzt of flesshe and bone,
Ne so doþty was of armes;
þarfore seynt Bede pleyneþ hys harmys.

An noþer knyzt also was felte ⁵ dowun
Almoste dede, and fyl yn swoun, 10537
þe name of þys 3unge knyzt,
'Iumna,' seyþ seynt Bede, he hyzt;
Whan þys Iumna had long leyn, 10540
He couerde and sette hym vp aþeyn,
And stoppede hys woundes þey shulde nat
blede,

And as he myzt, þennë he zede
To seke hym helpe agheer to haue, 10544
Or frendës fynde þat hym myzt saue.

¹ seynurrie. ^x husb. of St. A. of E.; l. 10690. ² Harl. omits 'was.' ³ boþe her. ⁴ pat. ⁵ eke was feld.
^{a-a} Omitted.

And as he wente wyþ moche drede
 He was take wyþ kyng Eldrede,
 And broghte vn to a lordyng, 10548
 An Erle þat helde of þat kyng.
 Þe Erle askede hym ' what he was,
 And where he hade be yn harde kas ? '
 For drede of deþ he was affryzt 10552
 And durst nat sey he was a knyzt ;
 He seyde " seyre, 3yf þy wyl be,
 Y am an husbande of þe cuntre ;
 Y was wunt to lede vytayle 10556
 To knyztës þat were yn batayle,
 And now y am a porë man
 Yn þys maner fro þe batayle wan,
 And wyl fonde to saue my lyue¹ 10560
 Tyl y may comë to² my wyfe."
 Þe erle þan made³ a leche be stoundes
 Tende to hym to hele hys woundes.

þat tyme were here many thedys, 10564
 Many vságes yn many ledys ;
 For euery kyng yn þat dawe
 Beleuede on dyuers lawe,—
 Sum were crystyn on oure fay, 10568
 And some beleuede on paynmys lay,
 þarfore þat tyme was mykyl þro
 And ofte was boþë werre and wo ;
 3yf any kyng myzt of opers men take 10572
 He shulde hem selle, or yn servage make.
 Wharfore y telle so of þys knyzt,
 Þe erle dyde hym bynde euery nyzt
 þat he ne shuldë fro hem fle 10576
 Ne stele away to hys cuntre ;
 Noþele, ⁴ for alle þat þey myzt hym bynde
 A noþer tyme lose þey myzt hym fynde ;
 So fast þey neuer hym bonde, 10580

¹ lyffe. ² unto. ³ made þan. ⁴ Notheles.

¶ Saint Gregoire cunte de vn prodom
 Qe tenu fu en cheitiuesun, 7536
 Ou il fu lie cum prisun
 Sicum entre gent est custum.

þat lose a noþer tyme þey hym fonde.

þys boundē knyzt hyghte Iumna,
And hade a broþer þat hyzt Tumna ;

þys Tumna was prest relygyous, 10584

For he was abbot of an house ;

So long he leuede yn þat estre

þat for hys name he hyzt Tuncestre ;

þat tounne, as y vndyrstande, 10588

Hyt was yn northehumber lande.

þys abbot herde tydyng certeyn

þat Iumna was yn batayle slayn,

He come to Trent, þys abbot Tumna, 10592

Ande fonde a body ryzt lyke Iumna ;

Onourablye he dyde hyt graue

Yn hys cherche, þere he wulde hyt haue,

And song þarforē day ande ouþer, 10596

For he went he¹ hade be hys broþer.

poghe þat Tumna hade chose wrong,

Hys broþer hade þe godenesse of hys song ;

For Gode alle wote, ande wyst hyt þere

For whom he madē hys preyere. 10601

How as euer men þys knyzt at eue bonde,

þe bondes on þe morne vndo þey fonde ;

Men myzt neuer hym yn bondes so feste

þat þey þat tyme ne gunne al to braste.

þo men þat hade þys man yn holde, 10606

þys wundyr to þe erle þey tolde ;

þe erle hade þerof grete wundyr 10608

þat hys bandes² were so a sunder,

He seyde hym self wulde wyþ hym speke

To wytē why hys bondes dyde breke.

Before þe erlē was he fette, 10612

And þe erle ful feyre he grette,

“ Sey me now,” he seyde, “ bele amye,

Kanst þou weyl on sorcerye ?

¶ Sa bone femme par certains iurs

Messes fist pur luy chanter plusurs. 7540

Après long tens reueneit

De cheitiuesun ou il esteit,

E sa femme ad cunte

‘ Qe ces liens sunt deslie

Par certains iurs qe il nomeit, 7545

E de ceo grant solaz aueit.’

¶ Sa femme tuz les iurs ad note,

E aparceue se est pur uerite

Qe ces iurs fist ele celebrer

Pur sun barun messe chanter 7550

Cum solun sun cunte fut deslie.

Del miracle³ vnt deu regracie.

¹ hyt, but *he* is used for the neuter, see l. 10587, 10787, &c. ² bondes.

³ Dunt souvent.

Sum wycchecraftē þou doust aboutē bere¹
 þat þy bondes mow þe nat dere. 10617

For soþe," he seyde, "sum what þou dos
 þat euer more þey fynde þe los."

He seyde, "on whycchecraftē beleue y
 noȝt, 10620

Ne for me shal none be wroȝt,

Ne wyl nat be² þurghe fendys crafte

Vnbonde, ne wyþ no whycchecraftē.

Syre erle," he seyde, "hyt ys a nouþer ;

Yn my cuntre y haue a broþer 10625

þat supposyþ weyl þat y am slayn,

For y come nat home agayn ;

For me he syngeþ euery day a messe ; 10628

Prest, ande abbot, for soþe he ys ;

Y wote weyl þat ys þe enchesun

þat my bondes are so ondoun,

For no þyng haþ powere 10632

Aȝens þe sacrement of þe autere ;

And ȝyf y were dede³ yn ouþer werlde,

Hys preyer shulde for me be herde

To bryngē me of pyne and woe 10636

And aftyrwardē to blys go."

Alle þe meyne þan, ande þe erle,

Supposede weyl he was no cherle

As he to hem byfore hadde seyde 10640

Whan þey on hym fyrst handēs leyde ;

By hys semblant ande feyre beryng

Hym semede weyl to be a lordyng,

By hys speche þey vndyrstode 10644

þat he was a man of gentyl blode.

þe erle toke hym yn pryuyte ;

Of when he was, telle hym shulde he ;

"Sey me þe soþe, ande as y am knyȝt 10648

þou ne shalt haue⁴ for me skape ne plyȝt."

¹ about þou doust bete. ² *Harl.* omits 'be.' ³ *Harl.* de. ⁴ for me haue.

"Syn 3e me behete 3oure pes ande grythe,
 Y am þe kyngës man Edfrythe;
 Armës y bare yn þe batayle, 10652
 Wyþ alle my powere hym to auayle."
 "So me þo3t," seyde þe erle,
 "þe semede nat to be a cherle;
 But for þat y here þe seye 10656
 þou were wurþy for to deye,
 For þou hylpë þer to slo
 þat alle my kyn ys dede me fro;
 But, langer þat y sykerde þe 10660
 Shalt þou haue no skape for me."
 He 3ede and solde hym for raunsoun
 At London to a frysoun,—
 A frysoun 3e shul vndyrstande 10664
 To a marchaunde of fryslande;—
 þys frysoun wulde þys man furþe lede,
 And dyde on hym bondës for drede;
 For he ne shulde skape¹ by þe weye 10668
 He dyde on hym bondes for to leye;²
 But hyt auaylede hym no þyng
 Neuer a day, þat byndyng;
 For yn þat oure þat þe messe was sunge,
 þe bondes to-braste ande alle to-sprunge.
 þys frysoun þo3t 'how may þys be?
 He may ry3t wëyl fro me fle;
 Chaunsfullyche hyt vaylede no3t 10676
 þe katel þat y wyþ hym³ bo3t.'
 þe frysoun seyde "wylt þou weyl
 Restore a3en alle my katel,
 And y shal 3yue þe leue to go 10680
 To þy cuntre þere þou come fro;
 But fyrst þou shalt me trouþë plyghte,
 And trewly holde hyt at alle þy my3t,
 To brynge þe katel ande 3yue for þe, 10684

¹ eschape. ² He dede bondes on hym to leye. ³ hym wyþ.

Ande ellës y grauntë þe nat fre."

He grauntede hym alle þat he seyde,

And trouþe yn hande wyþ handë leyde.

þys Iumna went to þe kyng Loyre 10688

þat was kyng of Kaunterbyre,

He was seynt Audre syster sone

Ande Iumna was wonte wyþ here to wone;

Of alle hys state, boþe wo ande wele, 10692

Iumna tolde þe kyng euery deyl;

þe kyng þan 3aue hym hys raunsoun,

Ande he bare hyt to Londoun to þe frysoun.

Syþen 3ede he home, þys knyzt Iumna,

To hys broþer þe abbot Tumna, 10697

And tolde hym of alle hys wo fare,

And of alle hys cumforte yn alle hys care.

þe abbot ful weyl þan vndyrstode 10700

þat hys messe dyde hym grete gode,

And þat þe sacrament gan hym borowe

Oute of seruage ande out of sorowe.

þys tale telleþ vs seynt Bede 10704

Yn þe gestys of Inglonde þat we rede.

By þys talë mow men lere

þat þe messe helpeþ vs weyl here;

For vs lyuyng, hyt makeþ memorye, 10708

As weyl as for soules yn purgatorye;

Euery man shal beleue þat ryzt,

þat holpe wyl be, as was þe knyzt.

þys sacrament helpeþ nat 3yt a lone, 10712 †

But deuoute offrynges also echone;

Alle þat we offre at þe messe, †

Alle oure saluacyun hyt ys;

Nat onely for to saue þo þat dede bep, 10716 †

But þe quyke also hyt saueþ¹ and redeþ; †

As weyl haue þe quyke þe pru, †

As þe dede þereof vertu;

¹ hyt saueth also.

¶ E ne mie sul cest sacrement

Mult peot fere a la gent;

† Qe^s par chescune almoine qe frez, 7555

Mult as almes profitez;

† E ceus ausi qe vifs sunt

† Sentent les biens qe lem pur euz funt.

† Pur ce, qe messes ne pet fere chanter,

• Mes.

†-†

Kar en vn liure escrit trouai

Chose ke ioe vus cunterai.

Quayke and dedë, more and lesse, 10720
 Alle are sauede þurghe þe masse.
 þe offryng ys also a present
 þat hyt be oure helpe, þe sacrament,
 To þe fadyr of heuene bysyly 10724
 For whom þou offrest to haue mercy.
 A tale y fonde ones wryte,
 And as y wote þan shul 3e wyte,
 And weyl a-cordeþ yn allë þyng 10728
 þat Gode ys payde of gode offryng.

*The Tale of the Miner, and how his Wife's
 Offerings for his Soul fed him while he
 was buried alive in a Mine.*

þyr was a man bezunde þe see,
 A mynour, wonede yn a cyte,—
 Mynurs þey make yn hyllys holes, 10732
 As yn þe west cuntre men seke coles—
 þys mynur soȝte stones vndyr þe molde
 þat men make of syluer ande golde;
 He wroȝt on a day, ande holede yn þe hyl,
 A perylous chauncë to hym fyl, 10737 †
 For a grete party of þat yche myne †
 Fyl dowun yn þe hole ande closede hym †
 ynne.

Hys felaus alle þat were hym hende, †
 þat he were dede, weyl sobely wende; 10741 †
 þey ȝede and toke hem alle to rede †
 And tolde hys wyfe þat he was dede. †

þys womman pleynede here husbonde †
 sore— 10744

Wulde Gode þat many swyche¹ wommen
 wore!—

She hylpe hys soule yn allë þyng,
 In almës dede ande yn offryng;

¹ swyche many.

De fere autre almoil ne deit lesser; 7560
 Pur chescune aumoine qe frez
 Ves amis mult eider poez.[†]

¶ En la tere par de la
 Vn home pur sun viure trauailla,

En les muntaines miners^u quist 7565
 Dunt il apres argent fist;
 Auint par mesaventure
 Cum il metal foui un hure,^z
 Vne piece de tere en coust
 Chai, et cel home encloust. 7570

Ces cumpainuns tuz alerent;
 Qe il fu mort, bien quiderent;
 A sa femme qe il aueit
 Cunterent qei venu esteit.
 La femme pleint mult sun barun, 7575
 Car il esteit vn prodorm;

Pensa qe pur sa alme freit
 Tut le bien qe ele poeit,

^u minere.

^z fit argent a vn iure.

She offrede for hym to þe auter	10748	†	Offri chescun iur al auter	
Ful of wyne a pecher,		†	De bon vin vn picher,	7580
And a feyrē lofe wyþ alle,		†	E vn bon pain ensement,	
Euery day as for a pryncypalle;			Pur fere al muster beal' present.	
Alle þat twelue moneþ stabely,	10752		— Poi de si bones femmes trouum	
But o day þat passede forby.		‡	Qe si leaument eiment lur barun!—	
Fewe swyche wymmen now we fynde			Pur sun barun le offrendre fist,	7585
þat to here hushondes are so kynde!			Qe de luy ust merci iesu crist	
But þys wyfe, at alle here myzt,	10756	†	Si sa alme fust en aucune peine;	
Dede for hym boþe day ande nyzt.		§	Sa entente fu bone et seine.	
Fyl hyt at þe twelue moneþ ende		†	Vn iur en l'an nepurquant passe a	
Hys felaws to þe mounteyne gun wende, :			Qe eole pur sa alme rien duna,	7590
And come to þe same stede efte	10760	†	* Lendemain sa almoine fut duble,	
þere þey last here werk lefte.		°	Rien vodreit qe fut vblie.*	
Ryzt þere þey fyrst bygan,		°	¶ A chief de l'an, en este,	
And percede þurghe vn to þys man;			As muntaines fouir sunt ale	
þe man yn godē state þey fonde,	10764	†	Ces cumpainuns qe le mort lesserent	
Lyuyng wyþ outē wem or wounde;		†	Quant al hostel de luy alerent.	7596
Euerychone þey hadde grete ferly,			¶ Tant vnt la minere depesce	
And þat was gretē resun why;			Qe la pere par mi vnt perce;	
Alle þo men were yn grete were	10768		Le home trouerent vif seant,	
How he hade lyuede alle þat zere.		†	Sein, e sauf, et vaillant,	7600
But he tolde hem euerychone		†	Qe ben quiderent vn an passe	
How he hadde lyuede þer alone,			Qe il mort fut pur verite;	
"Y haue lyuede gracyous lyfe	10772			
þurghe þe curtesye of my wyfe,		†	Demandent 'coment il vesqui;'	
For euery day she haþ me sent			Le prodome lur respundi,	
Brede ande wynē to present;			'Qe pus qe le aueint la lesse—	7605
But o day certys ete y nozt,	10776		Ia esteit vn an passe—	
For no mete was to me brozt."		†	Sa femme a manger luy enueia	
þey lede þys [man] vnto þe tounne			Pain et vin, chescun iur li troua;	
And tolde þys myracle vp ande dounne,			Vn iur nepurquant del tut iuna,	
Fyrst þurghe þe cyte	10780		Qe nul manger ne luy porta;	7610
And seþ þurghe þe cuntre.		†	* Mes lendemain esteit duble,	
þey askede hym at þe laste		§	Pur ce la iune m'ad poi greue; *	
			Quel iur ceo fu, les ad cunte,	
			E le prodom ^b ad ceo bien note.	
		†	Al hostel sunt apres ale,	7615
		§	E cel home sein mene; ^c	
			Le merueille a tuz cunta;	

* a deu beu.

** Omitted.

*** Omitted.

^b ly prodomes.^c et halegre amene.

pat day pat he dyde faste ;
 He tolde hem þe days name, 10784
 And hys wyfe seyde þe same ;
 pat day she offrede neuer a deyl, §
 þe gode fryday he myȝt be weyl.

Now mow ȝe here pat almës dede 10788
 Gostely a man wyl fede,
 And so mow ȝe weyl vndyrstande
 pat Gode ys payde of gode offrande.

But for alle þys tale, yn ȝoure lyues ¹
 Truste ȝe nat moche on ȝoure wyues, 10793
 Ne on ȝoure chyldryn, for no þyng,
 But makeþ ȝe self ȝoure offryng :
 For, so kynde a womman as y of tolde 10796
 Lyueþ nat now, be þou bolde ;
 Ne no clerk pat ryme redys
 Shal fynde a womman of so kynde dedes.’

ȝe men pat are now yn present 10800
 pat haue herde me rede þys sacrament,
 How ouer alle þyng hyt haþ powere,
 þe sacrament of þe autere,
 As y haue here to ȝow shewede 10804
 —Nat to lerede onely, but eke to lewede—
 ȝe lewede men, y telle hyt ȝow,
 þese clerkys kun ² hyt weyl y now,
 Pray we ³ alle oure creature, 10808
 þe sacrament oure sauyoure,⁴
 pat body and soule he wyl vs saue,
 And we hym loue, and he vs haue !

Of Penance.

þe fourþe sacrament ys penaunce, 10812 †
 pat ys for synne a quytaunce ;
 God graunte vs alle penaunce to do,
 For we haue gretë nede þarto.

¹ note.³ Preye we now.² kunne.⁴ sauveour.

Chescun plus qe autre se meruilla ; ^d
 Del iur qe ceo fu, unt parle,
 E qe ceo fu le iur vnt proue 7620
 § Qe sa femme par ly nul almoine fist,
 Pur ce tut le iur iun sist.

De penitencia. °

Le quart de set^f sacramenz
 Est penance, qe sauer deuez ;
 † Le fis deu le nus doint auer, 7625
 † Qe nus auum mult grant mester.

^d Cum chescun iur manger et beuire auet.^e Le quart sacrement est penaunce.^f A. cet.

Azens þys þan, synne þo	10816	†	¶ Cil encuntre vnt trespasse	
þat to shryftē onely go		†	¶ Qe a confessiun sunt ale	
Wyþ oute any maner of smert		†	¶ Sanz nule contriciun,	
Of felyng of sorowe of hert;			¶ Qe auant deit auer chescun hom ;	7630
Euery man shulde haue a fore þoȝt	10820	†	¶ Car chescun deit estre purpense	
How and whan hys synne was wroȝt,			¶ Quant se confessera de sun peche,	
And beþenke hym weyl on ¹ euery dede			¶ Ou poi de force tenent del sacrement,	
Fyrst are he to shryftē ȝede ;			¶ Cum vere peot hom apartement.	
Elles asoyledē may he nat be clene,—	10824	†	¶ ¶ De autre part nul ne le assoudra	7635
Of forȝetē synnes, y mene.		†	¶ Del peche qe vblie ² auera,	
Ouer lytyl fors certys he ȝyueþ			¶ Pus qe ne se deigne purpenser ;	
Of any penaunce, or how he lyueþ ;			¶ Chescun home peot bien sauer	
Swyche men, here synne þey synke,	10828		¶ Qe meus lur vaudreit vblir	
þat recche nat þer on to þynke.			¶ Qe en confessiun a prestre cunter. ³	7640
Some men, whan here synne ys wroȝt,				
Hyt no more ² cumþ yn here þoȝt,				
And ȝyueþ no fors, ³ þat he forȝetē	10832			
Hys synne; and hym þe fend etē.				
Leuer ys hym late hem alle weyue				
þan any harde penaunce receyue.				
ȝyf þou wylt haue þe sacrament,	10836			
þe behoueþ ȝyue weyl bettyr entent,				
And recorde euery dede			¶ ¶ Mes ki se est bien purpense,	
Wyþ sorow of herte and wyþ drede,		†	¶ E ces pechez ad recorde,	
And forþynke wyth moche mone	10840	§	¶ Pus li ad mult peise	
þat þou ne mayst þenk on echone ;		§	¶ De ces peches vblie,	
And ȝyf þou shryue þe euery deyl			¶ E volunters se confessereit	7645
Of þo þat þe meneþ weyl,			¶ Si souenir li poeit.	
þat þou ne lette for no shame	10844	†	¶ De auter part ne ad lesse	
To telle opunly þy blame,—		†	¶ Qe ouertement ne deist ¹ sun peche—	
Swyche a man þat þus ys shryue		†	¶ Pur nule hunte ne autrement	
May be asoyledē ande penaunce ȝyue.		†	¶ Qe la manere deist vtremet,—	7650
Penaunce may be ȝyue to none	10848	†	¶ Cestuy, pet hom, sicum ieo entenke,	
		†	¶ Assoudre tut hardiement	
			¶ De ces pechez qe ad cuntez ²	
			¶ E ausi de ces vbliez, ³	

¹ of.² more eft.³ force.² De ses pechez ki cum fables auera³ B. adds—Les pechez k'il oblie auera

S'il poet en confessiun les musta.

¹ K'il ne ad cunte.² B. transposes these lines, and omits the next four.

But he shryue hys synnes echone,
And be of godē repentaunce,
No prēst may elles ȝyue hym penaunce;
Penaunce pyneþ þy flesshe and ¹ þe fende,
And plesyþ Gode ande makyþ hym frende.
Aftyr, ȝyf þou þenk on þat
Synne, þat þou yn shryfte forȝat, |
þou art holde to telle hyt þy prest || 10856
Whan þou hast mynde þer of yn brest. †

Whan þou hast þy synne forsake
Ande þy penaunce þer forē take, *
Forȝete nat þan þat þou ne do § 10860
þe penaunce þat ioynēþ þe to.
ȝyf þou forȝetest, þou shalt bey ² hyt harde
Yn purgatorye aftyrwarde;
For o day þat þou forȝetest here 10864
A ȝere þere ³ þou shalt by hyt dere.

And ȝyf þou fallest eft yn synne, ∴
Efte þy shryfte alle newe bygynne ∴
And do gode dedēs þer wyþ alle ∴ 10868
For þat es of penaunce pryncypalle;
ȝyf þou ne do, verrement
þou synnest yn þys sacrament; §
For of þat man hyt ys grete drede 10872
þat wyþdragheþ hym fro godē dede.

Many man also þenkeþ þys þoȝt,
‘ þat werk of penaunce auayleþ noȝt
þe whylys þat he ys yn synne; ’ || 10876
But þan hade he most nede to bygynne, |
For gode dedes and penaunce
Reysyn a man to repentaunce;
For many þyngēs gode hyt ys † 10880
þoghe hyt auayle hym naghte yn blys. †

Car deu les vbliez pardurra 7655
Ou a memoire les remeinera,
Tant est grant de deu la pite;
De seint ambrose pernt auctorite.
¶ Nul deit nepurquant lesser
Ces pechez vbliez cunter; 7660
¶ Quel hure qe li souendra,
A prestre dire les, tenu serra.
* ¶ Apres ceo dolur, ¹ deuez garder
Qe vous ne lessez a nunchaler 7664
§ Ceo ^m qe vus est de prestre enioint,
Qe tant fere vous couient. ⁿ
¶ Pus qe il vnt cunte a prestre,
Quident les vns tut quites estre;
Mes en purgatoire achaterunt
Quant qe de lur penance lerrunt. 7670
¶ Bien ausi garder deuez,
∴ Apres qe estes rechaiez ^o
∴ Qe de confessiun ne vous tenez,
∴ Ne uos bons eoures entrelessez;
Si vous fetes, bien sachez 7675
§ Qe vous en cest sacrement pechez.
^p Cum plus sumes pecheurs,
Plus bien fere par resun deuums,^p
E a chescune feze qe en bowe cheuim
^a Bien fesum si nus nus lauum; 7680
Apartement veit chescun hom
De ceste parole le aptaciun. ^a
¶ Meint quide de verite,
Qe tant cum il est en ^r peche
|| Eouere de penance ne deit fere; 7685
Mes ceo est grant folie a crere,
| Dunc hom ad plus grant mester
Bones oueraines multiplier,
Sicum ieo vous dis premer, ^a
‡ A muz des choses poent valer 7690
‡ Tut ne vaillent a ciel auer. ^t
¶ Qe ce fermement tenez, ^a
Qe cil qe meort en mortel pechez ^a
Sanz fin pur ueir ert dampnez, ^a
En ceste fei flechir ne deuez. ^a 7695

¹ ‘and’ omitted.

¹ cel ur.

^m A. E. ceo.

^{a-a} Fous estes si vus ne vus lavez;

² bye.

^a A tut coe fere estes constraint.

Ausi confesser vus deuez

³ Harl. omits ‘pere.’

• ¶ Bone garde ausi pernez

A chescune fiez k’en peche chaiez.

Ke pus ke estes recheu en pechez.

^r A. cesse de. ^a These lines omitted.

^{p-p} Omitted.

^t porchacer.

þe prest wote neuer what he menes † ¶ Prestre ne deit estre trop leger
 þat for lytyl curseþ hys parysshenes; 10883 † Ces parochiens escomenger,
 þat yche sheparde 3yueþ no gode kepe † Ne est mie manere de bon pastur
 þat betechep þe wulfe hys shepe; † Ces ouailles comander al lu. ^a
 At þe last acounte shal he mysfalle
 Whan he shal answeere for hem alle,
 And þe lorde shal þe sheparde hate 10888
 þat wastep hys store and bryngeþ o gate;
 þe lordē boȝt þe shepe ful dere,
 Lese hem nat þan so ¹ lyȝtly here;
 þoȝ þey outrage, ande do folly, 10892
 He shal nat sle hem wyþ felony,
 He shal hem chastyse wyþ smert ² speche,
 Wyþ small baytynges ande nat wyþ wreche.
 As þe gode sheparde kepyþ hys shepe 10896
 So shalle þe prest hys parysshenes kepe;
 þere shepe gown wrong besyde þe paþ
 þe sheparde cryep for drede of skaþe,
 And 3yf þey wyl nat at hys crye 10900
 Turne aȝen to here pasture nye,
 þan setteþ he on hys hounde
 And bayteþ hem a wel gode stounde
 And bryngeþ hem to here pasture weyl,
 Ne sleþ he 3yt none neuer a deyl; 10905
 Wyþ þese prestes hyt shulde fare so
 Whan here parysshenes oghete mysdo,
 Wyþ feyre techyng, godē spelles, 10908
 And stoutly whan þey wyl nat elles,
 And wyþ ordynaryys of holy cherche
 Tyl þat þey wyl ryȝtly werche;
 Nat wyþ cursyng, þat es ³ slagheter euyl,
 So sone betake hem to þe deuyl. 10918
 Haue to hem swych charyte
 As þou wuldest Gode hadde to þe;
 Kowardyse hyt ys, ande foule maystry,

¹ Harl. noȝt so.³ ys.² lewede.^a Lur berbiz deliuerer a les lous; and the next four lines are omitted.

To þrowe a faucoun at euery flye ;	†	Pur chescune musche oscir,	7700
Of flyes men mow hem weyl spourge		Ne treiez espe, cum funt il ;	
And þrowe to hem naghte but a scourge,			
No more shal no prest þrawe,	10320	Plusurs ai veu de tiele manere,	
But a scorge ys loue ¹ awe.		Desore se deiuent pur deu retrere.	
Lewede man, þou shalt cursyng doute,	†	¶ Mult deit home lay duter	
And to ² þy prest þou shalt nat stoute,	†	Quant oyt le prestre escomenger,	7705
Be he wykkede, or be he gode,	10924		
þou shalt to hym be þolemode.			
Hyt ys nat a lytyl þyng	†	Ne est mie poi, l' alme de deu seuerer ^x	
For to falle yn cursyng,			
For hyt reueþ þe þy gostly frendes,	10928		
And betechep þe vn to þe fendes,	†	E al deable comander ;	
And hyt forbarrep alle gode dedes		Si est chescun pur uerite	
þat þe shulde helpe yn alle þy nedes		Qe de prestre est escomenge	
Tyl þou com to amendement	10932 †	Si il ne uigne a amendement ;	7710
Wyþ penaunce, þat ys þys sacrament.		Descrere ne me deuez nient. ^y	
Yn sacrylage, y tolde a tale			
How cursyng brewep mochē bale,			
þat alle þe 3ere hoppede aboute	10936		
þat wulde nat þe prestys byddyng doute.			
Now wyl we leue at þs tyme			
Of penaunce more for to ryme,			
For y shal telle þer of more	10940 †	Plus de penance dirrai	
At shryfte, whan y come þore ;	†	Quant de confessiun parlerai,	
Gode 3yue me grace so to telle,		^z Car vne espece est de penance	
To shame alle þe fendes of helle !		Confessiun, sanz dotance. ^z	7715

Of the Fifth Sacrament—Holy Orders.

Ordo Sacra.^z

Now of þe fyfþe sacrament, 10944
 þe order of þe bysshopes presentement.
 þys falleþ to þese lordynges
 As popēs, emperoures, ande kynges,
 Ande to alle þat clerkys auaunce 10948

¹ love ya.

² 'to' omitted.

^x A. l'alme seuerer.

^z Omitted.

^y Crere me deuez seurement.

^z Le quint sacrement est saint ordre.

To holy cherches portynaunce;
 Swyche men þat are of grete nobley,
 Yn þys sacrament þan synne þey
 þat þey graunte, for mede þat þey take,
 Vnwurþyly a bysshope to make, 10953
 Of whom þat ys þe fame ryfe
 þat he ys of fehyl lyfe,
 Or oþer to auaunce, hyt ys folye, § 10956
 Wypoutyn resonable clergie.
 Clerk behoueþ¹ hym for to be
 þat shulde receyue swyche dygnyte
 For to gouerne holy cherche, 10960
 Wyþ clergie behoueþ hym algate werche.
 But now ys fulfyllede þe prophecye
 þat sore wepyng seyþ Isaye
 " Ryȝt swych shal be þe prest 10964
 As þe lewede man lyue þou sest ; "
 Lytyl kan lasse þe lewede man
 þan some of þese prestës kan.
 ? Who ȝyuen hem more to worldly þyng
 þan prestes do for alle here prechyng ?
 ȝyf he be clerk, ande euyl dous, 10970
 Of hym ys nat to make no rous.
 What vayleþ to vndyrstonde þe lettyr
 And hys lyfe be neuer þe bettyr ?
 Alle þat clergie, y telle it but lore 10974
 When he lyueþ neuer þe bettyr þer fore.
 But how seyþ Salamon yn hys spellyng,
 " Wo þe lande þere chylde ys kyng ! "
 And wo þe folk þat kan nat lyue
 Whan holy cherchë ys mys ȝyue !
 Ande to þe husbonde, wo ys hys lyfe 10980
 þat haþ yn hys² hous a fole to wyfe !
 ȝe lordes, do ȝe Goddes ordynaunce,
 And gode men ȝe shul auaunce ;

Cil al comencement
 Pechent en cest sacrement

Qe prient pur home de male vie,

† Ou sanz renable clergie
 Qe a seint ordre seit ordene
 † § Ou a dignete auance.

7720

¹ behouede.² 'hys' omitted.

To gode men 3yueþ 3oure benefyces 10984
 þat kun hem kepe fro wykkede vyces;
 þan make 3e gode presentement
 To order of þys sacrament.

Also, haþ he wykkedly doun § 10988
 þat letteþ gode mannes eleccyoun; †
 'Eleccyoun' ys weyl chesyng
 A gode man to kepe holy þyng.
 þese hyghee men do grete trespas † 10992
 þat chese nat ryȝt, alas! alas!
 þat were wurpy, hem þey spare, ||
 And þe vnwurpy auauuncede are;
 Ande þat ys nat lytyl synne 10996
 To hem þat hyt 3yuen, ande eke so wyne;
 Hyt may be tolde for symonye,
 For 3yfte to auauunce þe vnwurpy.

By a tale y may 3ow shewe 11000
 þat hyt ys synne to chese a shrewe;
 And 3yt ys he yn wers entent
 þat letteþ gode mannes auauuncement.
 Seynt Gregory telleþ parfore a tale 11004 †
 þat telþ many one what grete ande smale,
 He telleþ mo hymself a lone
 þan alle þe doctours do echone.

*The Tale of Paschasius's Punishment for
 not agreeing to the Election of the best
 Man for Pope.*

Yn þe cherche of rome, he telleþ þus, 11008
 A dekene was þat hyghete Pascasyus, †
 A man of almës þan was he †
 þat ofte of þe porē hade pyte;
 þat yche tyme was elleccyone 11012 †
 To chese here pope, as er was wone;
 Twey men were yn choys to take,

¶ Chescun home deit ausi sauer,
 Qe electiun desturber ^a
 § N' est mie pur ueir petit trespas;
 † Hauz homes ^b le funt souent, allaz, 7725
 || Car les dignes unt desturbe
 E les febles ^c auance.
 Ne est mie petit peche,—
 Einz est mult grande pur verite,—
 Prodome a scient ^d desturber, 7730
 E mauais home ^e auancer
 A dignete, ordre, v a muster,
 Ceo deit chescun bien sauer;
 Qe ceo vus est bien conferme
 Par vne cunte qe vus est cunte 7735
 De seint Gregoire le clerc sene,
 Qe si bien esteit de dampne de,
 Cum ces miracles vnt proue.

^a de prothom desturber. ^b Grant gent. ^c ydios. ^d de gre. ^e a scient. ^f Si fut tenuz vn mut.

Oper Laurence, oper¹ Symake;

Hys felaus alle symakus chese, § 11016

So þat laurence hys voys lese;

Pascasyus grauntede neuer þartyl,

But chese laurence at hys ownē wyl; †

He repentede hym neuer nozt, 11020

But yn laurencē stode hys þoxt. †

Yn þys popēs tyme, syre symakus,

Deyde þe dekene pascasyus; ||

þys dekene was an holy man 11024

As yn þe cuntre þe fame ran,

Ande dyde þys myracle as 3e mowe here,—

A wode man touchede on hys bere †

And a party of hys cloþyng, 11028

Ande anone he hadde botenyng. †

Longe aftyr þat þys was, †

Fyl of þys dekene a merueylous kas; |

For þere besyde yn a pap 11032

Was a wasshyng at an hote bap; †

'Termes' men calle þat watyr wasshele †

For many one had þerat here hele.

þus þe holy bysshope seynt Germyne | 11036 †

Com þedyr to be wasshe þer ynne; |

þere fonde he þys dekene Pascas, †

And at þe² watyr seruyng was, †

þys bysshope merueylede yn hys þoxt 11040 †

Wheþer hyt were pascas or nozt;

At þe last seynt germyne seyde

"Art bou nat pascas þat deyde, †

þat we helde a man holy?" 11044 †

"3ys" seyde pascas, "hyt am y, †

And at þys water serue y þus †

For y grauntede neuer³ to symakus,

§ De estre pape; laurenciun

† Choisi, encuntre assentement 7745

§ De ces cumpainuns utrement,

† Qe tuz symachun chosirent,

† E qe il fut pape consentirent.

† Mes paschasie choisi laurenciun,

† Eslire ne vout symachun; §

† En tute sa vie ne se repentī

† Qe en laurence ne consenti.

|| Morust cesty paschasius

|| En tens le pape symachus;

† Tant cum en bere reposa, 7755

† Sa vesture vn demoniac tucha,—

† Meintenant fu sauue

† Par vertue de celuy qe l'out tuche.

† ¶ Longement apres cel hure

| Auint qe vn euesqe par auenture 7760

† A vn bain la pres soleitⁱ bainer,

† 'Termes' le soleint apeler,^h

† L'euesqe Germain out a nun,

| De bone vie esteit, et seint hom;

† Apres qe en l'ewe fust entre,

† Paschasie qe fut deuie 7765

† En cel bain troueit seruissant,

† Dunt il merueille auait grant,

† E 'qe la fist,' l'ad demande,

† 'Home de si grant seintete,' 7770

† Paschasi luy respundi

† 'Qe pur autre chose ne serui

† Mes par ce qe eslu auait

¹ or.

§-§ Si choisi a pape laurentium

^{h-h} A vn bain ke termes est apele

² pat.

E elure ne vout simachum

Ou se ala lauer pur quer sante.

³ nat.

Ky meindre clerc fu et plus prodhom.

ⁱ A. soleint.

But to laurence wyþ alle my myȝt	11048	†	Laurence, qe meins digne esteit	
þat was nat so gode yn Goddys syȝt ;			De estre pape qe symachus,	7775
Y ne repentede yn alle my hope, ¹			Qe tuz ces freres vnt esluz ;	
For y wulde haue hadde hym pope.				
But wuldest þou prey for me, Germyne,		†	Mult ad l'euesqe prie	
Y shulde come sone oute of þys pyne ;			Qe pur luy oraust dampne de,	
And þat mayst þou wete yn þys manere, ²		†	'Seur fust qe sa priere serreit oie	
ȝyf þou fynde me no more here."		†	Quant al bain nel trouast mie.'	7780
þe bysshope Germyne, home he ȝede,		†	L' euesqe est al hostel ale,	
And preyde to Gode for hys mysdede. 11057		†	Si pria deu pur sun peche ;	
þe nexte tyme þat he come þore,		†	Tost apres al bain ala,	
Of Pascas saghē he no more.		†	Mes paschasie ne troua.	
Loke, ³ lordes, how ȝe mysdo * 11060			¶ Par tant peot sauer chescun hom,	
þat eleccyoun dystroubleþ so ;			Qe folement fere electiun,	7786
For a ȝyfte or a present,			E qe ^k dignes ne est de auancer,	
ȝe suffre holy cherche to be shent ;			Ou ki est dignes desturber,	
ȝoure synne shal be greuous,	11064	†	* N'est mie, par ueir, petite peche,	
Whan þys dekene pascasyus		†	Qe si greuement est venge ;	7790
For so lytyl to purgatorye ȝede,		†	‡ Car ceoly qe en bere miracle feseit	
For whom was shewede myracle yn dede. ‡			Pur tant en purgatoire esteit ;	
Aȝens Gode he ys nat quyte 11068			E plusurs sunt a deables ale,	
þat suffreþ for hys owne profyte §			Seur seiez, pur cel peche.	
Holy cherche wrongly be ȝyue			¶ L'entente de home ne est mie seine	
To þo men þat wykkyedly lyue ;		§	Qe regard sun prou demeine	7796
þey shul be a-coupede of tresoun 11072			Quant aucun a ordre ueut auancer,	
As traytours yn eleccyoun ;			Ou rente de eglise deit ¹ duner ;	
Many shul go a deuyll wey,			Ki ceo fet a nul iur	
Or be encumbrede or ⁴ þey dey.		†	Pur autre chose qe pur deu amur,	7800
ȝyt shal y telle among þese talys 11076			Auer purra mult grant pour	
þat now late fyl yn Wales ;			De encumbrement et de tristur.	
Yn þe tyme of seynt Dauy				
Fyl þys þyng, a grete ferly.				

¹ nat in al myn hope.³ Lokeþ.^k De teus ky.² Harl. omits 'bat.'⁴ ar.¹ Ou eglise a nul clerc.

A Tale of Warning against buying Bishoprics and worshipping Bad Bishops' Bodies.

As þe munkēs shulde do werche 11080
 Werk þat fyl vn to here cherche,
 As þey dalue dowun yn þe clay,
 þey fonde a bysshope alle hole lay
 Wyp flesshe ande blode and hole sendal,
 And wyp ouper vestement alle, 11085
 As fresshe as he were depeynt;
 þey wende he hade be a corseynt;
 þey toke hym vp euerychoun 11088
 Ande leyde hym vppon a stoun,¹
 Ande wurschepede hyt moche wyp alle
 For þey wende myracles shulde falle.
 At hyghe feste tymes of þe 3ere 11092
 þey ensensede þe body as ² þe hyghe autere;
 A ny3t, whan þe sekesteyn yn bede was
 leyde,
 Hym þo3t one come ande to hym seyde,
 " Ensense þe body no more so, 11096
 Ne do no wurschep þar vnto."
 þe sekesteyn, for alle þat defense,
 3yt he 3aue þe body ensense.
 Anouper ny3t, for þat same 11100
 Efte þe sekesteyn he gan blame,
 Ande seyde " holde hyt no more yn prys
 þat yche body þat þer lys."
 þe munke seyde " telle me why 11104
 þat he to ³ wurschep ne ys wurpy."
 " Loke to morne, and þou mayst wyte
 What lyp yn hys mytyr wryte."
 þe munke ros vp on þe morne, 11108
 And fonde yn hys mytyr horne
 þese verse wryte on a scrowe

¹ a tumber of stoun. ² sic in Harl. ³ to be.

For þat he shulde þe bettyr trowe,—

þese are þo yche twey verse 11112

þat to holynes are reuers,

Quem lapis ille tegit, sandalia viliter emit,

Estuat in baratro, pessimus ille latro.

“ He þat þys stone hyleþ one¹ lyche, 11116

Wykkedly boȝt hys bysshopryche.”

Yn helle he welleþ pyne² grefe,

For alperwerst þan was he þefe.

Alperwerst þen shal hem be 11120

þat for mede come to dygnyte.

Hyt ys nat to speke ne to³ preche,

þe clergie werche⁴ moche aftyr wreche.

Ne þou shalt no dede werche, 11124

Noper to iangle, yn holy cherche;

Namly yn tyme of holy feste,

þan shulde men iangle leste.

þat tyme make manyone gaderyng § 11128

Yn holy cherche of ydul þyng;

And of alle shalt þou zelde acounte †

To whos godenesse hyt shulde amounte.

Y haue touchede of þys⁵ outrage 11132

Whan y spake of sacrylage.

Ne þou oghtees nat to be enchesun

To sturble mannys deuocoun. †

ȝyf þou ne wylte Goddes seruyse here, 11136 †

Lete none ouþer of here preyere;

Fole ys, þat foly þat⁶ wyl nat drede,

And more þat letteþ alle oþer gode dede.

Ryȝt so⁷ seyþ salamon þe wyse 11140 †

Vs alle of foly to chastyse.

Clerk to bete, or handes on ley †

Yn vyolence, hyt ys grete eye;

Hyt longeþ to þys sacrament 11144

¶ Bien ausi garde pernez

Qe en eglise rien ne facez

Fors deu prier, ou de ly chanter, 7805

Ou de deu ducement penser;

Mes ore est lur folie si grant

Qe pur deu ne lessent tant ne quant

† En muster tut le iur iangler,

§ Noueles demander et cunter; ^m 7810

‡ Ki ce fet, resun rendra

^a Al iur quant deu iugera,

Qe dunke deu demandera,

‡ E rendre resun couendra ^a

De chescune vdiue^o parole, 7815

E coment de malueise et fole; ^p

Le deable vous rehercera,

Ieo crei qe poy vbliera.

† ¶ Nul home deit desturber

Le seruise deu al muster, 7820

† Ki bien sei memes ne vodra fere,

† Autre ne deit de bien retrere;—

† Ceo nous comand salomon,

Qe chastie en liure meint bricun.

† ¶ Ferir clerc apent a cest peche, 7825

¹ on. ² yn pyne. ⁴ werchep. ⁶ Omitted.

³ 'to' omitted. ⁵ swych. ⁷ Harl. omits 'so.'

^m escuter.

^o ocieuse.

^{a-a} Kant al iugement respundra.

^p De mauueisee pense et fole.

purghe bysshopës commaundement ;

Yn sacrylagē per y spake

Y touchede of þat ychē lak,

Ande yn þe ten commaundēmens. 11148

Y wene y touchede of þys defens,

þarfore now hyt ys beste

Of þys sacrament to reste.

God graunte þese lordynges 11152

Weyl to do yn alle þynges,

And late hem neuer here soulës lese

For wrongës¹ þat þey chese !

† Mes quant parlay de sacrilege

† De ce dunc vous deseï,

† Pur ceo si rehercer nel dei.

Of the Sixth Sacrament,—Marriage.

Incipit de matrimonio.^a

The syxte sacrament ys matrimony 11156

þer hyt ys do ryztwusly ;

Gode comaundeþ yn hys boke

þat man shulde hyt weyl loke ;

For he stabledē hyt yn paradys 11160

Hyt ys holde yn þe more prys ; *

Ande yn Kana Galyle

He turnede water yn wyne to be.

Azens þys yche sacrament

Do manyone verrement ;

Yn þys do þo men ful ylle

þat wedden any azens here wylle ; §

Here wyl behoueþ to gedyr consente 11168

Are þe prest do þe sacrament.

Ne þou ne shalt do þy myzt

þat two be weddyde wyþ vnryzt.

Synne þou wystem þat þey shulde nozt

Wyþ no skyl togedyr be brozt, 11173

þou synnest moche þurghe þys resun,

For þey mow neuer be weyl vndoun.

Ne þou shalt nat for no gode—

þozt hyt be þyn ownē blode—

† Deu de ciel voleit mustrer

† Qe cest sacrement deuum ben garder,

† Qant en parais l'establi, 7831

E nul autre, sachez de fi,

Ceo est a sauer, apartement,

* Mult est dunc haut cest sacrement.

† ¶ Encuntre funt al comencement 7835

Qe dunent consentement

§ Qe home ou femme seient assemblez

§ Tut encuntre lur voluntés ;

† Cunsentement i couent estre

† Auant qe seient espuse de prestre. 7840

† ¶ Cunsentir ne deuez nul hure,

† Qe assemble seient encuntre dreiture

Home ou femme, pus qe sauez

† Qe estre ne deiuent assemblez ;

† Le peche est pur ceo plus grant 7845

† Qe partir ne poent en lur viuant.

† ¶ Ne matrimoine ne deit desturber

Ki vodra estre sanz encumbrer,

¹ For no wrongs.

^a Le sym sacrement est esposaille e matrimoin.

Dysturble hyt pere hyt oȝt to be,
ȝyf þey haue do here wyl fre.

ȝyf þou wost þe soþe of euerydeyl, 11180 †
þat two are weddyde, and oȝt nat weyl,— †
But þou shewe hyt, þou dost grete synne
To one þat may do bote þer ynne;
For þus ys þe gospel sawe, 11184
And þe same seyþ landēs lawe,
' þat who so consentē to a þefe, †
Euene peyne shul þey¹ haue grefe.'

Of foly trouþēs þat are ȝyue, 11188 †
þare of byfore y haue ȝow shryue;
Y havē tolde hyt as y couþe †
How men falsen here trouþes wyþ mouþe;
Whan y spake of lecherye, 11192
Y spakē pere of þat foly,
And yn þe syxte commaundment
þere spekp̄ hyt of þys asent,—
þarfore nedep̄ me nat here 11196 †
To spekē more of þys matere;
But y pray euery man
þat þys crystendom louep̄, or kan,
þat þey neuer swych þyng graunte, 11200
Two to wedde of fals cunnaunte;
For many come neuer yn wedlak
But for þe fyrst cunnaunt þat men spak.

Also, for men by-hete hem largely, 11204
Are chylldryn weddede ofte for þy;
For þyr are many weddede for gode,
Ande for no stedfast loue of blode,
Ande, þat ys no² ryȝt weddyng, 11208
Hyt quemeþ nat to heuene kyng.
Manyone weddep̄ euerydeyl
For þe loue of syre kateyl,
Whan hyt ys go, and ys alle bare, 11212

¹ þey shul.

² *Harl. pe.*

ⁱ Ou nel serreit al primer,
Cest peche qe le fist de geor. ⁱ 7850

¶ Quant home seet ⁱ pur verite
Qe a tort sunt aucuns espuse,
Si nel mūstre a seint eglise
Quites ne est en nule guise;
Qe ceo ne^ⁱ fet, est cunsentant, 7855
E malement pet pecher par tant,—

ⁱ Qe oelement deuient estre puni,
Larun, et ki consent a li. ⁱ

¶ De fole fiance deimes nus,
Solun ceo qe sauïoms, 7860

Quant de lecherie parlames
E de ces racines ⁱ tretames;

Pur ce, de matrimoine plus ne dirrai,
Qe la trouerez assez ieo crei.

ⁱ-ⁱ Omitted. ⁱ A. fet. ⁱ 'ne' omitted.

ⁱ-ⁱ Kar ky a larun consent ou consenti
Ouele paine auera oue ly.

ⁱ de .x. commandementz,

þan ys þe weddyng sorowe and kare;
 Loue ande catel þan ys away,
 Ande 'welaweye' þey cry ande sey.

Ande 3e men þat brekyn cunnaunte,
 3e selfe falsen þat 3e fyrst graunte; 11217
 þan ys weddelak þurghe 3ow shent,
 þat was þe fyrst sacrament;—
 3e shende hyt wyþ 3oure fals behetyng,
 And þey noȝt weddē but þe þyng; 11221
 So, betwyxe fals ande coueytous,
 Ys welaweyē broȝt to hous.
 Of þys myȝt men moche speke, 11224
 But leuer ys me my mouþe to steke
 þan y spak oȝt oute of skore,
 For sone y myȝt be blamede þarfore.
 God 3yue hem grace, þo þat shul wedde,
 Yn ryȝt wedlak be broȝt to bedde; 11229
 And delyuer hem of here wyues
 þat oute of skyle chyden ande stryues!

*Of the Seventh Sacrament,—Aneylyng or
 Extreme Unction.*

Incipit de extrema unctione.

Now of þe seuene sacrament;—	11232 †	Ceo est le drein sacrament,	7865
þese clerkys kalle hyt 'oynement,'	†	Qe est apele seint oignement;	
On englys hyt ys 'aneylyng'			
Whan man shal make hys endyng;		§ Seint iake l'ad comande	
Seynt Jamē stable[de] hyt for to be §	11236	Qe fu l'apostle dampne de,	
A sacrament þurge crystyanye.		E seint eglise l'ad conferme ^a	
3yf þou aske hyt wyþ gode wyl,	†	Pur mult grant vtilite.	7870
Of wykkede gostes gest þou noun yl,		¶ Ki de bon qeor receit cest sacrament ^a	
Ne þe fende haþ no powere	11240	Deuant sun deuieiment,	
þy body for to comē nere.	†	Mar datera l'encumbrement	
3yf þou of dedly synne be shryue,		De l'enimi, le viel serpent;	
þo þat are venyal beþ þe forȝyue; §		Car par tant ces venials pechez	7875
þou mayst þan sykerly go þy weye	11244	Serrunt a chescun pardunez;	
		Ki des mortels est bien confes,	

^a Le setime sacrament est saint oignement. ^a comande. ^a le oignement.

What tyme as euer þat þou shalt deye.		Plus seurement peot murir apres.	
3e þat loue þys sacrament,	†	¶ Quant a cest haut sacrement,	
Here mowe 3e lerne, 3yueþ gode entent.	†	Vus frai vn amonestement,	7880
þat tyme þat ¹ þou shalt wende,	11248		
And dragheest vn to þy lyuës ende,	†	‘ Qe vus le demandez deuoutement	
þou shalt aske devoutely		Quant morir deuez seurement,’	
Anelyng to þy body ;			
þoʒt hyt be broʒt redy to þe,	11252		
Askede behoueþ hyt algate be.		Ne vous vaut tant a salu	
3yf þou vnwetyng hyt haue,	†	Quant lem le vous fet sanz votre su,	
Hyt helpeþ þe nat so moche to saue		Qe quant le auez demande	7885
As 3yf þou askede hyt by name,—	12256 †	E lem le vus fet de votre gre.	
þus seyh þe apostle seynt Jame ;			
For whan þou askest hyt wyþ gode wyl,			
þou mekyst þe þan to fulfyl			
þe sacramentes of holy cherche	11260		
Wyþ beleue, ande gostely to werche ;			
þan ys holy cherche holde þurghe ryʒt			
To pray for þe boþe day and nyʒt.			
Hyt ys to be holde yn prys, ²	11264	¶ Pur bien del alme fu establi,	
For hyt saueþ man on twey partys ;		E pur sancte del cors autresi ;	
þe soule hyt bryngeþ to saluacyoun,		Si deuoutement le receuez,	
And for hele of body hyt ys down.		Alegge mult vous senterez.	7890
But manyone þus hope and seye	11268 †	¶ Les vns quident folement,	
‘ Anele hem nat but þey shulde deye,	†	Qe pus qe receu vnt le seint oignement ^b	
For 3yf he turne aʒen to lyfe		Lur femmes ne poent aprocher, ^c	
He shulde lygge no more ³ by hys wyfe.’	†	Ne sun barun la mulier ;	
Al þo þat beleueþ þys,	11272		
Wykkedly þey beleue ⁴ a mys		E ceo ne trouum mie escrit	7895
Holy cherche makeþ no menyng		Qe nul seint ne le dit ;	
For swyche þyng defende anelyng ;		En chescune maladie mortel	
But yn euery an euyl strong—	11276 †		
Lygge þou shortē whyle or long--		Se pet hom, et deit, enoiller,	
þou shalt aske þys sacrament,	†		

¹ þou trowest þat.³ no more lygge.^b cel sacrement.^c tocher.² yn gret prys.⁴ beleueþ.

Wyþ gode wyl and gode entent,
 Syn hyt auayleþ but lyghtely 11280
 But hyt be askede derwurly.¹
 Þy gode wyl shal stonde for oghte
 3yf þou hyt aske ande haue hyt noȝt;
 For some are now a lyue þou seest, 11284
 And dede are he may haue þe preste;
 Þarfore, aske hyt be tyme,
 For deþ cump now as yn swyme;
 Yn euery sykenes, aske hyt al weys, 11288
 God almyȝty ys ryȝt curteys,
 He seep þy wyl, what þou wuldest haue,
 Hys mercy ys þe more þe to saue.

Iesu, y þanke þe of þy grace, 11292 †
 þat hast lent me² wyt ande space †
 þys yn englys for to drawe
 As holy men haue seyde yn sawe;
 For lewede men hyt may auayle, 11296
 For hem y tokē þys trauayle.
 Of þys sacrament wyl y blynne; §
 Of shryfte to telle y wyl bygynne;
 Gode ȝyue me gracē so to seye 11300
 Of shryfte to shewē þe ryȝt weye³
 þat we receyue are we be went
 Wyþ outē synne þys sacrament.

Þere bygynneþ shryfte.

þe lyȝt of grace þat neuer haþ ende, 11304 †
 From whom al cump, ande to al men sende;
 Of alle godenes, wel ande bygynnyng *
 Ys Gode of heuene, and of erþe kyng, §
 Hym wurschepeþ alle, as wel ys wurþy,
 Gostly þynges as weyl as dedly, 11309 †
 Alle creatures doun hym onoure,

Quant signe verra apert de mort,
 Ki nel fet, il ad tort. 7900

¶ Iesu crist seit gracie,
 † Qe nus ad si auant mene
 § Qe les sacremens auum termine;
 E plus ne dirrum de peche;
 Mes, auant qe mette² confessium, 7905
 Vus dirrai vn petit sermun
 Pur qei vous ne deuez pecher,
 Si ducement volez escuter;
 Mal fist peche, et tuz iurs fra,
 Ki crere me uout, se gardera. 7910

[For the 'petit sermun' on the Fear and Love of God, the fear of Sudden Death, the Last Judgment, &c., lines 7911—8596, see the Appendix, Part II.]

Le prologe de confessiun.

Lumere indeficient, 8597
 Qe enlumines tute gent
 Qe neseient^b en cest mund dolent,^c
 Nomement la seinte gent! 8600
 * Fontaine des biens originel,
 § Qe reis est de tere et de ciel!
 Tei aurent les mortels,
 Si funt certes les nent mortels,^d
 Qe de tuz^e biens estes auctor, 8605

¹ derwurpely.

† Omitted.

* ainz ke vus die de.

* B. has the next 42 lines as an Intro-

² me lent.

^b nesent.

^c pulent.

^d ly immortal.

duction to the Vertuz only of Confessiun,

³ shewe ryghtely weye.

* A. treis.

and heads this first part 'Un Oreison.'

Iesu þat ryche emperoure ;
 þou, Iesu, lyzt my soule wyþ ynne, 11312
 And graunte me swychē to bygynne
 þat hyt mowe be þe to queme
 And vs alle fro synnē zeme !
 Namly, of shryftē so¹ to seye 11316
 þat we mow make vs redy wey
 Azens þe fende þat ys oure fo,
 parto Gode graunte vs alle to go.
 *Twelue poyntes þyr are yn shryfte, 11320
 And twelue graces of here zyfte,
 And yn alle þese are but þre *
 Whych are to do, and whych are to fle.
 To telle hyt shortly alle² at gesse,—11324
 þe fyrst ys þe grete godenesse, †
 How hyt zyueþ hem grace to þryue,
 þo men þat wyl bleþely hem shryue ;
 Syþen, fro what þyng men shulde hem loke †
 þat shryftē blely vndyrtoke ; || 11329
 And, how many þynges behoueþ hem haue §
 þat rystly here shryfte wyl craue. |
 Yn tokenyng to holde vs lowe, ° 11332
 Ande oure wykkednes for to knowe,
 Hyt ys ordeynede þurghe Goddys zyfte †
 To man for to knowe oure shryfte.
 For vnbuxumnesse of oure fadyr Adam,
 And Eve,—þurghe pryde þat fyrst cam *
 þat goddēs commaundement þey brake— †
 Knowlachyng behoueþ vs allē make ;
 And þurghe a nother resun ryzt gode, 11340
 Syn Iesu cryst toke flesshe and blode °
 And was cloþede yn oure man-hede °
 And wyst oure wykkednes and oure nede,

† Iesu, li riche empereur !
 † Ma alme, duz sire, enluminez,
 † E chose dire me grantez
 † Dunt vous, iesu, a-paiez
 † Seiez, et tun people amendez,— 8610
 † De confessiun nomement,
 Dunt mester vnt tant souent.
 * ¶ Treis choses desir dire,
 Si pleisir vous fust, duz sire,—
 † Confessiun lire tant auant,^f 8615
 † E mustrer la bunte grant.
 † ¶ Pus vodrei mustrer,^g
 † Des quels choses se deit garder
 || Ki dreit se vodra confesser
 || E de peche aquiter.^h 8620
 § ¶ La tierce chose qe voil cunter
 § Est cum bien des choses deit auer
 | Ki dreit ces peches vout cunterⁱ
 | Quant il se deit confesser ;—
 Comencum dunc de par iesu, 8625
 De confessiun dire la vertu.

¶ Pur qey confessiun fu establi.^k
 ° En signe de humiliaciun
 † Establi deu confessiun,
 ° Pur ceo qe ne furent obedient
 ° Par orgoil, le premer parent, 8630
 ° Quant debruserent le comandement
 ° Dampne deu omnipotent.
 Par fine resun couient,
 ° Pus qe deu home deuint
 ° Apres le in-carnaciun, 8635
 ° Qe home fest a^l autre confessiun—
 Pus qe en char uenu esteit
 Cil qe tres bien nos mals saueit. 8638

[A. (Harl. 273) proceeds with the 'graces' or virtues of Shryfte (lines 8639–9632, printed here after the poyntes), putting the 'Virtues' first, and the 'poyntes' afterwards. B. (Harl. 4657) has the same arrangement as Roberde of Brunne,—the requisites for the act first, and

¹ now. * See French, line 9641,² al. next page, n.^f La primere est, confessiun loer.^g La secunde chose dunt voil parler.^h This line omitted.ⁱ mustrer.^k De confessiun e de ses uertuz.^l A. omits a.

To man behouep vs to telle oure trespas
 Syn he knew alle pat yn man was. 11345
 For whan we shryue vs to þe preste,
 To God we shewe vs yn mannes¹ breste
 þan wote boþe Gode and man 11348
 Oure lyfe, þat alle may wete ande kan;
 Now we shul telle 3ow sone,
 What ys to leue, and what to done.

The fyrste poynt of shryfte.

þe fyrst poynt of þy shryfte oweþ² to be, †
 Wyþ þy gode wyl ande hertē fre 11353 †
 Whan þou art yn þy lyfē best,
 Awey þou shalt þy synnē kest;
 For þan wurschepest þou Gode aboue 11356
 And forsakeþ þy synne for hys loue.
 Daude seyþ yn wurde to fulfyl †
 Gode shrofe hym wyþ gode wyl; †
 Abyde nat tyl þou most nedly, 11360
 For þan hyt ys wyþ fors ande maystry;
 þou shryuest þe þan for drede,
 Nat for loue, but more for nede;
 þan semeþ hyt þat hyt shulde be 11364
 þat þy synne forsakeþ þe.
 Swyche shryfte made Acor þe þefe; ∴
 Whan he shulde go to pynē grefe ||
 He shrof hys synne, how he hadde stole |

¹ Harl. goddes. ² Harl. owey.

^h tun.

ⁱ et sanz. ^k Confesser couent par. ^l A. omits 'E.'

¶ La manere dirrum ore, coment 9633
 Confesser se deiuent la gent;
 Ceo est le tierce qe vus promis; 9635
 Retenez le pur deu tutdis.^f
 ¶ Deu de ciel couient reqere—
 Sanz ki rien ne purrum fere—
 Qe il nus grante par sa pite

^f De confessiun pur coe dirrum
 Si cum promis vus auom.

Ci comence de confessiun.

Primes, de sun^h ein degre 9647
 Sanz force etⁱ necessite,
 Mes par ta bone volunte
 Cunter deuez tun peche; 9650
 Le seint prophete dampne dee
 † Qe le rey dauid est apele,
 Dist qe a deu de maiste
 † Se confessereit par sa^k volunte.
 ∴ ¶ Ceo ne fist mie achor le cheitif, 9655
 Qe, apres qe il fu pris,
 || E^l de larcine ataint cum felun,
 | Dunc primes fist confessiun.
 Qe, quant le dustre del peple dee
 Qe out a nūn sire Iosue 9660
 Prist iericho la cite
 Ouesqe sa gent qe il ot mene,
 Sun people deffendi estreitement
 ' Qe il ne coueitassent nient 9665
 Qe fust troue en la cite,
 Mes tut remist escomenge.'
 Achor vn de ceus esteit

Chose dire dunt seit pæ. 9640

¶ Dusze choses couient auer
 Qe dreit se voderā confesser;
 Tant cum purrai, apartement
 Les cunterai, et breuement. 9645
 Garde pernez en oient,
 Car le profit e mult grant.

^s B. has here the heading 'Coment hom se deit confesser.'

pre þyngës þat he hade forhole,	11369	Qe iosue cel hure meneit ;	
A mantle of skarlet, a rolle of golde, *		Encuntre le comandement	
Ande syluer, he hydde vndyr molde ; §		Fist achor apartement ;	9670
Yn þe byble men mow hyt se	11372	* Vn mantel d'escharlet embla,	
Yn þe story of Iosue.		E vne reule d'or qe il coueita,	
		§ E vint souz de argent qe il troua,	
		De suz la tere tut musca,— ^m	9674
<hr/>			
Nul home ne l'apardeueit,	9675	A force li couint cunter,—	
Car priuement le feseit.		Qe il ne vot auant granter,—	
^a A la bataille est ale,		Coment il le mantel embla,	9710
Le people de israel fu clame,		E la reule de or qe coueita,	
Vencu furent ^a par douz fee,		E les deners qe enporta,	
Qe deu od euz fu coruce.	9680	E ou en tere le musca.	
Iosue esteit mult dolent		Iosue ad tut troue	
Qe en bataille pardi sa gent ;		Sicum achor aueit cunte ;	9715
Ducement ad deu prie		A sun people ad comande	
'Qe il dist pur qei douz fee		Qe achor fust lapide,	
Sun people en bataille fu uencu.'	9685	Qe, ataint esteit cum larun ;	
Deu lu ad respundu		E pur ceo fist confessiun,	
'Qe vn del host vst trespasse,		Ne mie de sun ein degre ;	9720
Qe il aueit chose emble		Pur ceo fu deu coruce.	
De ceo qe fu escomenge ;—		¶ Achor sunt ^p trestuz cil hom	
Iesqe tant qe il fut troue	9690	Qe confessiun funt de larun ;	
Cil qe out fet cest peche,		Qe iesques point de la mort	
E digne peine susfresist		Ne se confessent, il vnt tort ;	9725
Pur le trespas qe il fist,		Qant ne quident eschaper,	
Sun people ne eidereit		Dunc se veillent confesser ;	
Ausi cum il auant soleit.'	9695	Ceo vient, me semble, de pour,	
¶ Mut esteit sire Iosue		Nemie de duz iesu amur. ^a	
En sun geor angusse ; ^o		Pur ceo vus ad amoneste	9730
Estreitement se purpenseit		Salomon li sene,—	
Coment cely trouereit		Vif et sein vus confessez,	
Qe fet aueit cel peche	9700	E seurement morir vous poez ;	
Dunt deu esteit tant coruce.		Quant le cors est enfebli	
¶ Par sort al drein qe ad iete,		E les senz sunt enmorti,	9735
Achor le larun ad troue.		Melement se peot dunc purpenser	
Meintenant l'ad comande		E sa vie recunter,	
Qe il cuntast sun peche.	9705	Car le plus de sun geor	
Quant achor vist qe il fu pris,		A la maladie couient duner.	
Eschaper ne poeit li cheitifs ;			

^m mussa.

^{a-a} Kant a la bataile sunt venu
Le pople de israel esteit vencu,
E coe esteit.

^o anguisus et ire.

^p suent.

^q B. omits the next ten lines.

The Secunde poynt of shryfte.

pe secunde poynt ys next pyr by,
 'pat pou shalt shryue pe hastyly;'
 For whan pou doust yn longe respyte, 11376
 Hyt ys forȝete pat long ys olyte.
 Seynt Bernarde parfore to swych chyt, *
 Ande seyþ 'moche forȝyt pat longe abyte.'
 Anouper skyl ys pat pou shalt hyt haste, †
 For yn þy synne þy lyfe ys waste; 11381

Hastue deit estre confessiun.'

† Le secund de confessiun 9740
 Deit estre acceleraciun;
 Car, acuntes mis en delay,
 Mult sunt vbliez, creez mei;
 * Le seint m' ad tesmoine
 Qe ducement parole de dampne de. 9745
 ¶ Par vn autre bone resun
 † Hauster deuez confessiun
 Apres ceo qe aueras peche,
 Car, pur chescun hure a dampne de

Rendre sanz dute resun deuez 9750
 Iesqe vus vus confessez,
 Si oportunité trouez^t
 Qe confessez vous poez.
 ¶ Pur la tierce resun ausi
 Tost vous confessez, c'en vous di;^u 9755
 Car, tant cum en peche mortel
 Gisez, de la cumpainie de ciel
 Seuer^e estes, et de seint eglise;
 Duter ne deuez en nule guise.
 Part ne auez, tant ne quant, 9760
 Des biens qe ele fet auant;⁷
 Ne bien tant cum a cel hure frez
 Qe en mortel peche gysez,⁷
 Ne vous purra pur veir valer
 A la grant ioie de ciel auer; 9765
 Pur ceo confessiun deuez haster.
 * Par ensample vous voil mustrer
 A ces qe voillent escuter.
 ¶ Si de lepre fussez feruz,
 E mesel de tute gent tenuz, 9770
 E pur ceo fussez seuer
 E esclos en vne bele cite,
 Reuili de tuz, et pain querant,
 Cum sunt li autre mendiant,—
 De tant cum vous fussez deuant 9775
 Plus riches et plus vaillant,
 De tute la gent plus honure
 Qe menoient en cele cite,

Tant plus harrez, ne dutez^b mie,
 Longes gisir en meselerie; 9780
 Votre sante mult tost querrez
 Si vous pussez estre sanez.
 ¶ Ausi, pur fere aptaciun,
 Crere deit et sauere chescun,
 Qe home en peche mortel 9785
 Est vn leprus espiritel,
 Hors de vne grant cite
 Par sun peche est engete,
 De seint eglise, ou regne dee,
 Qe est cite apele,— 9790
 Car cite est en propretez
 V plusurs par vne ley sunt gouernez,—
 Ausi tute seinte eglise
 En la qele est diuerse seruise,
 Par vne lai est guie, 9795
 Duter deit nul creistiene;
 La ley est charite et amur
 Parunt la guie le creatur.
 Ki plus est parfit en charite,
 Plus est par dreit honure 9800
 Pur sun poer et sa bunte;
 Mes quant il chiet en peche,
 Esclos est de ceste cite.
 Mult est dunques a blamer,
 Quant se targe confesser 9805
 Pur estre reconcilie
 A seinte eglise, la bele cite

⁷ La secunde chose ke apent a confessiun est, haster.

^u bernard.

^a ioie vus pri. See English, l. 11386 next page.

^t Si lu et tens troue aiez. ^x A. Seur, and omits 'et.'

⁷ qe hom fet, vaillant vn gant.

^a B. omits this line.

^b 'dut' in MS

^a B. omits from here to line 9820.

For as moche as þe tyme doþ amounte,
 For euery oure shalt þou 3elde acounte
 3yf hyt so were þou myztest hade space
 And wuldest nat come to shryfte ne grace.

3yt þyr ys þe þrede resun ^m 11386

þat hastyly shal þy shryfte be doun ;

For yn þat tyme þat þy synne ¹ ys 11388

þou art departede fro heuene blys,

And fro alle þe felawrede

þat shulde þe helpē at þy nede,

And fro þe preyers of holy cherche, 11392

And fro alle gode dedes þat men þer
 werche ;

Alle þe prayers wyþ outē fayle

To þe blys of heuene þe mow nat auayle.

Algate y rede þou do gode dede ; 11396

To ryse fro synne hyt wyl þe spede,

And bettyr wyl hyt pay Gode almyzt,

And þy penaunce shal be þe more lyzt,

Ande þe more grace shalt þou haue 11400

þe for to shryue and saue.

The þrede poynt of shryfte.

þe pryde poynt of þy shryfte,

‘Opunly þyn herte vp lyfte ;’

So byt Gode to me and þe, 11404

þat opunly shal þy shryftē be.

Salamon to vs seyþ and ² kalleþ *

‘Seuene tymes on a day þe ryztwys man
 falleþ ;’

As oftē þan behoueþ þe ryse 11408

3yf þou lyue yn ryzt seruyse ; †

þus seyþ þe clerke seynt Austyne

þat was a mayster of dyuynē, ³

^m See French, l. 9754, &c. last page.

¹ *Harl.* shryfte. ² seyþ and to us. ³ deuyn.

Ou il esteit tant honure

Cum cil qe serui dampne dee ;
 Mes esclos est par sun peche, 9810

Cum leprus des seinz engete.

Mult est a blamer plus

Qe ne est certes vn ord lepruz,

Qe sante purreit quere

Mes par peresce nel uout fere, 9815

De tant ad plus grant blame.

¶ Pur ceo, est sante espiritel

Plus a quere qe corporel ;

Deu est certes maupaie

Qe salu del alme est tant vblie. 9820

¶ Par meinte resun vus purra prouer

Qe tost vus deuez confesser ;

Mes ceo sachez certainement,

Qe chescun plus legerement

De sun peche releuera, 9825

E dampne deu meuez paiera,

Plus legerement penance fra,

E meus de pecher se destendra,^c

Plus grant grace receuera,

Ki plus tost se confessera 9830

Après qe en peche est chaux ;

Ki ceo ne fet, il est decuz.

La tierce chose, ke ta confessiun sait drait.^d

Souernele^e deit estre confessiun,

Ceo deit sauer chescun hom ;

Qe set fe le iur pechum, 9835

* Sicum nus dist salomon,—

Neis^f home qe est dreiturels

Ne dust^g mie des pechez mortels ;—

A tant de feize couent leuer

Si grace de deu vot purchacer ;— 9840

Car, souent les mains couent lauer

Qe nettes les vodra garder ;

Après chescune suillure

Couient auer vne lauure ;

Ausi, après qe vus pechez, 9845

Chescune fee confessiun qerez.

^c defendra.

^e Overte.

^g Mes ne.

^d A. has no heading.

^f Veire ly.

' 3yf þou to many prestes atwynne * 11412
 Al holychē wylt shryue þy synne,
 þou shalt fynde grace ande forȝyuenes †
 And mede to þe for þy mekenes.'

þre þynges mayst þou fynde 11416
 þat wyl þe oute of synnē bynde,—

þe fyrst ys, þat þou mayst lere §
 And many dyuers samples here
 Of euery prest a lessoun || 11420
 To knowe þy saluacyoun ;

3yf þou haue herde of many a-prise, †
 þe more þou canst of queyntyse.

þe touper me þenkeþ a gode resoun ° 11424
 þat quyteþ þe fro dampnacyoun,
 þe offer þat þou shewest þy blame
 þe more me þenkeþ þou hast of shame ; |
 þe shame þat þou hast yn þy shewyng,
 Hyt ys forȝyuenes to gode endyng. : 11429

þe þrede ys þat þe weyl weres,¹
 For þou shalt be yn alle preyers *
 Of alle þe prestes þat þe haue shryue 11432

As longē tyme as euer þey lyue,
 For þey are holdē þar vn to,
 þe order of prest wyl hyt be so ;
 þe mo prestēs þat for þe prey † 11436

þe sunner art þou yn gode wey, †
 And at þe day of Iugement §
 To Gode þey shul make þy present
 þat þou were clenē shryue, || 11440

And þat þey mow be þe forȝyue.

¶ Ki eime espiritele beaute,
 Souent se confesse de gree ;
 Car, beaute et confessiun
 Sunt entreiure cumpainun. 9850

¶ Autrement face souernele
 Confessiun, qe bien veut fere ;
 * Tant cum a plus prestres mustrez
 Vos pechez, tant meuz frez,
 † Plus tost vous erent pardonez,— 9855
 Ceo dist seinte austin li lettrez.

¶ Par autre plusurs resun
 Fere le deit chescun hom.
 § ¶ La premere est pur cointise,
 Car chescun prestre en sa guise 9860
 Vous mustra voie et salu^h

|| De eschure enferral fu ;
 E cum de plusurs auez aprese,
 † Plus purrez sauere de cointise.
 ° ¶ Pur hunt est l'autre resun, 9865
 Qe est en chescune confessiun

La greignore partie, ben sauum,
 De peche satisfactiun ;
 Tant cum a plusurs vos mustrez,
 | Plus souent hunte auerez ; 9870
 E cum plus souent hunte ad hom,
 : Plus seur seit il de pardun.

¶ De auter part, pur oreisuns
 Dunt nous grant mester auums ;
 * Car, cil qe ta confessiun orrunt, 9875
 Pur vous prier tenu serrunt ;

† E cum plus auerez intercessurs,
 † Plus de pardun seiez seurs ;
ⁱ Car, ausi cum dist seint austin,
 Estre ne peot a nule fin 9880
 Qe meus en priant ne seient oy,

Tant est deu plein de merci.ⁱ

¶ Il ausi tesmoinerunt
 Qe confessiun orrunt,
 Deuant le iuge dreiturel § 9858
 Quant al drein iur vendra iuger,

|| Qe confes estes pleinement,
 Dunc passerez plus seurement.
 ¶ Mult auerent dunc acusurs,
 Allas, cheitif pecheurs 9890

¹ Glossed 'kepyp' in *Harl.* by a later hand.

^h veie de salu.

ⁱ Omitted.

þo þat þou hast here hyde,
 þurgh alle þe werlde þey shul be kyde,
 And askē domē on þe þere 11444
 þat þou of hem neuer shryuē were;
 For allē þyng þat euer 3yt was
 Shal þe acoupe of þy trespas;
 þe synne hymself shal forwreye; § 11448
 þyn Inwyt on þe self þe dome shal leye. |

þe fourþe poynt of shryfte.

þe fourþe poynt, ful feyre hyt ys,
 'Yn shryfte to haue mekenes.' * 11452
 She chese þat vertu, oure lady, :
 So seyþ "magnificat," here owne storrye, :
 'þe gretē mekenes many folde
 Yn hys hand-mayden Godē wlde beholde; †
 Syn mekenes ys so noble a 3yfte, 11457
 For 3ete¹ hyt nat yn 3oure shryfte.
 So spekeþ þe gospel of þys vertu,—
 How a mesyl come to Iesu, † 11460
 Wyþ gode wyl, and on knees hym sette, :
 And ful myldely Iesu he grette,
 "Lorde," he seyde, "þou mayst me saue
 3yf þou wylt, ande y hele haue." †
 Iesu saghe hys myldenes, 11465
 And seyde "y wyl hele alle þy sykenes." §
 He þat ys yn dedly synne, *
 Gostely he ys a mesyl wyþ ynne; * 11468
 He þat wyl hys helē seke,
 To hys prest he mote be meke; ||
 3yf þou meke þe to þy prest
 þou mekēs þe to Goddēs brest, 11472

|| De tute rien qe est crie,
 Serrunt dunqe acuse; ^k
 Lur pechez les acuserent, ^k
 § E il memes se iugerunt,
 E lur demeine conscience 9895
 | Encuntre euz durra sentence.
 Allaz, qe vnqes furent nez
 Qe ensi¹ celent lur pechez,
 E mult sunt cil benurez
 Qe bien confes sunt deiuez. 9900

La quarte chose est humilite.^m

* La bele vertue de humilite
 En confessiun ne seit cele,
 Pur ceo qe ele est tresbele vertu,
 : La duce dame l' ad eslu;
 : En 'Magnificat' qe ele feseit, 9905
 : Dist qe 'deus regardereit
 † De sa ancele laⁿ humilite;
 Par tant nous ad ensample dune
 Cum deuum ceste vertue amer, 9910
 Eⁿ en confessiun nient vblier.
 ¶ Deus nus ad ausi mustre
 Qe en confessant eyme humilite;
 Qe, en l' euangelie, cum est venu
 † Vn leprus al duz iesu,
 : En genuz deuant li se mist, 9915
 : Pus apres li ad dist
 + 'Qe si li plust, qe pust munder,
 + E sa Maladie saner.'
 § ° Iesu li respundi
 Cum cil qe plein fu de merci, 9920
 § "Munder vous voil, sachez, net,"
 Cel tres duz seigneur seit benet. °
 * ¶ Chescun en peche mortel
 * Est vn leprus espirituel;
 Quant vient a confessiun, 9925
 || Mettre se deit a genulun ^p
 || Deuant le prestre sun confessor,

Ou li ad deu fet deshonor,^j
 Qe, en le leu deu le prestre assis,—9930

Pur luy iuger, est la mis,
 Quant qe luy fra de humilite, 9932

¹ Forȝetep.

^j See English,
 L. 11473-6.

^k encuse, encuserunt.
¹ ici.

^m A. omits this heading.

ⁿ Omitted in A.

^o Omitted.

^p genoillum.

3yf pou be to hym ful stour		A deu fet pur verite ;	
pou doust to Gode grete dysonour ;		^a Pus deit cunter humblement	
He sytteþ pere yn Goddys se,		Cum cil qe atend sun iugement ;	
To deme þy synne he haþ pouste ;	11476	Sun peche deit encuser	9935
3yf he blame þe for þyn euyl		§ E ne mie sei escuser,	
pat pou hast seruede moche þe deuyl,		Cum la sus vus disei	
Defende nat þy folye §		Quant de ceste matere parlay ; — ^a	
Yn pryde ne yn ypocrysye.	11480	Ceo serreit ausi ypocrisie,	
Noper on þy self lye pou nozt *		Pur ceo ne le facez mie.	9940
To seye þyng pat pou neuer wrozt ;		* Mensonge nepurquant granter	
Ne forsake nat þy synne to wreye,		Ne poez mie, sanz pecher ;	
More and lesse behoueþ þe seye. †	11484	† Mes plus tost deuez plus cunter	
		Qe tropoi, pur seurte auer.	

þe fyueþe¹ poynt of shryfte.

Go we now to þe fyfþe ² poynt,		¶ Qe confes ne deit auer nule hunte. ^r	
To þe þrydde hyt ys a ioynt,		Le hunte auant vous disei	9945
þere y spake of ofte shryuyng		Quant de ceste matere parlai ;	
To telle many prestes a þyng.	11488	Qe a plusurs se deit home confesser	
		Pur sa vie ^a meuz amender,	9948

E meuz venir a saluaciun		Trere les peot a confessiun, —	
Par itele confessiun,	9950	Ore vnt pour de la gent,	
Ceo est hunte en confessiun.		Ore pour de dreit nient,	9970
Apres peche ne peot nul hom		Ore pour de penance,	
^a Venir a plener pardun		Ore pour de parlane,	
Si primes ne ait confessiun ; ^t		Nule hunte ^r vous retigne	
Pur ceo ne deuez lesser	9955	En confessiun qe la vigne,	
Pur hunte vus confesser.		Qe ne diez tut vtremet	9975
^a Quant le prodrom ad peche,		Quant le geor vous reprent ;	
E hair vus ad fet peche,		^a E ceo neis qe vous dutez	
A luy ^a pur hunte ne lessez nient		Si peche seit ou nun, dire deuez. ^r	
Confesser vous deuant la gent.	9960	Si vnqes pur hunte lerra,	
¶ Qe ces ^a plus custumablement		Al iugement honi serra ;	9980
Se confessent, et plus souent,		Car, ^a ausi cum en le sermun disei	
Ki meinz vnt peche priuement,		Quant del iugement parlai,	
E pur la gent ne lessent nient ;		A cel hure ert ^a mustre	
Ces qe le deable ad plus lie	9965	Qei qe vnqes fut dit ^b ou pense ;	
De la greue hard de peche,		Vnqes si priue rien ne fu	9985
A peine nule predicaciun		Qe apartement ne serra veu, —	

¹ þe fyfþe. ^{a-a} Pus vus deuez encuser,

^a alme.

^x Cil ke.

^{a-a} Kar dunke serra.

² Harl. fyfe.

E nent votre peche excuser,

^{t-t} Omitted in A.

^y pour ne.

^b Kuant qe fu dist, fet.

Ne defendre pus plus pecher.

^{a-a} E.

^{a-a} Omitted.

^r La quinte chose, ke ta confessiun deit estre hontouse.

What men are þo þat shryue hem bleply
 But þo þat synne but lyztly ?
 For þo þat haue do synnës grete
 Vnneþ¹ wyl þey any lete. 11492
 3yf þey here any predycacyoun
 Or sum ouþer chaunse be doun,
 3yt wyl þey neuer shryue here shame,
 So are þey bounde yn þe fendës hame.
 And somë lette for harde penaunce 11497
 For to telle here grete cumberaunce.
 And somë lette here synne to seye
 For doute of prest þat wyl hem bewreye :
 No shame myȝt to mochë be 11501
 To þe² prest þat telleþ þat pryuyte.
 Letteþ nat 3oure synne to telle,
 þenkeþ on þe peynes of helle ; 11504
 What day þat 3e dyde 3oure synne,
 And how long 3e haue lyuede þer ynne,
 What tyme, ande how, hyt was wroȝt,—
 Alle hyt nede³ þurghout be soghte. 11508
 Seynt Dauyde, þe holy prophete,
 Seyþ þese wurdes full swete,
 “ Alle my shryftë ande my shame
 Haþ so couerde ande hyde my blame †
 þat þe fende may haue no syȝt § 11513
 Me to bewreyë wyþ no plyȝt ;
 Ne Gode of heuene wyl nat se ||
 Any þyng þat wyl dampnë me.” 11516
 3yf þou shryue þe apertly,
 þou mayst be sekyr to haue mercy.

The sixte poynt of shryfte.

þe syxtë poynt ys sorowe of herte ;
 þat oghte to be bytter and smerte | 11520

* Ki le fist, quant, et coment,
 * Ou, et cum longement,^c
 Purgei, ouek ky^d, et cum souent,—
 Tut serra veu apertement ; 9990
 Ni ad si petite pense
 Qe del deable pet estre escuse,
 Si ci primes ne seit couert
 Qe la ne serra veu apert ;
 E nepurquant, de nul peche 9995
 Dunt home seit auant purge,
 Ni auera hunte ne hydur,
 Einz auera ioie et honur ;
 De^e ceo qe il est deliuere
 Ert il ioious et mult lee, 10000
 Qe la hunte qe il aueit
 Quant il a prestre se confesseit,
 Ly^e couera, cum vn beal mantel
 D'escharlet ou de vn vermail cendal,^f
 Qe sun peche ne seit veu 10005
 Ne del deable seit conu ;
 Pur ceo nel purrunt encuser
 Ces enimis,^g ne encumbrer,
 Ne deu^h sun peche verra,—
 Qe par confessiun couert serra. 10010
 Ceo dit le prophete dampne dee
 Qe seint dauid est apele,
 † “ La hunte et la confusiunⁱ
 De ma face, en confessiun
 † De tutepars m'ad couert 10015
 Qe mun peche ne seit apert
 § Qe deables nel veient pur encuser,
 || Ne deu nel veie pur mei dampner,
^k Ne de ces qe i erent assemblez
 Ne seit mun peche reprouez ;”^k 10020
 Tiel purra passer seurement
 A cel estreit iugement.

Amere deit estre confessiun.¹

| Ta confessiun deit estre amere,
 E doleruse seit ta chere

¹ *Harl.* Vnneþ. ^c This line omitted, and after the next is ‘A cal grant assementment ;’ ^d A. omits ‘ky.’
² ‘pe’ omitted. then lines 9991—9994, ‘Ni’—‘apert,’ are left out. ^e A. Qe. ^f ou de cendal.
³ nedeþ. ^g Les debles. ^h de deuz. ⁱ roueisun. ^{k-k} Omitted.
¹ La syme chose ke apent a confessiun est, ke ele sei amere.

Whan þou þenkest on þe gode dedes
 þat Gode hap do for þy nedes,
 And þou hast do, as þou weyl wost,
 þyng þat he hateþ moste. 11524
 No creatures ne hateþ he noȝt,
 But synne þat ys do or wroȝt;
 Ne he hateþ nat þe fende of helle,
 þe crēature of hym y telle, 11528
 But þe wykkednes pryde ande synne
 þat yn hym ys, ande wyl nat blynne;
 Ne was þyr neuer aungel so bryȝt,*
 Ne man so weyl wyþ Gode almyȝt, 11532
 þat ȝyf he hade synnede dedly,†
 To helle pyne he was wurþy; ‡
 þat oghte þey boþe to sorowe and kare
 þat yn dedly synnē are. 11536

God hym¹ self of mageste,
 Vnto hys lykenes he formede þe;
 He made þy soule boþe fayre and clene
 And to hys ownē godhede sene; 11540
 And whan þou synnest, þou turnest wyk,
 And makest þy soulē black as pyk;
 þat Gode hade made to hym so weyl,
 þou makest hyt lyke þe fende echedeyl.
 Sorowe oghete þan þyn hertē bynde 11545
 þat þou art to hym so vnkynde;
 þou dysonourest hym yn þat outrage,
 And reuylyst hys feyre ymage. : 11548

Of þys þyng þan ȝyuest² þou leste
 Whan þou cumst lagheyng to þe prest,*
 Euyt oghetest þou laghee, coudest þou se §
 How þou bryngest þy dome wyþ þe; 11552
 Aboute þy nekke hanggeþ a wyþþe :
 þat hap þe departede fro Goddys gryþþe,
 þy self beryst þan on þy bak

¹ Harl. hym hym.^m enterement.^o vil tai.^q morgez.^s Si la harte ne hoete.² ȝyfst.ⁿ chaitif ne dota.^p Ove le deble.^r fous est et.^t This line omitted.

Quant vus a confessiun venez, 10052
 E a prestre mustrer vus deuez.
 ¶ Pur ceo sunt mult a blamer
 Cil qe se veillent confesser
 * En riant,—qe ne deiuent mie,
 * Car ceo est, sachez, mult grant folie.
 ¶ Il funt a deu deshonor, 10031
 Si escharnissent notre seignur.
 De rire aueroit petit talent
 Ki pensoit del turment^m
 Qe le rey haut de maieste 10035
 Ad pur sun peche coruce,
 Allaz, ceo si greusement,
 Quant il ne durraⁿ nient
 Sa ymage en te^o ieter
 : E de ces piez defoler; 10040
 * Ieo crei qe n'est angel en ciel
 † Qe ust fet tiel peche mortel,
 † Qe dampne ne fu en fu ardant
 † Od apolin^p et teruagant.

¶ De autre part, si bien pensez 10045
 Quele peine vous auerez
 Si en uotre peche morisez,^q
 Pur ceo qe deu as corucez,
 § De rire aueras petit talent,—
 Ou fous estes verreiment; 10050
 Car cil par ueir est^r bricun
 : Qe le hard porte, cum larun,
 Dunt il en enfern serra pendu
 Od le deable sanz fin en fu,
 Si nel oste^s de sun col, 10055
 Malement dust rire le fol,—
 Cum solomon dit, li bien lettre,^t
 Cel hard est mortel peche
 Qe l'alme ad cheitiument lie.^t
 Trauaillez dunc qe seit oste; 10060
 Venir dussez tut enplorant
 Al prestre, qe est deu seriant,
 Car il ad de deu le peor
 Vous de la hard deliuerer.

py vylē synne þat makeþ þe blak ; 11556
 May none fro þat dome þe borowe
 But 3yf hyt be wyþ byttyr sorowe.

Goddys treytour, ande ryzt vyleyn,
 Hast þou no mynde of Marye maudeleyn,
 How she sozt oure lorde Iesus 11560
 Yn symundēs hous leprous ? ||

Opone þyn herte, py gostly eres,
 And þenke on herē byttyr teres ! § 11564
 She cam nat lagheyng to þe¹ feste

Noþer for game noþer for geste,
 She com wepyng wyþ here yne
 Of Iesus to haue medycyne, † 11568

She brozt a smel of grete sauour †
 þat tokenēþ loue ande grete onour ;
 Wyþ here terēs þat she lete,

þarwyþ she wysshe Iesus fete,— | 11572
 So behoueþ vs wyþ here to grete
 3yf we oure synne wyl truly lete ; °

And but we haue sorowe wyþ here² synne.
 þe mercy of Gode mow we nat °
 wyne. 11576

Te³ seuenþe poynt of shryfte.

The seuenþe poynt ys a gode resun,
 ‘ þat py shryfte be wysly down,’
 þat ys to sey, to a wys-man

þat py shryfte vndyrstondē kan, 11580
 Nat to one þat haþ no wyt
 Of vndyrstondyng of holy wryt ; *

Seynt Austyn seyþ þys skyl, †
 Do þyr aftyr who so wyl, 11584
 ‘ Of synnē who so wyl hym lese, §

A wyse shryftfadyr behoueþ hym chese ; †
 Ande þat may bynde ande vnbynde, †

¶ Ensample nous ad bien dune 10065
 La magdeleine benure,
 Quel dolur vus deuez auer
 Si bien vus volez confesser.

§ Ces lermes^a poent tesmoiner
 Quel dolur fu en sun geor, 10070
 Qe a la funtaine de pite

+ Vint sei lauer de peche,
 Ceo est iesu, le duz fiz de,
 + Qe de la nette pucele fu nee.

|| A la feste ou il seeit 10075
 Marie Magdeleine ueneit ;
 Tant de ameres lermes lessa

| Qe les duz piez iesu laua,
 † E de oignement qe ele porta
 Les oint, terd, et beisa. 10080

Deu ! tant^x od dolur et amerte
 Quant si ad hunte vblie ;
 La feste sanz somunce entra,

Qe nul home ne la pria ;
 Hunte n’out des conuieuz, 10085
 Tant ot dolur de ces pechez ;—^y

Conue fu en la cite
 Cume riche femme et honure,—
 Pardun iesu li duna
 Qe ele finement ama. 10090

° De ceste dame bien pensez,
 ° E meuz sachez vous confessez.
 La setime chose est ke ele sait sage.^z

† ¶ Confessiun deit estre sage ;
 Qe cil fet mult sun damage
 * Qe se confesse a nun-sachant, 10095
 Poi vaut plus apres qe deuant.

† Vn bon clerc, seint austin,
 Qe esteit si bon diuin,
 Vous aprent qe deuez fere

Si a deu voderas plere. 10100
 ¶ Il dist, ‘ qe se vodra confesser
 § E deuant deu grace trouer,

† Prestre qerge, si il pusse auer,
 † Qe sache lier et deslier,

¹ com to þat.

² for oure. ³ þe.

^a Omitted in A.

^x A. tan.

^y ‘Pur ses pechez tant dolosait,’ and the next two lines are omitted. ^z A. has no heading.

Swych a man behoueþ hym fynde." * 11588

A prest þat ys no clergie ynne,
How can he weyl dystyncte þy synne?
But now ouer alle se we mowne
An holywatyr clerk of a tounne 11592
þat lytyl haþ lernede yn hys lyue,
He ys ordeynede a prest to shryue.
ȝyf he shulde a shryfadyr be,
Hym behoueþ haue lernede of sum degre,
Or lernede or herde of some þat couþe
Ar he hade be prest yn hys ȝouþe;
And moche behoueþ¹ hym stody ande se,
Or lerne at sum yn pryuyte. 11600

He may lyue as a gode man
þoghee he lytyl clergie kan;
But for to preche, or herē shryfte,
Of clergie behoueþ hym sum þryfte. 11604
And allē prestes haue nat powere
For to assoylē þe ryst clere, †
But hyt be þy parysshe preste, §
Or haue hys leuē at þe leste, || 11608
Or at þy parsonē or vycary,
For pese haue of þy soule maystry;
Aske hem leue, and haue no gylt,
And shryue þe þan where þou wylt. 11612

The eyȝte² poynt of shryfte.

The eyȝhteþe poynt of þe twelue,
'þy shryfte shal be alle of þy selue,'
Of þyn ownē proper dede, †
Ande bewreye noun ouper, y þe forbede. †
þyn ownē folý þou shalt seye, 11617
And none ouper body bewreye.
Dauyde seyþ yn þe sautere †
þese wurdēs þurghe Goddys powere, 11620

¹ behoued.

² eyȝhteþe.

E ouesqe ceo eit le poer,' 10105
* A tiel vous deuez confesser;
Car, ki entur sei est negligent,
Duter purra tut seurement
Qe cil a nunchaler le lerra
Qe a confessiun le amonesta, 10110
E l'atend si ducement,
Ceo est deu omnipotent.

¶ Tuz qe vnt ordre de prestrage
Ne sunt mie oelement sage;
† Ne chescun n'ad nient le poer 10115
‡ Chescun home confesser.
§ Votre prestre parochien
Vous purra assoudre bien,
|| E nul autre sanz cunge
Si il ne seient priuilege, 10120
Cum sunt austins,^a prechurs, et menūrs,
Euesqes, qe sunt greignurs,
E ki de euz sunt licenciez,
Seculers, ou reulers;^b
Sage seiez en lisant, 10125
Car muz vunt le siecle deceuant.

¶ Propre deit estre confessiun.^c

Bien deit sauer chescun hom
Qe propre deit estre confessiun;
Qe autre ne deuez encuser
Quant vus vus deuez^d confesser; 10130

Pur ceo le psalmistre dit
En le sauter qe il fist,

^a Omitted.

^b prestres ou ordinez.

^c Le vtime chose est, ke ele sait propre. ^d uolez.

He spekep¹ as weyl to lernede as to lewede¹

“Myn owne lyfe, lorde, y haue þe shewede, †
None ouper mannes y wyl dyscrye,
For þat were boþe synne and vyleynye.” †

3yue gode tent to þys poynt 11625

pou prest þat art a-noynt;

3yf a man telle þe hys synne

Ande a noþer be mengede þer ynne, 11628

—As 3yf hyt were yn lecherye,

Or hylp to sle, or robborye,

For þese may nat a man weyl do

Alone, but ouper be þar vnto,— 11632

Aske aftyr noun ouper name,

But lestene wyl hys ownē blame;

For 3yf þou any ouper man namest,

Y dar weyl seye þou hym dyffamest; 11636

Hyt ys grete synne to hym ande þe

To aske or telle þat shulde nat be;

Hyt ys bakbytyng, ande no shryfte,

Hyt ys a spyce of euyl þryfte. 11640

pou lewede man, y forbede þe weyl,

poghe þe prest aske, bewreye þou no deyl;

Bewreyē weyl þyn ownē dede,

But none ouper, y þe forbede. 11644

Y toldē langer yn myn auys,

Loke algate þy preste be wys.

Do nat as þe pharysu, †

Preydē Gode azens hys pru; 11648

He 3ede to þe cherche wyþ a man †

þat men calle a publycan,—

A publycan ys yn oure saue

A synful man oute of þe lawe,— 11652

þys pharysu ys to mene byfore

As forby alle, ande fro oure shore,—

þys pharysu bygan to prey,

¹⁻¹ to lernede as weyl as lewed.

“A tei ma vie ai cunte,

Deu, qe estes roi de maieste.”

‘Ma vie,’ dist, ne mie autrue, 10135

Car ceo est peche et vileinie;

Vous memes deuez confesser,

E tuz autres lesser ester.

¶ Ceo ne fist mie li phariseu

De ki nous cunte dampne deu, 10140

Qe od vn publican en temple^e entra,

Mes pourement il espleita,

“Deu,” ceo dist, “seiez gracie^f

Qe si bien me auez garde

Qe ieo ne suy cum autre gent, 10145

Lechur, auerus, nomement,

Cum est cestu publican!”—

Ore oiez le orgulus vilain,

^e le eglise. ^f See English, lines 11657-60, next page.

And seydē as a shrewe shulde sey	11656	§ Cum il ad autres depreise ^f	
“Lorde, þankede mote þou be, ^x		‡ E sei memes auante;—	10150
Y am nat, as y ouper se,		* “Leo iune, ^g ” ceo dist, “dou fee	
Coueytous, ne lecherous of flesshe,		Chescune symeine pur dee,	
And nat as he þys publycan ys;	11660	+ E qant qe ai en possessiun,	
Euery woke y fastē twys, *		+ Demi doine, cum produm.”	
And 3yue my types of rychē prys.” +		¶ Le publican loinz esteeit,	10155
Loke how he made hys auauntement ‡		A peine leuer ces oils oseit,	
Of þat gode þat Gode hadde hym sent;	11664	: Sun piz bati souent le iur,	
3e, syre, on a wykkede wyse		: Ducement pria notre seignur	
Oper men for to despyce;		: ‘Qe pite ust de li pecheur.’	
Hys owne godenes coude he nat sey		E deu, li rois de ducur,	10160
But algate ouper behouep ¹ hym wreye. §		^ Cunte qe cil fu iustifie,	
Besydē stode þe pupblycan,	11669	^ E l’autre remist en peche;	
And knew hym self a wykkede man,		* Ke, ‘ki se enhauce, humilie	
And durst nat loke to Gode vpwarde		* Apres serra pur verite,	
But knokkede on hys brest ful harde, °	11672	z E ki qe se humiliera,	10165
And seyde wyþ herte ful dredfully		z Apres enhauce de deu serra.’	
“Lorde, þou haue on me mercy!” :		¶ Oiez cum deu prist a mal	
þe publycan hade mochē þanke; ^		Ceo qe li orgoillus vassal	
þe pharysu, byfore Gode he stanke. ^	11676	De ces biens se auanta, ^h	
þys seyþ þe gospel þat we alle knowe		E autre gent encusa;	10170
“Who so makeþ hym hyghe, he shal be		Par tant se deit chastier	
lowe; *		Chescun de autre encuser.	
And who logheyþ hym yn skylle,		¶ Mes ces biens ne deit cunter	
Gode heghenes he shal come tulle.” z	11680	Ki dreit se vodera confesser;	
Some, whan þey here synne bygynne,		Ces mals deit rehercer,	10175
He shal hepe on Gode hys synne,		E de ces biens nient ⁱ tucher;	
Ande seyþ algate, ‘he ne may nozt		Mes si le prestre l’ad demande,	
Kepe hym but synne be wrozt.’	11684	Ces biens peot cunter sanz peche.	
Ande some sey whan þey do euyt,		¶ De ceo se garde tuz iurs bien,	10180
		Qe de autre ne die rien ^k ;	
		Mes, si autre ^l ne peot estre,—	
		Car sauer couient ^m le prestre—	
		ⁿ Pur aucuns qe vera	
		Nomer aucuns couendra, ⁿ	
		Dunc les deuez vous nomer,	10185
		E sul vous memes acuper. ^o	
^x See French, ^f despise.		ⁿ⁻ⁿ E pur akun resun ke uerra	
lines 10143—47, ^g iunc.		Nomer akun vus comandra.	
last page. ^h ses ben feeze se envanca.		^o encuser. B. adds—Akuns se uolent confesser	
¹ behouede. ¹ E ces bens de ren.		Si ne se seuent encuser	
^k Ke autre hom ne encuse de ren.		Dient k’il ne se poent detenir	
^l autrement. ^m ne couent.		K’il ne pechent pur lur grant desir.	

Hyt was algate purghe þe deuyt;
 And some sey, as y haue herde,
 'A! syre! so synneþ alle þe worlde.' 11688
 Of þy self shal nat be seyde,
 On þe shal alle þe blame be leyde;
 God blameþ þe for þy mysdede,
 Why seyst þou þan,¹ 'þe behoueþ nede',
 Ne no fende may but temptē þe, 11693
 þe dede shal alle þyn ownē be;
 Ne at þe worlde mayst þou noȝt kest,
 Do þy self weyl, hyt ys þe best; 11696
 Here mayst þou se wyþ godē skyl
 Alle hyt ys at þyn ownē wyl.

The nyȝnþe poȝnt of shryfte.

þe nyȝnþe seyþ 'hyt ys foly §
 On þy self for to lye.' 11700
 Sep of þy self no² trespas,
 Ne more synne þan þou doun has; †
 Ne forhele nat þy mysdede;
 Goddes veniaunce shalt þou drede. 11704

The Bible-Tale of Ananias and Sapphira.

Seynt luke seyþ hys autoryte, ||
 Yn þe bygynnyng of crystyanyte ||
 þe apostoles wente³ aboute to preche—
 þe crystyndom for to preche⁴— 11708
 How men shulde þe worlde forsake,
 And what mede þarforē take;
 Ryche men solde here lande and fee |
 And come to þe apostoles yn pouerte. 11712
 A ryche man pat hyghte Ananye,
 He solde hys godē plenerlye;
 þe syluer pat he þarfore tolde,
 þerof a party he dede wypholde;— 11716

¹ hyt behoueþ be nede.

² A. confesser.

³ se confessent a.

⁴ Si uolez estre sanz achesun.

⁵ to. ⁶ jede. ⁷ teche.

⁸ La nouime chose, ke ele sait verrai.

⁹ ne retindrent.

† ¶ Aucuns le deble encuser^p vodrunt;
 Qe il les fist pechier, dirrunt;
 Aucuns confessent^a tut le mund,
 'Issi vnt fet,' dient, 'cum tuz funt;' 10190
 Tiele confessiun ne facez;
 Si vous fetes, vous pechez.

Verreie deit estre confessiun.

Uerreie seit ta confessiun
 Si des pechez qerez pardun; *
 Qe uerite ne deuez tere 10195
 En nule guise pur plus mesfere;
 Ne mentir sur vous ne deuez mie,
 § Car ceo serreit peche et folie;
 Plus ne vous deuez encuper
 † Qe tes pechez ne mustrent en qeor, 10200
 Car peril, sachez, est mult grant,
 Mentir al prestre en confessant.
 ¶ De ceo aum auctorite;
 Car seint luc nous ad cunte,
 || Quant comenca la creistienete 10205
 Apres qe deu en ciel fu munte,
 Tuz cil qe furent baptize,
 —Par cunsail des apostles dee,—
 Cil qe plus riches esteient,
 | Possessiun et teres auient, 10210
 | Vendirent pur suffrable pris,
 E as piez les apostles l'unt mis;
 As poures et as meseisez
 Vnt il les deners donez.
 Tuz vesquirent comunalment, 10215
 Rien se retint^t priuement;

Hys wyfe cunseylede wel þar to pat he shulde nat away alle do ;— þe touþer partē alle he lete *		Car li apostle surent bien Qe ceo estoit vie de creistien. ¶ Vn home vne tere auoit ⁹	
And keste hyt at seynt Peter fete. †	11720	Qe ananie nome esteit ;	10220
Seynt petyr parceyuede anoun pat þer was gyle doun ;		La tere vendi, si se retient Del pris priuement,	
He seyde “ y comaunde þe, §	11728	* “ L'autre partie des deners As apostles vout duner ; ”	
Alle þat þyr was, þou shewe hyt me.”		† Deuant seint pere les ad gete —	10225
Ananyas þan swore hym þore He solde hys þyng for no more.		§ Mes seint pere li ad comande Qe il deist tut verite,	
Seynt peter þan seyde ¹ astyt :		‘ Si sa tere pur tant vendi.’	
“ Why lvest þou on þe holy spyryt ? ” †	11728	“ Oil, sire,” l'autre respondi.	10230
þys ananyas fyl dowun dede As blak as any lede.		Seint pere ad entendu Qe ananie le out mentu ;	
Men toke þe body asswyþe :		: Pur ceo, al hure li dist, “ Pur quei mens al seint esprit ? ”	
Ande byryede hyt þat ychē syþe. ‡	11732	+ Quant ananie la parole oy,	10235
Hys wyfe come byfore hem alle, Saphyra, men here calle ;		+ Deuant seint pierre mort chai ; : E bachelers vindrent auant : Qe le fouirent ² maintenant.	
She cunseylede þat hyt was hyde, *		b Vn poi apres est entre b Sa femme, saphim apele,	10240
But she ne wyst what was betyde. †	11736	+ Mes ele rien ne sauēit + Qe sun barun mort esteit ;	
Seyn peter askede here þe soþe ywys †		* Nepurquant, fu par sun su Qe les deners furent retenu.	
“ Hast þou no more þan now here ys ? ” §		† Seint pere la demandeit	10245
Saphyra answerede ande seyde “ Y haue no more þan here ys leyde.”	11740	§ ‘ Si plus deners ne perneit § Pur la tere qe sun barun vendi	
“ þou lvest,” he seyde, “ þe soþe y se, And nat 3yt al onely to me, But þou lvest vnto þe holy goste pat alle þyng wote, ande myzt haþ moste.”		“ Nun sire ” dist ele “ sachez defi.” Seint pere sout ben qe ele menti ;	10250
Asswyþē yn a lytyl stounde	11745	* Pur ceo, tantost luy dist, “ Tu mens al seint esprit.” *	
She fyl dowun dede vnto þe grounde. †		† A tant freid mort chai,	
Men byryede sone here body Besyde here husbonde anany.	11748	† E iuste sun barun est enseuili. *	
Here fore y rede þat þou soþe seye		† ¶ Pur ceo, chescun ki me creit,	10255

¹ seyde þan.² “ L'autre part de deners vout apporter
As apostles k'il enfeiseient lur uoler.³ Pur quei menz tu, seint pere li dist,
Neut a hom, mes al seint esprit.⁴ ly enterrent.⁵ oue mal destine.⁶ fui.⁷ See English, l. 11713-16, p. 363.

To þy prest, as þou shust deye ;	†	Al prestre ne mente, pur rien qe seit,—	
Yn þy shryfte lye þou neuere a deyl,	†	En confessant nomement,	
Holy wryt forbedeþ hyt weyl.	11752 †	Qe seint escripture le defend ;	
þou seyst hyt nat vnto þe preste,		En leu de deu est le prestre mis,	
þou shewest hyt vnto Goddys breste ; *	†	E pur nus veir dire, la ^b assis ;	10260
Boþe to Godē and to man		Verrai facez confessiun,	
þat oure defaute seep alle, and kan.	11756 *	A deu parlez, nemie a hom.	

God graunte vs þe soþe to sey,
And clene be shryuē ar we dey.

þe tenþe poynt of shryfte.

Qe deit estre confes.^c

þe tenþe poynte of shryfte þys ys,—	§	Ne, seit ta confessiun,	
' 3yf þou shalt haue for3yuenes,	11760 †	Si de peche requerez pardun ;	
þy synne nakede shalt þou make, §		Ouertement deuez cunter	10265
And opunly hyt forsake:'		Quant qe vous vendra en qeor,—	
Hyle hem nat wyþ feyrē wurde †		Dunc a dreit ^d vous confessez	
þat semeþ to gadyr þy synnes to hurde ;		Quant nuement dites vos pechez.	
Yn tyfede ¹ wurdys þat slykede are, *	11765	¶ Mult ad il entente fole	
Semeþ þy synnes þat þey nozt were ;	†	Qe sun peche geoure par bele parole ;	
Yn swyche wurdys þe fende ys queynte	†*	Parole atiffe et feitiz	10271
To make þy shryftē fals and feynte.	11768	En confessiun ad le deable apris.	
No queyntyse makē þou þerynne,			
But sey ryzt as þou dedyst þy synne.			

þou mayst nat þy synnēs wryte,	†	¶ Ne par escrit ^e vus poez	
Yn shryfte þe so to quyte,	11772 †	Vus confesser de vos pechez,	
3yf þou mayste speke, ande haste space	†	Si present ne seiez	10275
To fynde a preste yn any place,		E de buche al prestre cuntez ;	
Wyþ mouþe to speke ande nat to hyde,		: E ceo vous enseine seint austin	
Elles hyt ys a spyce of pryde ;	11776	Qe fu si tres bon diuin,	
Seynt austyn seyþ algate þy lyue :		Tuz iurs bien receuerez	
Wyþ mouþe opunly þou þe shryue. †		† Qe ouertement vous confessez ;	10280
		^f Qe deu ne poez ensophimer,	
		Qe de tuz conust le qeor. ^f	

þe eleuenþe poynt of shryfte.

Obeir deuez a confessiun^e

þe elleuenþe poynt shul we ² knowe,	†	Chescun obeir deuera	
' To þy prest þou bere þe lowe, †	11780	A ceoly qe le ^h confessera ;	

¹ tyfede.^b pur ueir dire a ly est.^d Due manere.^{f-f} Omitted.^h A. se.² we shul.^c La dime chose, ke ele sait nue.^e Ke par coe ne.^e La unzime chose, ke ele sait obedient.

Blelyche yn ¹ penaunce for to do		§ E receiure deit de bovr qeor	10285
Alle þat he ioynep þe vnto. §		§ Qant il le demande iuner,	
pou shalt make no fals delay		§ E autre peine ensement,	
penaunce to takē at þy pay; 11784		* Car ceo demand le sacrement.	
Hyt ys sloghenes and feyntés		* Seint austin nous ad enseigne	
To take penaunce at þy dyuys;		Qe tut en la volunte	10290
For þy synne, þe ryȝt penaunce		Vus metez del vicaire de,	
Shal be þe prestēs ordynaunce; 11788		De fere qe il vous ad comande;	
þus seyþ þe clerk seynt Austyn *		Qant le frez ⁱ pur eschaper	
“ þe prestes mercy þou do þe ynne,		Ta mort, ^k pur ta vie sauuer,	10295
þe prest ys crystys vycarye,		Fere deuez pur purchacer	
Do þe alle yn hys mercy.” 11792		Ta vie perdue espiritel; ^k	
3yf þe prest be of any resun,		Mes encuntre ceo funt plusurs,	
He wote weyl what shal be doun;		E ceo est pite et dolurs; ¹	
He wote what penaunce þe falleþ to haue,		∴ Qe, si la fieure ague aueient,	10300
And what þy state ys, and what hyt wyl		^m Diz iurs vin deportereient	
craue. 11796		∴ ^m Par cunsail de vn fisicien,	
And þus þou wost weyl at gesse,		∴ Pur la fieure eschaper bien;	
3yf þou were now yn a sykenes, ∴		Vn sul ne veillent deporter	
And wuldest þou do for to lyue		Pur quant qe le prestre pet comander.	
Alle þat þy leche wulde þe 3yue;— ∴ 11800		¶ Aucune femme se rereit,	10305
To þy soule do þe samē wyse		E ces trescis ⁿ demeine ostereit,	
þy penaunce as þe prest seyse.		Si de fisicien fut cunseille,	
Many aȝens þe prest þey kaste		Pur meuz recouerir sancte;	
þat þey mowe noþer bydde ne faste, 11804		Mes pur le prestre ne vout lesser	
But 3yf þey algate penaunce ² shul do,		De autru crinz sa teste farder; ^o	10310
þan pay seye hyt behoueþ be so,—		Partant poez uere apartement,	
No þyng after hys dedys ylle,		Par mult forcible argument,	
		Qe ceste vie temporele	
		Plus eiment qe l’espiritele,	
		E del mund la vanite	10315
		Plus qe nel funt le regne dee.	
		¶ Aucuns se veillent taxer	
		Cum bien il vodrunt iuner,	
E quantes pater noster dire,		En le prestre tut ^p metez,	
E lur penances tut descrire,— 10320		E plus seurement, sachez, frez.	
Ceo ne deuez fere pur rien		¶ Ne pur quant, le poez cunter	10325
Si bon estes crestien;		Votre feblesce et nunpoer,	
¹ þy.	¹ Kant ke fras, freez.	^{m-m} xv iurs ou xx deportereint Mangers.	
² Harl. omits ‘penaunce.’	^{k k} et ta vie ben garder	ⁿ ioe quid sereit Ke ses treches.	
	Coe est ta vie espirituel	^o De autri chevelur lur teste fauser.	
	Ke dunkes daies recouuerer.	^p la garde al prestre vus.	
	¹ Dunt pite et dolur est greinurs.		

But algate at hys ownē wylle. 11808
 Wenest þou so to come to heuene,
 Wyp lyghte penaunce as þou wylt neuene?
 But y warne þe of þys cas,
 þarto ys many a streytē pas. 11812
 Ne manhede of Gode wulde noȝt
 Haue heuene, but hyt were boȝt.
 What wenest þou haue hyt for so lytyl here
 Whan Gode and man boȝt hyt so dere?
 By heuene wyp þy penaunce, 11817
 Or ellēs where kepe harder chaunce.

þe twelueþ poynt of shryfte.

þe twelueþ poynt of oure resun,—
 'Alle holy oweþ þy shryfte be down; § 11820
 No poynt þou shalt wyp holde,
 For alle holy hyt oweþ to be tolde; ' §
 And þat shal y shewe þe
 On two maners; þy shryfte al hole shall be. †
 ȝyf þou þe shryue by parcelles, 11825 †
 þe holy man seyþ, þy shryfte þou steles;
 ȝyf þou shewe one o party,
 And anoper prest þou tellest anoper foly,—
 þat shryfte ys noȝt, þy soule ys betrayde,
 And Gode almyȝty ys mys payde; *
 For to echoun þyn herte was stoken,
 A synne þou heldē þer ynne loken; 11832
 þat þou wyp helde was nat forȝyue,
 þou shewedest hyt nat, hyt ys vnshryue.
 Body ne soule ys paydē weyl
 Tyl þou haue tolde þy synne¹ eche deyl;
 Telle alle þy synnes and wyp holdē noun,
 Or elles, y seye, shryfte ys þyr noun; †
 For ȝyt haþ þe fende pouste
 For to make sorowe yn þe. 11840

¹ Harl. soule. ² E querez s'il. [Gures=guere.]
³ De la peine k'il. * De fere penance ici.

Pus de bon qeor receuez 10327
 Quant qe il vus ad chargez.
 Gures² ne vus ad alege
 Qe votre peine³ vus ad change, 10380
 La petite en greignure,
 Temporele en future;
 Ki crere me vodra,
 Si fere penance⁴ eslira;
 Kar quant qe ci meinz fra,⁵ 10335
 En l'autre siecle achatera—
 N'ert ia si grant prodom⁶—
 Pur vne maille ou vn botun.⁷

Entiere deit estre confessiun. ^w

§ Ta confessiun deit estre entere,
 † E ceo en duble manere; 10340
 Primes, qe entierement
 Ta vie mustrez vtremet
 A vn prestre, ou plusurs
 Pur estre de pardun plus seurz,
 Si par parcelles auez mustrez 10345
 A diuerses prestres vos pechiez,
 Ta confessiun est depece,
 * Dunt deu ne est nient paie.
 A plusurs, pur meins hunte auer,
 Se veillent les vns confesser. 10350
 ¶ Ausi en vn autre manere
 Deit ta confessiun estre entere;
 Qe en nule manere lessez
 Qe vos pechiez seient cuntez,—
 Pur pour ne pur huntage,— 10355
 Qe mult frez votre damage.
 Nul peche luy est pardune
 Qe ascient ad un sul cele;
 Ne circumstance, ne nule rien,
 Celer deit bon creistien; 10360

⁸ mesfet auera. ⁹ Ia ne pus tant ici pardun achater.
¹⁰ ov pur 1 denier. ¹¹ La dizzime chose, ke ele seit entere.

Lo here ensample þat ys certeyn,
 þat noun¹ may seye þer aʒeyn;
 ʒyf þou yn þy body haue woundës fyue
 þat þe lestë may for-do þy lyue, 11844
 And hele hem allë but o wunde,
 ʒyt may þat on, brynge þe to þe² grounde.

Iesqe tut seit hors gete,
 Ne ert le qeor apese.³

*The Tale of how Shrift made a Woman's unconfessed Sin fly out of her Mouth as a
 'Blak,' a 'Fende of Helle.'*

Of a womman y herde onys spelle	+	¶ Kar l fole femme iadis ⁷ esteit	
þat alle here synnës wulde nat telle; 11848			
pys wumman hadde do a synful dede,	+	Ke vne chose fet aueit,	
Here shamede to tellë hyt for drede;	+	Pur hunte ne se pout confesser,	10365
On a ³ day grace was here ʒyue		Ne cel peche a prestre mustrer.	
þat she þoʒte she wulde be shryue; 11852		Al prestre ² est maint an uenu,	
pys womman come vnto a frere		Mes ces peche ad retenu.	
And preydë hym here lyfe to here; †		Par la grace iesu crist,	
As she sat here shryftë ynne,	‡	Vn iur grant talent li prist	10370
She þoʒte vppon þys ychë synne, § 11856		A l frere se confesser,	
þe frerë cumfortede here weyl,	§	E cel peche a ly mustrer.	
Boldely to sey euery deyl;	‡	Tant cum ses pechez ⁴ cunta,	
Hys cumforte made here ryʒt bolde,		De cel peche se remembra.	
So þat she furþe þe ⁴ synne tolde 11860 †		Le frere ^b le reconforta,	10375
þat she hadde longe forhole,	+	E ke tut deit, le comanda.	
purghe cunseyl of þe deuyt stole;		Tant la ad reconforte,	
But at þat ychë breyde		Ke cele cunta sun peche	
þat she furþe þe ⁵ synne seyde,— * 11864		Ke tuz iurs avant out ^c cele	
Come fleyng oute at ⁶ here mouþe a blak †		Par hunte et par nicete.	10380
Ryʒt as she þe wurdë spak;		¶ Ore oiez meruaile grant!	
þe frerë saghe hyt apertly, §		* Kant cel peche vint avant,	
And þankede Gode of hys mercy. 11868		§ Al prestre ^d semblaît ouertement	
		Ke vne cornaille apartement	
		De la boche a la femme uolait,	10385
		Ke trop hidus et neir esteit.	

¹ no man.

² 'pe' omitted.

³ o.

⁴ þat.

⁵ þat.

⁶ of.

⁷ The thirteenth century writer of *A.* (*Harl. MS.* 273) ends here; the rest of the MS. is in an Edward-the-Second hand, and with later forms. I have therefore had the next 32 lines, and all after the end of the English text, printed from *B.* (*Harl.* 4657), which is not later than Edw. I. (A.D. 1307.)

⁷ *A.* vne iadis fole.

² *A.* confessiun.

⁴ *A.* les autres.

^b *A.* prodhome.

^c *A.* moutz anz out einz.

^d *A.* Au frere.

þat ychē blak, y dar wel telle
 þat hyt was a fende of helle,
 þat myȝt no lenger yn here reste *
 Whan þe synnē oute gan breste, 11872
 But as longe as she þe synne forhale
 þe deuył helde ful stylye hys stale;
 For euer more he wyl a-byde
 Whyl o synnē may hym hyde; 11876
 And, for þat yche resun why,
 Shryue we oure synne alle holy,
 Nat by parcelles to prestes atwynne,
 To one alle holy shryue þy synne; 11880
 To o preste telle¹ hyt euery deyl,
 þan art þou shryuē holy weyl:
 At oure shryfte Gode ȝyue vs myȝt
 þese poyntes to kunne and shewe hem
 rȝt. 11884

Now haue ȝe herde þe poyntēs twelue
 How euery man shal shryue hym ſelue,
 Ande of þese² poyntes lernede sum deyl
 How ȝe mow shryue ȝow weyl. 11888
 prestēs oghete hem alle to kunne,
 Lewede men to teche ande monne;
 And but þey teche hem þys lore,
 þer perel ys weyl þe more. 11892

Moche ys shryftē for to preyse,
 þe dede to lyue he may vpreyse;
 A sowlē þat ys dede þurghe synne,
 þurghe shryfte comþ grace þer ynne. 11896
 Many godenesse myȝt men telle
 How shryfte confoundeþ þe deuył³ of helle.
 Lesteneþ, gode men, to lere,
 þe grace of shryftē ȝe mow here. 11900

¹ telle you.

³ fende.

² 'þese' omitted.

† Coe est^b le deble, ben le sachez,
 Ky en sun cors^c fu reposez;
 Vnkes ne vout remuer
 Pur kant ke se pout confesser 10390
 Tant cum l peche fust cele;
 * Mes kant plenerement out cunte,
 Dunke s'en est le deble ale;
 A mal seit il comande.^d 10394

[For the next 40 lines in B., the Oreison, &c., see Le Prologe de Confessiun, p. 348-9, l. 8597-8626. The text following here is from A. (Harl. 273).]

^b A. Ce fu.

^c A. Qu'en soun cuer.

^d A. adds—Vncore vist le prodhoum
Qu'oi la confessioun.

MS. Bibl. Reg. 20, B. xiv., has after 'reposez,'
l. 10388,—

Kar par faus confessiun
 Le deble en-getter ne poet nul hom;
 Tant cum nul peche hon cele de gre
 A debles est tut comande.
 Mes kant la fem out tut conte,
 De lui est issu le malfé.
 Ceste cunta le prodrom
 Ky oist la confessiun.

The fyrste grace þat shryfte ȝyueþ.

þe fyrst grace þat þy shryfte shal ȝyue, *
 He makeþ þy soulē for to lyue.
 Whan þy mouþe wyþ shryfte ys opun, †
 Deþ ande synne are boþe oute lopun. 11904
 Salamon seyþ, þat ys wys,
 Yn a boke of prouerbyys |
 “þe weye of lyue wyþ outyn ende §
 Oute of ryȝtwys mannes mouþe shal
 wende.” † 11908
 Of þe mouþe þat ys vnryȝt
 Hyde hys synne fro grace ande¹ lyȝt;
 þy mouþe no grace cump ynne
 Whan þyn herte ys dede yn synne, 11912
 Deþ ande lyfe ȝe mowe weyl se,
 To gedyr mow þey neuer be.²

For somē, whan þey come to shryfte,
 No more wyl þey here herte vp lyfte 11916
 To Gode for grace, but beþ harde as stone,
 So longe haue þey wyþ here synne gone;
 Sorowe of synnē haue þey noȝt, ||
 So ys here soule benepē broȝt. 11920
 For a lymme þat ys dede or drye
 þurghe sykenes, or smete yn pallesye, *
 þoghe men prykke hyt wyþ oghete, ^a
 For hyt ys dede, hyt feleþ noȝte,— 11924
 No more of grace þe soule may fonge
 þat haþ ley yn synne so longe;
 But Iesu cryst þat none wyl tyne,
 He boghete alle mankynde wyþ pyne, 11928
 And graunteþ hym grace hys shryfte by-
 gynne,
 And yn hys shryfte to sorowe hys synne.

¹ of. * See French, l. 10435, &c. next page.² neuer mowe þey be.

* La primere vertu.

† A. la.

* vaie.

De confessiun l'alme diuifie.^c

Mult fet confessiun a preiser, 10395
 Ce pus bien par resun mustrer;
 Mes ni ad nul de mere nee
 Qe par-cuntaust sa bunte.
 Ore oiez ces propretez,
 Qe meuz confessiun desore amez,— 10400
 Confessiun primes uiuifie
 * Alme par peche enmortie.
 † Qant la buche ouerez
 † A chescun confessiun qe frez,
 Mort s'en ist od le peche, 10405
 E la vie del alme ert entre.
 Iesu crist est sa^f vie,
 Qe rois est de seignorie.
 Salomon nus ad ceo conferme
 | En vn liure ‘prouerbes’ nome, 10410
 § ‘La veine^s de vie perpetual
 † Est la buche’ dist ‘del dreiturel,
 Car la buche del pecheur
 Descouerir sun peche est entur;
 Car chescun cele^h qe il retient, 10415
 Dunt confesser le ueut nient,
ⁱ Apartement luy serra mustre,
 E sun damage nel ert cele.ⁱ
 Ore oiez cum il funt grant folie
 Qe ne lessent entrer lur vie, 10420
 Qant lur buche ne veilent ouerir
 De lessir le peche^k issir.
 Signe de cel^l enmortissement
 En confessiun ueum souent;
 Car aucuns venent enmortiz 10425
 Qe de lur pechiez ne sunt contriz,
 || Les mortels plaies de pechez
 Ne sentent, dunt sunt plaiez,
 Mes sodeinement en confessant
 Receiuent grace maintenant 10430
 Si vnt dolut de lur pechez,
 Qe signe est de vie, ne dutez.
 * Car, membre mort ou enmorti
 Par la maladie del paralesi,

¹ De vant tute gent ert ben mustre

Le iur de iuise a cele asemble.

¹ B. inserts ‘est coe.’

burghe swyche sorow, cump þe lyfe of
grace

þe deþ of synne away to chace. 11932

þan ys þys a feyrē 3yfte,

þe lyfe of euer, þurg þy shryfte;

þy soule þat was for synnē lore,

burghe shryfte haþ grace ande lyfe byfore;†

þys ys þe grace and þe fyrst vertu, 11937

þat shryfte doþ to þy soulē pru. *

Te secunde grace þat shryfte 3yueþ.

A noþer 3yfte he 3yueþ large,

Hyt aleggeþ þe of heuy charge; 11940 †

For euery synne as hyt amounteþ †

Shalt þou haue whan deþ acounteþ; †

But yn¹ euery tyme þat þou shryuest þe, †

Of pyne shalt þou vnchargede be; 11944 †

For þe prest haþ powere

To asoyle þe quyte ande clere.

3yf þou for synne mayst haue sorowe, :

Fro heuy pyne hyt wyl þe borowe; | 11948

Body ande soule moche ys a-leggede

Whan of² synne þou art a-breggede;

Kyndly ys þat man heuy

þat haþ synnede wykkedly; || 11952

Lokewhat Iope seyþ, þat was of suffraunce, ‡

He spekeþ to Gode for swyche a chaunce, §

“Lorde,” he seyþ, “weyl y hyt se

My synne ys alle azens me; 11956

For whan y þenke on my synne, *

Ful of angwys y am wyþ ynne; †

For heuy byrdoun þat y of hem bere,

Y am confoundede my self to were.” 11960

¹ ‘yn’ omitted.

² of þy.

^m Prendre.

ⁿ A. puts ‘qe alme’ into the line above.

^o l’alme ben.

Poindre^m poez a uotre plaisir, 10435

Mes nule pointure ne pet sentir;

Ausi, ne dutez mie

Qe almeⁿ qe ad perdu sa vie

Ne sente nule contriciun

Qant vient a confessiun, 10440

Desqes grace seit receu

De deu le donur de vertu.

* ¶ Ceo est dunk le primer bien

Qe confessiun fet a crestien,

Quant sa alme^o viuifie 10445

† Qe par peche fu enmortie.

Qe confessiun descharge.^p

Le secund bien est deschargance,

Qe confessiun est sanz dotance;

Car, pur chescune peche qe home fra

Peine rendre couendra; 10450

Mes aucune fee qant vus confessez,

De ceste peine vus deschargez.^q

Ceo fet le absoluciun

Qe vus meine a saluaciun;

° E, par hunte qe auiez 10455

° Aucune feze qant vus confessez,

Mult est, sachez, amenuse

La peine due pur tun peche;

Car le plus de satisfactiun,

Ceo est hunte et contriciun. 10460

Mult est la conscience esee

Qant^r en douz manerez est alege.

Ioious deit estre chescun, et leez,

Quant ensi est deschargez.

E naturelment est dolent 10465

|| Ki ad de peche l’encumbrement;

† Pur ceo dit iob le pacient,

§ Si parole a deu omnipotent,

“Mis me as contraire a tei,

E porter mei memes ne poei, 10470

† Tant suy pesaunt et angusse

* Qant me record de mun peche.”

^p La secunde vertu.

^r Kar.

^q B. adds—Kar le prestre ad le poer

De ceste paine vus aleger.

Ande y haue oftē herde men seye,
 And y wote my self þe certeyn wey,
 þat when men haue synneded dedly,
 Here soule ys mornynge ande heuy 11964
 And cumbrede ful of þoȝt and drede,
 Ne he haþ no wyl to do gode dede;
 But whan þey haue be clenē shryue
 And do þe penaunce þat was hem 3yue,
 Hem þoȝt hem self wundyr lyȝt 11969
 And lesse dremede on þe nyȝt.

Yn alle þys worlde ys¹ so heuy þyng
 As yn synne to haue dwellyng; 11972
 þe synne Gode hateþ þat on hem hangeþ,
 And Goddēs hatrede, helle hyt fangeþ;
 þan ys wundyr þat þe erþe hym bereþ,
 But onely þat Goddys mercy hym wereþ,
 And wyl [nat] þat he were cumbrede or
 shent,

But a-bydeth hys amendement,—
 So ys þe 3yfte of shryftē large
 And leseþ men of heuy charge; 11980
 Y rede we loue hyt at alle our myȝt,
 For body and soule hyt makeþ lyȝt.

The þrede grace þat shryfte 3yueþ.

þe þrede grace of hys 3euyng
 Ys as hyt were anoyntyng;² † 11984
 Anoyntyng ys gode for body sore,
 And shryfte³ ys a noyntyng for euermore;
 For shryfte ys⁴ a sacrament, §
 Hyt ys a grace to alle men lent; 11988
 And who so cump weyl þar tyl,
 Foure þynges he haþ þurghe skyl;—
 þe fyrst þyng þou shalt beleue ynne,

¹ Neither of the MSS. ² *Harl.* anoyntyng.
 have a 'no.' ³ shryte. ⁴ ys as a.

¶ Aucune gent ont esproue
 De confessiun la legerete
 Qant il furent encumbre
 De aucun horrible peche;

10475

† A lur est vis, qant sunt confes,

† Qe deliuere sunt de pesant fes
 Cum si vne meule fust remue
 De lur col dunt erent presse. *

10480

¶ Qe confessiun quart grace a la gent. †

† La tierce vertue de confessiun,
 Si escuter volez, vous dirrum,—
 † Ceo est, sur sei auer anoitement
 † De grace, qe se confesse souent;
 § Car confessiun est vn sacrement, 10485
 § Qe quert grace a la gent
 Quant home vient dignement
 A confessiun, et humblement.
 † Mes qatre choses auer deuez
 Si dignement venir volez,—
 † ¶ Primes, fey de remissiun;

10490

* ou fu pose.

† La tierce vertu.

To haue forȝyuenes for ȝy synne §	11992	Car crere fermement deuun,	
ȝyf ȝat ȝou truly ȝe shryue †		† Si leaument nous confessum	
And weyl holde hyt yn ȝy lyue.		§ De nos pechez auer pardun.	
Mekenes ys ȝe touȝer, men telle, *		* ¶ La secunde chose est humilite;	10495
And yn gode hope to dwelle,	11996	¶ Qe home quide en verite	
ȝat ȝe shryfte ȝat we to go		¶ Qe del sacrement eit mester,	
Alle oure synne may quenche and slo.		¶ La tierce est, qe il eit desir	
ȝe prede ys, ȝat he shal fonde :		Hors des liens le deable issir.	10500
To brynge hym oute of ȝe fendes bonde,		Car nul ne pet estre iustifie	
For ȝus hyt seyȝ weyl y wote	12001	Si a ceo ne eit volunte, "	
Yn a boke ȝat seynt Austyn wrote		"Deu, qe sanz nus nus cria,	
'Yn wey to heuene may no man be		Sanz nus ne nus rectificera,"	
But he haue wyl hys bande to fle.'	12004	¶ Ceo dit seint austin, le clerc parfit,	10505
ȝe fourȝe ȝyng ȝat shal be dyȝt, :		En vn liure qe il escrit.	
Alle hole ȝy wyl to Gode almyȝt †		¶ La qarte chose est la dreine,	
Hym to wurschepe ouer alle,		¶ Qe notre entente seit bone et seine,	
ȝat he wulde to shryfte ȝe calle,	12008	† E naturels uers deu seum,	
Ande brynge ȝe aȝen to hys grace		E grez de fin qeor li rendum	10510
ȝat ȝou lostest wyȝ ȝy wanlace.		Ki a confessiun nus ad apelez,	
Whan ȝou art ȝolde to be hys seruauunt,		Car sanz li ne venum, sachez.	
Fals hym nat, but holde hym cunnaunt;		A gratitudine, sachez, " apent,	
Hyt ys alle hys ȝat ȝou lyuest by,	12013	E a naturesce ensement,	
Serue nat ȝan hys enemy.		¶ Qe a deu couenant tenez,	10515
		E de rechaer vus gardez.	
		Si ces qatre vertuz auez,	
		Dignement a confessiun venez,	
		E grace de deu receuerez,—	
		Duter de ceo ne deuez.	10520

The fourȝe grace ȝat shryfte ȝyueȝ.

ȝe fourȝe grace ys weyl to telle,		¶ Qe confessiun le deable confunde. y	
How shryfte shendeȝ ¹ ȝe fende of helle. †		Le deable pur veir est confundu	
ȝy[f] ȝou wylt make ȝe deuyl shent	12017	† Par confessiun et sa vertu;	
And wyȝ-stondē hys tycement,		† Pur ceo, si le maufe haiez,	
Wyȝ no ȝyng mayst ȝou do hym so wo		† Volunters vus confessez;	
As louē ofte to shryftē go; †	12020	¶ Car, le enimis bien veit	10525
ȝan ys he a-shamede to temptē ȝe,		¶ Qe ses maus engins ² aparceit	
For ȝat ȝou bewreyyst hys pryuyte;		† Home qe se confes souent;	
ȝys seyȝ Salamon ȝe kyng		† Pur ceo, si hardiement	
		Ne le ³ tempte cum il fist deuant,	
		Qant sun secre cunte auant;	10530

¹ shent.² B. has 'bone desiree,' omits the next two lines, and has 'Sicum' for 'Ceo' in the one after.³ gratitude, ausi.⁴ A. ces egins⁵ La qarte vertu.⁶ A. Li.

‘3yf ꝑou shewe ꝑy frende a ꝑyng § 12024
 And he ꝑat pryuyte bewreye,
 ꝑe loue betwenē 3ow shal deye.’ †
 Sykyr ꝑou be certeynly ∴
 ꝑe fende ꝑe fleþ ful hastyly ∴ 12028
 Whan ꝑou shryuest ꝑe for hys shame, ∴
 ꝑat ys shenshepe vnto hys name,—
 Hym shameþ ꝑat he ys¹ ouercome, †
 For ꝑan ys moche of hys myȝt² ouernome, †
 Ande euermore he ys ꝑe more cowarde
 For to tempte ꝑe afterward.

Syn ꝑat Gode haþ swyche grace lent
 þurgh eoure shryfte to make hym shent,
 Fonde we ꝑan, ande leuē noȝt, 12037
 ꝑat he were to shamē broȝt;
 Certys we shulde haue gode wyl
 To shendē hym ꝑat wulde vs spyl. 12040 †

Anouper cumfort ys wel to mene, †
 ꝑat shent ꝑe fende ande doþe hym tene:—
 3yf he ys aboute to tempte ꝑe
 To any synne, what so hyt be, 12044
 3yf ꝑou wyþ stonde ꝑe temptacyoun †
 Ande parceyuest what he wilde haue down,
 ꝑan halt he hym shamly dysceyuede §
 ꝑat of hys queyntyse ꝑou art parceyuede; †
 Ne he shal neuer efte haue³ ꝑat powere 12049
 Of ꝑat synne to tempte ꝑe neere; *
 For ꝑy wyþstondyng haþ hym rafte
 Of hys temptyng alle ꝑe crafte. 12052

Blessede ys shryfte wyþ Gode almyȝt,
 For hyt confoundeþ ꝑe deuyl doun ryȝt;
 Gode 3yue vs grace ꝑe fende to shende,
 And vn to shryfte oure wyl alle wende. 12056

Car issi trouum en escrit,
 En vn liure qe salomon fist,
 ‘Ki reuele,’ dist il, ‘secre
 § Qe sun ami li ad mustre,
 † Perdre couient le amiste 10535
 † De ce li de ki esteit priue.’
 ∴ Pur ceo ne dutez tant ne qant,
 ∴ Qe le deable ne fuit maintenant
 ∴ Quant en hunte^b de luy vus confessez
 E sun secre decouerez; 10540
 † Car, malement se tient vencu
 † Qant ces engins sunt aparceu.
 † Poer n’ad mie pur ceo si grant
 Apres en home cum out deuant;

Pur ceo, si auter chose ne fust, 10545
 Confesser chescun home se dust
 Pur confondre le malure
 Qe nus somunt a peche.
 † ¶ Ore vus dirrai vn grant cumfort,—
 Ki le vblie, il ad tort. 10550

Sauer deit chescun hom,
 † Qant restiet a temptaciun,
 * Iames ne auera plus poer
 * De cel peche vus tempter
 Le deable qe vus tempta deuant; 10555
 § Car il auera^c hunte si grant
 † Qe ces engins sunt aparceu,
 E qe il est en temptant vencu.

¹ ys so.² ys hys myghte moche.³ haue efte.^b despit.^c A. al.

The fyfueȝ grace ȝat shryfte ȝyueȝ.

De confessiun apese dampne deu.^d

ȝyt ȝyr ys a feyre ȝyfte
 ȝat vs purchaceȝ ȝe grace of shryfte ;
 Hyt makeȝ vs lefe ȝere we were loȝe,
 Hyt peseȝ Gode whan he ys wroȝe. 12060 †
 Wroȝe shul we neuer hym make †
 But hyt were for synnē sake ;
 ȝyue ȝou ȝe shryue ande mercy cry,
 Gode forȝyueȝ all ȝy folȝ. 12064 †
 Weyl oȝt we loue hym as lorde ande syre †
 ȝat wyl so sone forȝyue hys yre ;
 ȝarfore seyȝ seynt Bernarde *
 ȝat noun to shryfte be sloghe ne harde. *
 Haue ȝou mekenes wyȝ repentaunce 12069 †
 Ande hope yn shryfte gode affyaunce,— †
 How ȝou hast myȝt merueylusly †
 Ouer Gode ande hyse ȝat are hym by, 12072 †
 Ande ouercomest hym graciously †
 ȝat noun may wynne wyȝ maystry ; †
 For alle ȝyng for drede hym douteȝ, ||
 And to hys domē alle ȝyng louteȝ. 12076 ||
 Shryfte, ȝou art of grete vertu, †
 Ande purchacest to vs grete pru,
 For whan ȝou comst byfore ȝe kyng
 Forȝyuenes ys ȝyn askyng ; 12080
 Ande ȝat yche kyng loueȝ ȝe so wel
 ȝat he forȝyueȝ ȝe euery deyl.

Shryfte, ȝou art Goddes messangere, §
 ȝou makyst synful aungelys pere, 12084
 ȝou purchasest vs pes¹ ande gryȝ,—
 So seyȝ to vs ȝe prophete dauȝde, :
 Whan he was yn synnē shent
 Ande dampnable yn Iugēment, 12088 †
 A wurde he seyde to ȝe prophete †

Confessiun apese a dampne deu
 Quant vers pecheurs est offendu ; 10560
 Autrement nel peot nul corucier,
 Seur seiez, fors par pecher.
 Merci criez en confessant,
 E deu vus pardoine maintenant.
 Mult dussum tiel seignur amer. 10565
 Qe si est duz, et pitus de geor.
 ¶ Pur ceo dist de confessiun
 * Seint bernard li sages hom,
 “ O humilite de repentanz,
 O esperance des confessanz, 10570
 Cum as meruillusement
 Poer sur deu omnipotent !
 Tu veins deu par ta vertu
 Qe par nul poer est vencu,
 Le iuge qe est si dreiturel, 10575
 Qe desur tute rien fet a duter.
 L'empire vus trouez tres bien vaillant,^e
 † Mult est de tei la vertue grant
 Qant pardun conquerez maintenant
 Del empereur si pussant.”^e 10580
 § ¶ Mult est bon messenger,
 ‘ Qe si ces bosoignes espleiter
 Veut et peot de bon geor
 Qe sun ami aleger.^f
 ° Ceo nus est bien mustre 10585
 ° Par dauid le prophete dee,—
 En vn liure le trouum
 Qe “ liure des rois ” apelum,—^g
 Qant out peche mortelment
 E dampne fu par iugement, 10590
 † Par vne parole qe pronuncia

¹ pees.^d La quinte vertu.^{f-f} Ky issi seet ses bosoingnes espleiter.^e These two lines omitted. ^g See English, l. 12107–8.

"Y haue synnede, y wyl of lete." *
 Natan þe prophete for3aue hys synne
 Whan he seyde þat he wuldë blynne. 12092
 þe glose here on seyþ redyly †
 'He þat shryueþ hym parfyte, ‡
 Asswypë for þat shryfte §
 He haþ forg3yuenes of Goddys 3yfte.' || 12096
 He þat þenkeþ for to be shryue,
 Ande hope hyt ys to be for3yue,
 3yf hyt so be þat he wyþ drawe
 Hys mys dede for Goddys awe, 12100
 þan may y ful weyl proue
 þat þe prophete Dauid seyde aboue,— †
 þus he seydë yn hys lyue
 "Y haue þo3të me to shryue, 12104 †
 Ande Gode for3auë me assone †
 Alle þe synnes þat y haue done." †
 Yn¹ þe byble men fynde þese þynges,
 Yn a boke þat ys of kynges. 12108

The syxte grace þat shryfte 3yueþ.

The syxtë grace of shryfte to neuene,
 Hyt ioieþ alle þe court of heuene. †
 Whan þou þe mekest to make þy shryfte |
 þe aungelys of heuene þou 3yuest a 3yfte,
 A swetnes of ioie ys hem among,— † 12113
 þat ys confermede wyþ gospel song †
 'Yn heuene ys more ioie auenaunt §
 Of a synful man repentaunt, || 12116
 þan of nynty aungelys ande nyne †
 þat neuer synnede, ne were wurþy pyne,' †
 þys ys Goddys ownë wurde
 Ande redde yn chyrchë at hys borde. 12120
 Whan þou repentest wyþ þy gode wyl
 Ande clene art shryue of allë þyn yl, †

Qant a nathan sun peche granta
 * "Leo ay peche," dist dauï,
 Mes del prophete fut tantost oy,
 "Dampne deu ad translate" 10595
 Dist nathan "votre peche."
 † Vne glose^s sur ceo dit,
 † 'Ki se confesse de qeor parfit,
 § Tantost apres la confessiun
 || De dampne deu receit pardun ;' 10600
 † Neis qant se pense confesser,
 Prest est deu pardun duner,—

† Par dauid ceo proueraï,
 † "De confesser" dist "me purpensai,"^h
 † E deu parduna le iniquite, 10605
 † Par sa ducur, de mun peche."

Le sime bien qe est en confessiun.ⁱ

† Le sime bien del confessant
 Est, sachez vus, mult grant ;
 † Car la curt de ciel enioissez^k
 | Qant humblement vus confessez, 10610
 † Qe est par le euangelie conferme
 Qe notre sire nus ad cunte,
 § 'Qe en ciel est ioie plus grant
 || De vn pecheur repentant,
 † Qe de nonante neof iustifiez 10615
 † Qe quites sunt de lur pechez.'
 E nemie les seinz sulement,
 Einz sunt les angles ensement,
 Qant vn pecheur se repent
 † E se confesse clierement. 10620

¹ See French, l. 10587-8, p. 375.

^s A. chose.

^h A. purpenserai.

ⁱ La sime vertu.

^k est ioius et lez.

þe aungelys make for þe a þankyng
 þat þou fulfyllest here grete longyng ; 12124
 Longyng ful ofte þe aungelys make †
 What tyme we wyl oure synnes forsake, †
 þat we¹ were redy to haue þat blys
 That for vs² ordeynede ys, 12128
 For þurghe þe manhede of Iesus
 Ys here ioie fulfyllede yn vs.

þan ys hyt on þe touper party
 Whan we synne³ dedly ; 12132
 We lese þe ioie þat þey are ynne
 For long lyggyng yn oure synne.

Y trowe euery man þat hade þys þoȝt †
 Wolde ful sone of synne be broȝt, 12136 †
 þoghe hyt were for noun oper þyng
 But for þe aungelys grete longyng ;

Shryue we vs þan, most ande leste, †
 Ande make þe aungelys a feyre feste. 12140 †

Shryfte ys þe ȝate of heuene, †
 Hyt ys a wey þat ledeþ vs euene ;
 Ande at þe entre ys none forsake †
 þat ys weyl shryue ande haþ penaunce †
 take ; 12144

And þo þat vnshryue be, †
 þere þey gete none entre. †
 Allas, þat oure synne ys so grefe
 þat leseþ þe ioie þat we are lefe. 12148

Gode graunte vs alle swych shryfte to take
 þat we þe aungeles ioie now make !

The seuene grace þat shryfte ȝueþ.

The seuene ys, and þat weyl endyþ,
 ' þat oure shryfte þe deuyl blyndep.' * 12152
 Whan he made vs falle yn plyghte, †

¹ Harl. omits 'we.'

² vs alle.

³ synnen.

¹ ly ert honure

confessiun

Ky coe auera fet de gre.

Mult hautement ert mercie
 Ki a ceo se auera haste¹ ;
 De long oil regardent souent
 De notre vie amendement.

Si ceo bien entendissum, 10625
 Mult grant hunte auerum
 Longes gysir en peche,
 Parunt lur ioie fut purloygne.

Vistement dunc releuez,
 E as angles grant feste frez. 10630

¶ Confessiun est la porte de ciel,
 Refu a pecheur mortel ;
 L'entre ne luy ert vie^m
 Qe bien confes est devie ;

ⁿ Qe ci ne se confesse mie 10635
 Entrer ne peot la porte de vieⁿ
 Apres mortelment pecher,
 Si confessiun peot auer.

¶ Confessiun le deable enueoglist.

* Confessiun le deable enueoglist
 Par poer de iesu crist ; 10640
 Car ausi cum il pecher nus fist

^m del ciel n'ert de veie. (*Vier*,
 prohiber, L. *vetare*.—Burguy.)

ⁿ⁻ⁿ Omitted.

He refte vs allë gostely syȝt ;	†	Espiritele vie nus tolist,	
Fro synne to synne he made vs falle,	†	Parunt nus fist trebucher	
And oure fadrës byfore vs alle.	12156	De vn peche en autre mortel ;	
Y rede we ȝelde hym þe countre paye,	†	Ausi le cuntrepan li rendez	10645
Ande blynde we hym fro hys praye.	§	Qant leaument vus confessez,	
We put oute hys yȝe ¹ gostly †	†	Ces oils espiritelment creuez,	
Whan we shryue vs opunly ; §	12160	E sa vue luy tolez ;	
Certes he may nat knowe vs efte,	†	Conustre ne vus peot apres	
For oure shryfte haþ hym þe syȝt refte.		Qant de vos pechez serrez confes ;	10650
þat may weyl y-shewede ² be	†	E ceo vus confermerai	
Wyþ ³ a tale of an autoryte.	12164 †	Par vne cunte qe cunterai.	

A Tale of How to put the Devil's Eye out spiritually, or How by Shrift a Man made himself invisible to the Fiend who before used to lead him about chained.

þyr was onys an ermyte	†	Un seint home iadis esteit	
þat was euer yn gode parfyte ;		Qe tiel entendement auait,	
So moche he hadde of Goddys grace,	†	Receu ° grace de deu out,	
þat he coude knowe yn euery place	12168 †	Car ^p sauer poeit qant qe il vout,	10655
Whych men were yn dedly synne,		Quant vn home ot auise,	
And who was godë lyfe wyþ ynne ;		Si il esteit en peche.	
And also he myȝt se weyl			
þyng þat was spyrytuele. ⁴	12172		
An halyday fyl, as ys þe acyse,	†	¶ Vn iur en la symeine,	
Men to go to goddys seruyse ;		Paraurenture le dymeine,	
þys ermyte lenede hym on a walle,		N'esteit mie le drener	10660
Ande badde hys bedys, ande lokede ouer-		Qe veneit al muster,—	
alle,	12176	Car, cum hom plus deu amera,	
Ande behelde þe folke þat come yn þe gate, ⁵		Plus vers muster se haustera ;—	
Whyche come erlye, ande whychë late,		Outre le mur ou se apoua	
Whyche come wyþ ⁶ gode deuocoun,	∴	La gent venant regarda ;	10665
Ande whyche for ouper enchesoun,—	12180		
Alle saghe þys ermyte euerydeyl,			
Who come wrong, ande who come weyl.			
As he stode, he toke gode hede		De vn home se aparceueit	
How a deuyl a man gan lede ;	12184 †	Qe le deable lie meneit ;	
Wyþ hym he com alle weyl þe gate,			

¹ ye.³ By.⁵ O. gloss 'wey.'[°] E tel.^p Ke.² Harl. shewede.⁴ Harl. spūele⁶ for.

Ande ledde hym to þe chyrchē 3ate,

And yn to þe cherche3erde,—

Forþer durst he nat for ferde. 12188

Ande whan he yn to þe cherche shulde go, †

þan brast þe fendēs chayn yn two; †

þe fende stode styлле, ande lokede a boutē, †

And a-bode þys man wyþ oute; 12192 †

On hys clawys he helde þys cheyne, §

Ande lokede what tyme he come a3eyne. §

þe holy man 3aue godē tent *

Whyder þat ychē man was went. 12196

þat yche man was yn synne,

Ande haddē longē leye þer ynne;

þurghe grace of þe holy spyryt

He 3ede and shroue hym astryt, 12200 †

Ande þo3t neuer to turne a3eyn,

But sorowede þat he þer ynne hade leyn. †

Whan þat þys man shryuē was †

Ande was passede þat synful pas, 12204

As þys man come outē þere

þe fende lokede aboute euery where,

And coude nat fynde hym for no nede †

Among þe ouþer þer þey 3ede; 12208

þe syztē of hym hadde hym¹ lore

Al þoghe he 3ede next hym byfore;

Long lokede þat foule wyghte,

And coude nat se hym wyþ no syzt; † 12212

He stode styлле tyl alle men were goun,

But syztē of hym hadde he noun.

þys holy ermyte to hym 3ede,

“Treytur” he seyde “for what nede 12216 †

Stanst þou here; telle hyt me, †

Yn Goddys name y coniure þe.” †

þan answerede þat glotoun,

“Y abyde here my prysoun, 12220 †

¹ he.

Mes qant il entra le cymiter

Les liens vist debruser.

Le home en muster est entre, 10670

Le deable dehors est demore;

§ Sun prisun ileoc attendi—

Pur nul bien,^a sachez defi.

Sauer desira la verite

Le seint qe vist cest secre; 10675

* Del home prist garde grant

Qe confesser se ala maintenant;

Mult fu en grant contriciun

Qant fu en confessiun.

Confes, a l'hostel est ale; 10680

Le seint home l'ad regarde,

• Dreit deuant le deable passa

• Qant il hors del muster ala,

• Mes le maufe nel conust

• Qant il passer le vist. 10685

† De long oil regarda le glotun

† Qant venist^r sun prisun;

Lier le quida, et remener,

Cum il out fet vers le muster;

Mes sun purpos fut fausez; 10690

Cinc cent eit il de hez.^a

Le seint bien se aparceueit

Qe cel home le deable attendeit

Qe il out auant lie,

Si ad le deable aresune.— 10695

“Cuntez” dist il “vistement,

Ki vous atendez si longement;

Par deu vus comand omnipotent

Qe vus ne me celez nient.”

¶ “Vn home,” dist, “ai attendu, 10700

^a Pur ly prendre.

^r hors vendreit.

^a dehee.

þat long haþ be vndyr my¹ hande
And haue lede hym aboute wyþ þys bande ;
Langer wente he yn fro me,

He come nat oute 3yt þat y coude² se, 12224
Among many y haue hym sozte,
Me þenkeþ³ wundyr y fynde hym nozte."*
þys ermyte hyede fast ande ran

Ande ouertoke þys ychē man, 12228

And preydē hym a stounde to dwelle,

Ande of hys lyfe sumwhat to telle;— †

"Y graunte" he seyde "to þe to seye. †

To þe cherche as y wente my weye 12232 †

Y felte me chargede yn a synne,— ‡

Ande long hade y leye þere ynne,— ||

Y þozte y wulde me þer of shryue, ‡

And amende þe trespas yn my lyue. 12236

At þe cherche y shroue me weyl, †

Plenerly of euerydeyl; .

Blessede be now Gode almyzt, †

Me þynkeþ y am wundyrly lyzt." 12240 †

þan þozte þe Ermyte astyle, †

þat whan men haue yn synne delyte, §

þan haþ þe fende enchesoun

To bynde hym as a presun; | 12244

Ande whan he haþ wyl hym to shryue, †

Hys bandys brest ande al to-ryue; †

Ande whan he ys clene shryuyn, †

þe deuyll knoweþ hym no more syþen. 12248 †

þe holy man come þan to þe deuyll,

Ande bade he shulde do no man euyl,

But go to helle þere he come fro,

Euer to dwelle yn pyne ande wo. 12252

þarfore y rede þat we bygynne

To shryuē vs of alle our synne.

¹ myn.

² may.

³ þynks.

* Merueille me semble^e qe il ne est issu."

Le seint home se est aparceu

Qe le deable esteit deceu ;

Al hostel cel home est ale

Le seint, si l'ad demande 10705

Qe sun estat luy cuntast,

Pur deu rien ne celaust.

E le home tut li cunta,

'Qant il vers muster ala,

‡ Talent li prist sei confesser 10710

Qant il munta l'eschaler,'

|| "Car, encumbre fu de un peche

|| Qe lesser ne auei volunte;

En le muster pus entrai,

Purement me confessai; 10715

Beneit seit dampne dee,

‡ Mult me sent alege ! "

‡ ¶ Le seint home bien entendi

| Qe, pur ceo, lie esteit del enimi,

§ Qe il sun peche ne uout lesser 10720

Ne talent ne out sei confesser ;

E qe ces liens sunt debruse

Qant cunter ces pechez out volunte ;

E qant il esteit bien confes,

Nel conust nient le deable apres. 10725

Le deable, plorant, s'en ala,

E le seint le miracle publia,

La grant vertue de confessiun cunta,

De la reuelaciun deu loa.

[A. goes on with a second Tale (not in B. or Roberde of Brunne) which is printed at the bottoms of the next three pages.]

The eyghete grace þat shryfte 3yueþ.

Newē þy shryftē euer ylyke,
 Hyt makeþ Iesu cryst to þe meke.¹ 12256
 3yt þyr ys a properte,
 þat euer ylyke þy shryfte shal be;
 As ofte as þou yn synne doust falle,
 As oftē rys vp fro hem alle,— 12260
 Nat wyþ no feyntyse,

¹ myke.**Que confessiun continue ses biens.^u**

Confessiun continue ces biens,
 Tant est plus vtile^x as creistiens.
 * Car si vus mile feez chaez, 10910
 Mil fee releuer poez
 Par verrei confessiun
 E suffisante contriciun.

^u Omitted. ^x est meudre.

The French Tale of How the Christian Slave lived in Adultery with his Pagan Mistress, and How, by Confession and promising to leave off, he blinded the Devil and prevented him from knowing anything about his Sin.

¶ A ceste cunte vn autre gist	10730	Mes ne voleit crere qe verite fust	10760
Qe vn seint home me dist,—		Auant qe sun deu dit li ust;	
Qe iadis esteit vn paen		Ne voleit pas vengeance prendre	
Qe en seruage tint vn creistien		Auant qe sun deu li fist entendre,	
A ki il bailla tut sun maner,		Si ceo fust le creistien	
Car il le saueit bien garder;	10735	Ne poeit pas entendre bien.	10765
La chief li bailla de sa viande;		¶ En le tens qe ceo esteit,	
E ki bien garder li comande		Vn deable el pais auoit	
Dust sa femme et sun enfant,		Qe soleit cunter a la gent	
Car il memes fu marchant;		Verite mult souent.	
Pur ceo ne pout entendre;	10740	Le paen est ale	10770
Car luy couint achater et vendre,		E cel deable ad ahure,—	
Souent aler en aliene tere,		¶ “Beau sire” dit il “de pussance,	
Cum apent a marchant fere.		A ki serui ai de ma naissance	
Qant le paen fu ale marchander,		E frai tutdis sanz dotance,	
Al ostel fu le crestien bachelier,	10745	Oiez ma priere et ma creance!	10775
Qe od sa femme souent iua,		Ieo vus pri, cum a deu et cum ami,	
Souent sist, et souent ala,		Vne chose qe vus me di;	
Tant qe le deable les acopla;		A mun ostel ai vn chreistien	
Douz anz ou plus la hanta.		A ki ieo baillai tut mun bien,	
¶ Iceste chose fu reuele	10750	Tant cum aueie, desqe vne maille,	10780
Al paen en secre;		Sanz escrit et sanz taille,—	
Le paen se tust, et rien parla,		Cum home deit a leal sergant—	
Mes a plusurs le demanda		E ma femme et mun enfant.	
De ces veisins, si sustrent rien,		Douz anz i ad et demi	
E il diseint qe ceo sust il ben,	10755	Qe cest bachelier m’ad serui,	10785
Qe meuz diseint tuz si qe nai		Mes ore i ad el pais vn cri	
Si prove fust par lur lay.		Pur qei ieo suy venu ici,	
¶ Mult fut dolent le paen		L’em me dist, et l’em me cunte,	
Qant ceo entendi del crestien;		Qe il m’ad fet grant hunte;	

Wyþ verry shryftē shalt þou ryse.

Baptem fro adams synne vs drewe, §
 But shryfte clenseþ vs euery day newe; †
 We synful mow þarfore be¹ bolde, 12265
 To vs ys shryfte a blysfyl holde;
 As ofte as þou to shryfte art went,
 As ofte helpeþ þe, þe² sacrament: | 12268
 Here of spekeþ Isaye *
 A wurde yn³ prophesye,
 “Whan man haþ fyllede hys soulewyþ ylle ‡
¹ be þarfore. ² ‘pe’ omitted. ³ yn hys.

¶ Baptisme vus vaut fors une fee
 Pur vus aquiter de peche, 10915
 Mes confessiun vaut tuz iurs,
 Qe apres peche est nostre succurs.
 Refu purra pecheur auer
 Tant souent qe se veut confesser;
 Chescune fee qe se confessera, 10920
 Le sacrement, sachez, luy uaudra.
 ¶ Pur ceo trouum nus en escrit
 De ysaie le prophete, qe dit,
 “A l’alme, parole, pecheruse,
 —Qe dust estre la deu espuse— 10925
 ‡ Qant de peche est suille

Certes nel ting pas ore a iu	10790	Mes quant vist la cite, ben pensa	10820
Qe il ad ma femme pur iu,		Ou sun seignur le amena,	
Ieo en suy ire et dolent		E pensa qe il ad al deable parle	
Qe ceo me vnt cunte la gent;		Qe il luy die la verite	
E ceo ne est pas vn, einz sunt tuz,		Del trespas qe il ot fet.	
E pur ceo suy venu a vus;	10795	Bien conust sun meffet,	10825
Ieo vus pri cunsail, et cri merci		E souent se repenti,	
Qe vous me diez si ceo est issi.”		E crie a deu merci,	
¶ “Ore vus di ieo, beal ami,		“Allas,” fet il, “qe ieo nasqui!	
Pur ceo qe vus estes venu ci		Qe pur cel peche serrai honi;	
Voster priere orrai et uotre cri,	10800	Vnqore si ieo serroie confes,	10830
Vus en auerez bone merci;		Le plus leger serreit mun fes;	
E tuz ceus qe me prient, sachez,		A dunc ne pout le deable reueler	
Il en sunt le plus leez.		Ceo qe il peot ore de mei cunter.”	
Est il issi? ne me celez,		¶ Cil qe fet out le dammage,	
De luy vous cunterai assez.”	10805	E bien pensa cume sage	10835
¶ “Nanil sire, sachez,		Le garcun dire sun vtrage.	
Mes ieo le qerrai a voſ cungez.”		“Sire” fet il “me couient descendre,	
“Alez tost, si vous hastez,		Car plus longement ne pus entendre.”	
E la benecun de mei eiez.”		“Nanil” fet l’autre “par terevagant	
¶ Le paen s’en est ale	10810	Il nus couient aler auant;	10840
A sa mesun, ou ad troue		Haster couient sanz assoigne	
Le creistien; si l’ad amoneste		Qe usse fet ma bosoigne.”	
Qe il ert lendemain apparile,		“Certes sire a cel mester fere	
E dit, qe od luy irreit		Ne se pet nul retrere.”	
E aucune marchandie freit.	10815	“Descendez dunc vistement,	10845
A chiua[l] se mistrent pur meus espleiter		E fetes cel qe a vous apent.”	
A cel deable hastiuement parler.		¶ Le pastur en vne fosse sist,	
¶ Le crestien ne fu pas garni;		Le bacheler a luy tost se mist,	
Od luy mena sun enimi.	10819	Sun brael auala, cum ust mester,	10849

purghe hys ownē wykkede wylle,	12272 †	Par sa male volunte,	
Y rede hym þat he oftē synge		Bien chantent, ^y et souent,	
Wurschyp vn to oure heuene kyngē.”		En loie ^z deu omnipotent.”	
pys song to mene, yn my resoun,		¶ Ceste tresduce chancun	10930
Ys trewē shryfte, ande oftē doun. ^a	12276	Est verrai confessiun ;	
þyr ys no þyng þat man may neuene		Ni ad nule chancun d'amur	
þat more stereþ Gode of heuene		Qe si meoue le creatur	
Of vs synful to haue mercy,		De nus pechurs auer merci	
þan doþ shryfte þere hyt ys do trewly. ^c		Cum confessiun, pur veir vus di ;	10935
		Ki souent le chantera,	
		Bon ^a de deu receuera,—	
La ioie de ciel li durra		Des angles qe ia n'ert finie.	
Dunt il le deable engeta,		La nus meine iesu crist	
Ou orrum la melodie	10940	Qe de la pucele nasquit !	10943
		^y chantez, dit il.	^a E loez.
			^a Beu dun.
Si comenca al pastur cunter,	10850	De ceste felunie et ceste tresun	
Tut sun peche a luy desqeouere ;		Faz ma plainte, et cri merci	10880
A sun oes fist mult bon eoure.		Qe vous me diez si il est cesti.	
Quant del tut li out cunte,		Si il le seit, ie voil qe il sache,	
Dunc li dit le page sene		Ou de coigne ou de hache,	
“ Cest peche est bien greuus,	10855	D'espeie furbie, ou de lance,	
E mult fu pesant sur vus ;		Prendrai ieo bone veniance ;	10885
Mes bien vus auez ore aquite		Il achatera mult chier ;	
Pus qe en confessiun le auez cunte ;		Ia sun crist ne li auera mester ;	
Ne fetes mes ceste peche,		Rien li vaudra sa creance	
Ceste penance vus enioin ieo,	10860	Qe nel tuera de ma lance ;	
Aie le receif de par dee,		E par ceo pri ententiuement	10890
A deu seiez, vus comande.”		Qe vus le me diez vtremē.”	
¶ “ Leuez sus, danz robilard,		¶ “ Certes ” fet le deable “ ce est faus,	
Vus me tenez pur musard		Trop est cestuy bons et leaus,	
Qe vus me fetes ci onglar,	10865	Vnqes cupe nen aueit	
Meus vus vausist chiaucher		De ce qe hom li surdiseit ;	10895
E en uotre chemin espleiter.”		E si il ust fet, le saueroie,	
¶ Il s'en unt, quant fu munte,		E tres uolunters vus dirroie ;	
Tut dreit a la cite.		Sun semblant ne li dune pas	
En le synagoge sunt entre ;	10870	Qe il vus eit fet trespas ;	
Le paen ad sun deu aure,		E ceo sachez, n'est pas des miens,	10900
Pus, fet plainte del confes		Vnqes nel vi, nel conus de riens.”	
Qe discharge fu de sun fes.		Dunc sunt il departiz, al hostel alez,	
¶ “ Beau sire deu, a vus me pleing		E le paen l'ad tut diz le plus amez.	
Ne sai de ki, ne su pas certain,	10875	¶ Ore poez vere cum le deable perd poer	
Mes sicum dient tute gent		De ceoli qe se veut confesser ;	10905
Qe cestu qe ci est present		Qant cunte sun peche, le deble ueoglist,	
Ma femme ad pur iu en ma mesun :—		Qe bien le pet ver qant il le fist.	

Who so syngeþ to Gode wyþ shryfte,
For hys song he 3yueþ hym a 3yfte ;
Hys 3yfte ys ioye wyþ outyn wo,
þat þe fendë was kast fro. 12284

On many maner myzt men proue
How shryfte ys gode to oure byhoue, §
But longe hyt werë for to dwelle :
¹þe propertees alle for to telle, 12288
But touche y wyl two or þre †
þat 3e mow weyl warnede bee.

That þou falle nat yn wanhope.

Haue no wanhope for no maner of kas ;
Be nat lyke Kaym ne Iudas. 12292
þe werst þarfore y wylle fyrst grope †
þat man kalle wanhope ; *
Al tymes ys Gode more wroþer wyþ þys †
þan wyþ any oþer þyng² þat ys ; 12296
þyr ys no synne þat men of rede
So moche wyþseyþ þe godhede ; |
For wanhope wenyþ þat þe foly ||
Be more þan Goddës mercy ; 12300
Ande 3yf þou wene þat synne be more,
þou wenest þat þe godhede so moche ne
wore

Ne hade so mochë myzt hym ynne
þat hyt myzt for3yue alle þy synne. 12304
Se how wanhope man wyl shende
Azens þe godhede wyþ outyn ende ;
Hyt ys no wundyr þoghe he be wroþe,
Hyt azenseyþ hys myzt and hys mercy boþe.
Swych shryfte made wrechede Kaym 12309 †
Whan he hadde hys broþer slayn ;
'Of Gode,' he seyde, 'he was nat wurþy
For hys grete synne to haue mercy.' 12312 †

¹ And þe.

² Oiez.

³ Si bone confessiun fere uolez,

⁴ De desesperaunce.

⁵ A. E. cuntredit.

⁶ synne.

Cestes choses en memoire aiez.

⁷ esgardez.

⁸ Caym.

¶ Par mult des resuns purrai prouer
Qe confessiun fet a honurer ; 10945
⁹ Mes, pur ceo qe a autre chose ateng,
Passer couient plus breuement.
† Mes ore dire deuum
Dunt en confessant nus garderum,
Pardun de deu si volum quere 10950
Par verrei confessiun fere ;
Les^b propretez cinc ou cis,—
Qe est la secunde chose qe ieo vus dis—
⁹ Dunt en confessant vus gardez
Si bone confessiun fere volez. 10955

Chescun se garde de desparance.⁴

† Le plus grant mal metum auant,
La confessiun del desesperant.
† Outre tuz est deu coruce
Ad chescun desespere.
Ore agardez^c chescun peche ; 10960
Nul contredit tant la deite
| Cum fet ceste iniquite
* Qe desesperance est apele.
|| Le desespere ne peot quider
En nule manere en sun qeor, 10965
Qe infinite bunte
En iesu crist seit troue ;

E ki cuntredit le infinite,
Cuntredit^f la deite.

Tiele confessiun fist chaim^g 10970
Qant repentir ne se vout de qeor fin,
Qe dampne deu diseit
'Qe sun peche si grant esteit
Qe digne ne fu auer pardun ; '

For hys wanhope, þat foule glotoun,
 Gode 3aue hym hys malysun,—
 Ande alle þo þat trowe synne may be
 More þan Goddes pyte. 12316
 And swych shryfte made Iudas; *
 He shroue hym of hys trespas, †
 He hadde grete sorowe ande contrycyun
 þat he dede hys lorde tresun; † 12320
 þer of he repentede hym so gretely ||
 He 3ede ande hyng hym self ful hy;
 He shroue hym wyþ grete repentaunce,
 But of Goddys mercy he hadde none
 affyaunce. 12324

Here mowe 3e se, þat shryfte and sorowe |
 Alle only may no man borowe,
 But he haue gode hope whan he ys shryue
 þat hys synne shal be for3yue,— 12328 §
 þys shal 3e beleue wyþ oute nay,
 þat Gode wyl for3yue, ande may.

An holy man þys same spelleþ * 12332
 þat of Iudas wanhope telleþ,
 ‘For hys wanhope Gode wroþer was; †
 þan for hys tresun or ouþer trespas; †
 Hys wanhope toke he more to grefe
 þan hys takyng as a þefe.’ 12336

Iesu, ful of mercy mylde, †
 Fro wanhope vs allē shyldē,
 And graunte vs alle swych hope and sted-
 fast troupe
 þat þy mercy on vs haue roupe! 12340

¶ That þou excuse nat þy synne.

3yt þer ys an vnþryfte
 þat doþ moche skaþe yn shryfte,—
 þat þou defendest þe fro plyt †

† Kant otria. † le enseignement. †-† La le trouerez ben sanz dotance.

Il menti, maueis larun; 10975
 Plus grant est de deu la pite
 Qe ne est nul inquite.
 * Tiele confessiun fist iudas
 Qant merci cria de^h sun trespas;
 † Confes esteit apartement, 10980
 Si dit qe il out peche greument
 † Qant il iesu crist trahy
 E sun dreiturel sanc vendi;
 || Tant iudas se repenti,
 Qe il ala et se pendi. 10985
 ¶ Ver poez apartement,
 E receuez ben cest document,ⁱ
 Qe contriciun et confessiun
 | Ne sunt mie digne de pardun
 § Si qant vus vus confessez, 10990
 E pardun auer vus desesperez.
 Trop est deu coruce
 Qant home est desespere,
 Cum ieo disei auant,
 E prouerai maintenant. 10995
 * ¶ De saint Ierome auum troue,
 Qe parole de iudas le malure,
 † Si dist, ‘qe deu esteit plus coruce
 Qant merci ne cria de sun peche,
 † Qant desespere se pendi, 11000
 † Qe il n’estoit qant il le trahy.’
 ¶ Qant ieo de accidie tretai,
 Dunc vne cunte vus cuntai
 De saint denis de france,
 Qe vaut encuntre desesperance; 11005
 † E si auer le volez,
 La, si vous plest, le querez.^k
 † Iesu crist, qe tant es duz,
 † Deboneire, et pitus,
 † Esperance ferm nus grantez, 11010
 Pus qe desesperance tant vus haiez.

¶ Chescun se garde se excuser en
 confessant.

Gardez bien, tresduz frere,
 De vous excuser en nule manere
 † Al hure qant vus confessez,
 Car votre damage mult frez. 11015

And puttest þy synne on Gode almyȝt. *
 So dyde oure fadyr adam § 12344
 Whan Gode of heuene to hym cam
 And seyde "adam, why art þou yn synne?"
 "Lorde," he seyde, "my wyfe made me
 bygynne; * 12348 †
 þat yche wyfe þat þou me wroȝt, †
 She synnede fyrst, ande y noȝt." *
 Seep how adam bygan to lye
 And put on Gode hys owne folye! 12352 †
 For Gode forbede þat¹ tre,
 þat he ne shulde ete þer of, ne she;
 Seep how he dede þat Gode forbede,
 And dyde aftyr hys wyuës rede; 12356
 He wulde haue excusede hys fame,
 As who seyþ 'Gode was to blame;'
 þese lewede men sey, ande erre ful ylle,
 Ande seye 'hyt was alle Goddys wylle.' 12360 †
 ȝyf þat hyt Goddys wyl shulde be,
 Why forbede he hym þat tre?
 Hyt may nat be, for no nede,
 þat Gode wulde be do, he shulde forbede;
 Syn he forbede, hyt shuld be noȝt, 12365
 Aȝens hys byddyng Adam hyt wroȝt;
 þan hyt semeþ hyt was but suffraunce,
 Nat hys wyl, nat² hys ordynaunce, 12368
 But lete haue alle hys fre wyl
 Hym self for to saue or spyl.
 Nay, nay, Adam alle mys ȝede,
 On Gode to put alle hys mysdede, 12372
 As who seyþ 'he shulde nat be shent,
 But Eue brak þe commaundement,
 For she ȝaue hym þe appul here lete,
 Ande Gode was gylty þat he hyt ete.' 12376
 He myȝt a³ forsake ande seyde nay,

¹ hym þat.² ne.³ haue.

* Trestuz li escuser
 Deu escusent al premer.
 Tiele fu la confessiun
 § De adam le premer hom,
 "La femme" dit "qe me donastes 11020
 † E par matrimoine cuplastes,
 * Le frut veiez¹ me bailla."
 Ore oiez cum^m deu escusa
 Od ki cel hure parla;
 Seimemes escusa,^m 11025
 Mes il malement fausa,
 Car par tant vout mustrer,
 † Qe deu esteit a blamer
 Quant tiele femme li bailla
 Par ki sun comand debrusa, 11030
 E le fruit li duna
 Dunt ele primes, allaz, mania;
 Apartement voleit dire
 Qe pecher li fist notre sire.

¹ deueie.

m-m

ben se escusa

E tute sa coupe vers deu turna.

But whan he toke hyt, he brake þe lay.
 3yf a man me now forbede
 þyng þat y ne shulde haue of dede, 12380
 Y were to blame 3yf y hyt toke,
 Bettyr were fyrst þat y hyt forsoke,—
 So myzt adam haue hyt forsake,
 For Gode for-bede þat none shulde be take.
 Syn he dyde þus azens hys forbode, 12385
 Ho dar sey hyt was þe wyl of Gode?
 3yt þyr are many þat þus seye,
 þat alle here wyte on Gode wul leye, 12388
 Ande telle men þus apertly:
 þey mow nat holde¹ fro foly, þ
 Ande sey þey mowe nat lyuë chaste, c
 But nedly hym behoueþ do waste. 12392
 Y seye, as þe holy man seys,
 He lyep apertely on alle weys; §
 For 3yf þat he wulde do now folye
 Wyþ a womman yn lecherye, † 12396
 And 3yf a noþer hyt myzt se, *
 At þat tyme he wulde late be;
²He ne letteþ for Goddes comaundement,
 But for hym þat þere ys present.² 12400
 Alle þo þat sey 'hem byhoueþ nedely,'
 þey acoupe Gode of here folye. *
 Why shulde he þat þyng forbede
 þat nedely moste be do yn dede? 12404
 Hyt were foly, comaunde a þyng
 þat myzt nat 3yue no warantyng. ||
 Yn twey þynges wykkedly þey sey
 þat on Gode here blame alle leye,— | 12408
 Lyers algate þey are strong, c
 A noþer, þey hepe on Gode here wrong; c

¹ holde hem.²⁻² Harl. omits these
two lines.

c Tenebres, priue lu.

p Nent plus a deu lur creatur Ke a;
and omits l. 11060.

¶ Adam suent tut li bricun 11035
 x Qe se escusent de custum;
 a Car aucuns dient apartement
 b Qe continer ne poent nient,
 c Par tant cheint en charnel peche,
 Pur ceo quident estre estre escuse. 11040
 § Mes il mentent apartement;
 * Car, si vn garcun fust present,
 † Fet ne ussent lur vileinie—
 Le peche de lecherie,—
 Car naturelment demand cest peche 11045
 Tenebresⁿ et oscurete;
 Pur ceo sout hom apeler
 Les membre qe seruent de tel mester
 'Les huntuses^o et priuez,'
 En signe qe deu heet tais pechez. 11050
 ¶ Aucuns dient, de faus dimier
 Ne se peot nul garder;
 Mes tiel excusaciun
 Ne vaut de aie vn botun;
 Car tresbien garder se purrunt 11055
 Qe le dreit ne retendrunt
 De^r lur terrien seigneur.
 Pur ceo, tuz li escusur
 Sunt fauz pur ueir, et menturs;
 Teus les trouerez a tuz iurs. 11060
 ¶ Aucuns se escusent par tiel assoigne
 Qe garder ne se poent de mensoigne;
 Ne qe il ne facent fas serement
 Garder ne se poent nient.
 * Teus acupent iesu crist, 11065
 Cum si il ne sout qei il fist
 Qant defendi faus serement,
 Si garder ne se poent la gent; a
 || Car folie est demander^r
 || Chose qe nul ne peot garder. 11070
 | ¶ Ore oiez douz choses d'escusurs,
 c L'un est, qe il sunt menturs;
 a L'autre, qe escusent lur creatur,
 Qe d'assez est peche greignur.

* Membres huntus.

a En vn de ses comandenz.

r comander.

Wykkedly þey synne on þese maners,
þey make hym wers þan ben¹ here peres.

That þou make nat þy synne lytyl to²
seme.

Que chescun se confesse entierement, sanz
circumstance en confessant.*

Make nat þy synne lytyl to seme, 12413

Telle smale ande grete 3yf þou Gode queme.

3yt þer ys an enchesun

† Male espece en confessiun 11075

Ys kallede 'dymynucyun,' 12416

† Est 'diminucium.

On englys hyt ys to mene

To make þy synne lytyl to³ seme,

Hyt ys to mene also anoper þyng,

Of þy synne to make shedyng;— 12420

And þys may be on two manere,

† Qant confessiun ne est⁴ entere,

Whan hyt shulde be hole ande clere,

† Ceo est en duble manere,—

Whan þou tellest but þe grete,

§⁵ Qant vus pechez lessez cunter;
Ou circumstanes neis vblier.⁶ 11080

þe smalē synnes þan wylt þou lete; § 12424

þese clerkys kalle hem 'cyrcumstauncys,'⁷

To þe grete synnes are þey puruyaunces;⁸

þou purueyst fyrst yn þy þo3t

How þe grete synnes shulde⁹ be wro3t;

Oftyn tyme a foule þo3t ande an¹⁰ yl 12429

Wyþ lykyng þer yn gadereþ a wyl,

Aftyр þat wyl cump a sy3t,

Aftyр a syghete, a speche ful ry3t, 12432

Weytyng yn wey, ande þarto 3yftes,—

Alle þese to þe dede a man lyftes;

Alle þese kalle men 'cyrcumstaunces'.

þat vn to þe grete dede men haunces. 12436

Lo here ensample of oure tale;

þou seest⁷ stykkēs þat are smale, *

þey brenne fyrst feyre ande shyre ||

* Car fu ardent,¹ ueum souent,

² Qe de branches funt la gent,

|| Qe ausi cler ardera

Cum le groz trunk fra.³ 11090

¹ be. ² 'to' omitted.

³ De diminucium de peche.

⁴ la manere k'em fet.

⁵ alume.

⁶ 'to' omitted.

⁷ Est de peche.

⁸ confession est.

⁹ De menu branchis de vant la gent

¹⁰ purueyaunces.

¹¹ Kant vos pechez couent cunter,

Ke est ausi cler ardent

¹² shul.

Les circumstanes ne devez oblier.

Cum l grant trunk refluambeant.

¹³ 'an' omitted. ¹⁴ sest.

To brynge þe grete stokkes sone on fyre,—
 Ryȝt so do þese smale þe wyȝ ynne 12441
 A grete synne to bygynne;
 þarfore y warne þe, yn þy lyfe
 Of swychē smale þat þou þe shryue, | 12444
 For ȝyf þou for-hele hem wyȝ þy wyl,
 So mayst þou þy soulē spyl.
 Ryȝt so fareȝ for-holen synne, †
 As fyre, borē bosum ynne; 12448†
 At þe laste hyt hym dereȝ, †
 Ande brennyȝ¹ þat hym aboute bereȝ; †
 For no synne may be hyde †
 þat hyt ne behoueȝ opunly be kyde; 12452
 ȝyf hyt be shewede here apert,
 Yn ouȝer stede hyt ys couert; ||
 Ande ȝyf þou hydē here þy blame,
 Hyt shal be shewede to þy shame. † 12456
 Seynt Austyn seyȝ a wurde to charge, *
 Of Goddys ȝyfte, how hyt ys large, *
 “Shryueȝ ȝoure dedēs ande ȝoure þoȝt, ‡
 For Gode forȝyueȝ alle or noȝt; ∴ 12460
 Oȝer forȝyueȝ he alle wyȝ gladehede, ∴
 Or alle abydeȝ to hys wraȝhede; ∴
 ȝyf þou be alle fully shryue, ∴
 Forsoȝe þan be þey all forȝyue; ∴ 12464
 ȝyf þou þe shryue of alle but one, ∴
 Noȝer he forȝyueȝ þat, ne none.” ∴
 Yn ryȝt resun þese clerkys telle, §
 Yn þat stede þere Gode shal dwelle § 12468
 Plenerly hyt behoueȝ be clene
 þat no synnē mowe be sene.
 Whan synne ys shryue ande clene echedeȝl^h
 þere wyl Gode holdē hys hostele; † 12472
 þe mantel of loue ys leyde ful euene
 þat heleȝ Iesu ande kyng of heuene. ||

¹ brenp.

^b Cum vus ert.

| Pur ceo, en confessant ne celez
 Les circonstances des pechez.
 Le peche, par tropologie,
 Par le trunk est signifie;
 Les branches de cest trunk malure 11095
 Sunt les circonstances de cest peche.
 Home peot estre encumbre
 Qant il les cele de gree,
 Car, ausi vet de peche cele
 Cum de feu en sein musce,— 11100
 Al drein, damage fra
 A ceoluy qe en sein le portera;
 Car, nul peche ne peot estre cele,
 Si couert, ^b apres mustre,
 || Ou si ert mustre, et pus couert, 11105
 † O ici cele, et pus ouert.
 * ¶ Seint austin vn mot dit
 * Qe bien fet a mettre en cest escrit,
 ∴ “Ore,” fet il, “vus confessez bien,
 ∴ Car tut par-durra deu ou rien, 11110
 ∴ Tant dune deu largement
 ∴ Qe sun dun ni parte nient;
 ∴ Ou tut vus pardurra,
 ∴ Ou trestut sun coruz retendra.
 ∴ Qant tuz aueras cunte, 11115
 ∴ Tuz vus sunt pardune;
 ∴ Quant tuz cuntez fors vn sul,
 ∴ Deu ne pardoine cel ne nul.”
 § ¶ Dreite resun pur ueir condune
 § Ceo qe li bon clerc sune, 11120
 § Car peche n'est nient pardune
 § Fors la ou deu est herbege.
 § Plenere demande nettete
 § Deuz, ou deit estre ostile; ∴
 ∴ Le deable et tute sa cumpainie 11125
 ∴ Engetez, ou deu ne auerez mie.
 || ¶ Estreit d'amur le mantel
 || Dunt couert est li rois de ciel
 Qant en ceste vie mortel
 Le receuez en votre ostel. 11130

^c ‘Le lu ou deu ert ostille,’ and line 11123 comes after.

Yn o stede ne mowe þey reste ;
 Gode or þe fende¹ outheste ; 12476
 One of þese behouep þe chese, *
 Take þe toon, þe touper þou lese.
 Y wulde holde hym more þan wode †
 þat cheseþ þe wykkede ande leueþ þe gode ;
 Take we Gode on oure party, 12481
 Ande fle we þe fendes cumpany.

That þou make no skornyng yn shryfte.

Skorne nat, ande seye þou wylt forsake
 þy synne, ande eft aȝen hyt take. 12484
 ȝyt wyl y warne þe of o þyng,
 Yn shryfte make þou no skornyng. †
 Lytyl mayst þou spede þat whyle *
 ȝyf þou shryuē þe wyþ gyle ; 12488
 For ȝyf þou make þy shryftē feynt, †
 Sykyr þou be þou shalt be a-teynt,
 Whan þou art nat yn wyl
 þe to wyþdrawē fro þyn yl. || 12492
 What doust þou byfore þe prest
 And hast deseȝt yn þy brest ?
 Asoylede mayst þou neuer be °
 But þou wylt þy synnē fle. ° 12496
 Wyþ skornē wenest þou þe quyte
 As a fals ypocryte,
 þat þou holdest nat cunnaunt
 þat þou hetest ande takest an hande. 12500
 A lytyl tale y wyl ȝow telle,
 How he was shryue, þe fende of helle. §

*The Tale of How the Devil came to be
 Shriuen.*

An holy man þat Gode was dere, ||
 Ones sat shryfte to here ; 12504
 To hym come þe fende of helle |

¹ fend, þe toon.

† Gisir ne poent en vn lit
 Le deable et iesu crist ;
 * Vn de euz hors del lit cherra ; °
 † Fous est qe le deable n'engettera,
 Kar ki vnqe li herbigera 11135
 Sa mesun pur veir cunchiera ;
 En tant ad malueis lot ; †
 Ki le herberge, il fet qe sot.
 A ceste espece revendrai,
 E plus ileoc vus dirrai. 11140

**Qe chescun se garde de escharn en
 confessant.^s**

Derisorie en^h confessiun
 † Ne deit fere nul hom ;
 * Car, bien ne purra espleiter
 Si entent deu gabber.
 † Chescune confessiun est feinte 11145
 Qant vient de entente feinte,
 Ceo est a dire, qant home n'ad qeor
 || Detenir sei de pecher,—
 | A qei fere a prestre venez
 | Si lesser vos pechez ne volez ? 11150
 ° Nul assouz ne serra
 ° Qe de fin qeor ne les lerra.
 ¶ Nule feinte confessiun
 Ne vaut vers deu vn botun ;
 Voler faut a les fous, 11155
 E par tant ne sunt assouz.
 Qe confessez sunt, funt semblant,
 Mes il funt ypocrisie grant
 † Qant tenir ne veillent lur couenant
 † Qe tenir premettent en genulant. 11160
 † ¶ Ore oiez vne cunte k'en sermun
 † Oy cunter de un prodom,—
 § Coment le deable se confessa,—
 Mes poi par tant espleita.
 ¶ Vn seint home mult proue 11165
 || Qe bien esteit de dampne de,
 En confessiun un iur seeit,
 | Qant le deable a luy veneit
 ° girra. ° De confessiun escharnisaunte.
 † manere de escot. † Escharnisance.

Yn form of a man, hys synne to telle ;	†	En furme de home transfigure ;	
þe holy man wende hyt hade be		: Deuant li est agenule,	11170
A man yn flesshe as ¹ he dyde se ;—*	12508	§ Semblant fist sei confesser,	
On hys knees he sett hym downe ;		* Ces mals comenca a cunter ;	
Wyþ þe prest for to rounne,		* Le seint home bien quideit	
And tolde hys wykkednes ful bostely. §		* Qe il verrai home esteit ;	
þe gode man lestnede þat sattu hym by ; :		† Mult l'escuta ducement,	11175
He seyde, “ y haue be yn þe se, 12513		‡ E cunter le lessa a sun talent.	
þere þre þousende shyppes were dreynt		‡ ¶ “ Ieo ai este,” dit, “ en la mer,	
þurgh me ;		‡ Ou mil neys ai fet neier ;	
And alle þe folk wyþ oute nombre,		‡ Ne say mie la nombre de gent	
Allē broȝt y hem to kumbre ;	12516	‡ Qe ieo ai mis en turment,	11180
Aboue yn to þe wynde y wente,		‡ Car lur siegles depecai,	
Ande broȝt hem alle to þat turment ;	x	‡ Parunt neier les fesai ;	
On lande y haue do more tresun *		‡ Aucuns neys debruserent	
Wyþ fyre ande slaghetyr yn euery tounne,		‡ Auant qe eles ariuerent,	
Ande alle þe skaþe y myȝt of mone 12521		x Tut par mes enchantementz	11185
To hem þat yn borwēs wone ;	†	x Parunt troublai les vens.	
Y haue made wrappe ande euyl wyl		* Mes en tere fis plus de mal,	
Betwyxē hem þat wulde mone ² yl 12524	†	‡ Car enuirun su ale amunt et aual,	
And ³ echoun ouþer at here myȝt		‡ Plusurs ai mult mal ¹ procure	
More wyþ wrong þan wyþ ryȝt ;	†	† A ces qe meinent en cite,—	11190
Yn pryde, yn Ire, yn enuye,	†	‡ Procuratie, et consentement	
Yn sloghe, ⁴ ande yn coueytise, 12528	†	† A ^k descord, dunai souent,	
Yn glotonye, and yn lecherye,	†	‡ Parunt plusurs furent mort,	
Y delyte me yn euery vyleynye ;	†	† Meins a dreit qe a tort.	
Foule flesshe dedes þat are ouer rank,	†	† De orgoil, coruz, et d'envie,	11195
More þan ouþer y take to þank ; 12532	†	† Plein fu, et de coueitise ;	
But, pryde algate and coueytise	†	† Et glotonie et lecherie	
Y may nat leue, ne none of þyse ;	†	† Me delit mult, et vileinie ;	
Ten þousende men dampnede be	†	† Sur tutes choses, charnal peche	
Yn þese two for loue of me ; 12536	†	† Plus des autres me prent a gree ;	11200
When y fynde hem custumably §		† Orgoil et ¹ coueitise	
Yn þese two synnēs allē redy,		† Hair ne pus en nule guise,	
Ful weyl payeþ me þat synne, 12539	§	† Car dis mil homes sunt dampnez	
		‡ Par ces douz mortels pechez ;	
		‡ A lur mort ai cunsentu,	11205
		‡ E qe dampne furent, tres lee fu.	
		‡ Qant custumablement	
		‡ Perecus trouai, et negligent,	

¹ pat.² noun.³ And sle.⁴ sloupe.¹ Plusurs arsuns ai. ^k A. omits ‘A.’ ¹ enuie et.

And bounde are þey to me þer ynne;		Trop me plust lur peche,	
þan do þey ryȝt as y wyl,		Car, en ma hard les tinc lie	11210
Allē wrong wyȝ outē skylle;		A fere tutes mes voluntés,	
Fro wykkede to wers y do hem falle,	†	Pur ceo les ay tant amez;	
For y am mayster ouer hem alle;	12544 †	De vn mal en autre les getai,	
ȝyf þey wulde wake, y do hem slepe,		Car sur euz mestrie auoi.	
Ande yn ydulnes to lepe;		Ces qe furent bone gent, ^m	11215
For whan þey are yn bedē broȝt,	†	En peche cheir fis souent;	
Y do hem synne yn ydul þoȝt,	12548 †	Tant cum iurent en lur lit,	
Yn þoȝt of folye and foule delyte		Pensir lur fis de fol delit.	
I do hem þenkē þan ful tyte.			
Certes y may nat telle hyt alle,		Qe vus irrai long cuntant?	
þe synne þat y haue do, and more shal.		Mal ai fet si tres grant	11220
Cryst, loue y neuer a deyl,	†	Qe amer ne pus deu pur rien,	
Ne none þat on hym byleueȝ weyl,	†	Ne nul qe en luy creit creistien.	
For yn euery dedly synne	†	De tuz les set mortels pechez	
Y am bounde; and may nat blynne.	12556 †	Suy, sachez, enuolopez;	
Y dyde neuer commaundement	†	Encuntre chescun comandement	11225
þat Gode vn to þe folk haȝ sent.	†	Ai fet, ke deu liuera a la gent. ⁿ	
þe sacramentys of holy cherche,	†	Les sacramens de seint eglise	
Y louede hem neuer, ne neuer wulde	†	Vnqes ne amai pur nul aprise;	
werche.	12560		
Pryue synne ande sacrylage,	†	Sacrilege et pechez priuez	
þat loue y moste, ande rycolage.	†	Tuz iurs ai mult amez."	11230
Holy cherche, despyse and fyle,			
þat wyl y bleply, alle my whyle." ^{tyme}	12564		
þe holy man lestnē bygan,	†	¶ Le prodome escuta,	
Ande hade wundyr of þat o man	†	E durement se meruilla	
þat he myȝt so moche synnē do	†	Qe vn pout fere tant des pechez	
As he a-coupede hymself vn to :	12568 †	Cum ceoly li out cuntez;	
þe godē man for alle þys chaunce		Nepurquant le regardeit,	11235
Saghe yn hym no repentaunce,			
Ne no sorowe made of contrycyun	†	E nulę contriciun en luy veeit.	
For no synne þat he hade down;	12572		

^m sompnolent. ⁿ⁻ⁿ A. has—E de tuz les comandemens
Qe deu liuera a les genz.

He seyde, "hast þou any shame of þy synne		†	Apres, l'ad demande ' Si il fut contrit ° de sun peche ?'	
þat þou hast be so mochē ynne ?"				
þe fende answerede to hym aȝen		†	L'autre "nanil" respundi,	
"Wytē þou weyl for certeyn,	12576	†	"Car, sachez," dist il, "ben de fi,	11240
þere y dyde but one or two		†	Qe la ou vn mal ai fet,	
Y wulde haue do twenty ande mo."		†	Vodrei qe fussent trente set."	
"þat art þou," he seyde, "a wykkede deuyt		†	"Dunc estes vus," dist, "le maufe,"	
þat þou repentest þe of none euyl."	12580	†	Qant vus ne repentez de peche."	
"ȝe, certeyn," he seyde, "so y am,		†	"Ceo est," dist le deable, "veir."	11245
A fende of helle to þe y cam."		†	"Le maufe su, ceo dussez sauoir." P	
"Y coniure þe þat þou me telle—		†	¶ Le seint home l'ad cuniure	
Syn þou art a fende of helle—	12584		Qe il li cuntast la verite	
For what maner þyng a lyue				
þat þou come hedyr þe to shryue ?"		†	Pur qei la se vout a confesser ;	
"Now behoueþ me nedely			E le deable, qe ne pout celer,	11250
Telle þe euerydel ande why.	12588	†	Cunta pur qei la veneit,—	
Y se men come to shryfte so þykke,—		†	Si dist ' qe il la gent veeit,	
Of some, here soules as blak as pykke,		†	Qant vindrent a confessiun,	
Ande as grymly on to se		†	Plus neirs esteient qe carbun,'	
As ¹ any fende yn helle may be,—	12592	†	"Ausi horribles en alme les vi	11255
þo same men, when þey are shryue,		†	Cum sumes ^r d'enfer li enimi.	
So moche bryȝtnes ys hem ȝyue		†	Ceus memes gardai apres	
þat no sonnē ys so bryȝt		†	Qant il furent bien confes,	
As here soules yn Goddys syȝt.	12596		Si vi lur almes clarifie	
Y wyst my self hydus ande blak, *			Cum est le solail en este ;	11260
Ande no þyng hap so mochē lak ;				
þurghe my shryfte y wende to spede		§	Pur ceo me purpensai	
To haue turnede so bryȝt as ouper ȝede."		§	Qe ieo me confesserai,	
"þou art dyceyuēde, foule treytoure,		†	Si ieo changer pusse partant	
þy shryfte may haue no swyche onoure ;		†	* Mun vout hydus et espuntant."	
Hyt may neuer do þe pru,		†	¶ "Vous estes," ceo dit le seint, "deceu ;	
þe feyrehede of shryfte, ne þe vertu ; ‡	12604	†	De confessiun ne sauez la vertu,	11266
þo þat þou sawe so blak wyþ ynne,			Car, cil qe neirs sunt par peche,	
			Bien confes, sunt de grant beaute	
			Pur ceo qe il vnt volunte	

¹ Harl. Ande as.

° dolent.

P→ Coe sui ioe, fet il, le deable pur veir, .^a vint sei.

Ne la pus denier a nul foer.

^r sunt.

þey are repentaunt of here synne,	†	Après lessir lur peche ;	11270
Ande are now come to ryzt gode wyl	†	Si ne unt nient plus talent	
To do penaunce ande no more yl ;	12608	Corucier deu omnipotent ; *	
Ande þurghe þe shryfte þat þey haue take	†	Cest ^t receiuent absoluciu	
þey are asoylede, ande synne forsake.		Par vertue de confessiun ; *	
þere ¹ of cump alle ² here beute *		De lur bone volunte	11275
Yn here soules, as þou mayst se ;	12612	* Vient dunc lur grant beaute ; *	
But þou þat hast no repentaunce,	†	Mes vus, qe repentir ne volez,	
But loue and lykyng yn ³ cumbraunce,	†	Iames beaus ne serrez ;	
To feyrehede shalt þou neuer wende,	†	La vertue de confessiun	
But blak ⁴ and foule wyþ outyn ⁵ ende ;	§	Ne auerez ia, maueis felun ;	11280
A deuyl þou come ; to satan þou go !	12617	† Deable venistes, et deable alez,	
To þat sorowe þat þou come fro."	§	Hydus fustes, et hydus seiez ! "	
He wente a wey, alle for lore, ⁶		Le maufe se vet a tant,	
A deuyl, as he was byfore.	12620	† Ausi horrible cum fut deuant.	
þarfore, gode men, wyte ⁷ 3e weyl	†	¶ Pur ceo ne quidez mie	11285
Shryfte saueþ nat a lone echedyl, ⁸	†	Qe confessiun vaile vn alie	
But 3e haue godē repentaunce,	†	Si repentance n'eit en cumpainie,	
Ande of forzyuenes gode affyaunce,	12624	Seur seiez, qei qe l'em die,	
And yn gode wyl 3ow to wypholde		Voler de sei detenir	
Fro þe ⁹ synnes þat byfore are tolde.		Depeche, ait chescun, et desir ; *	11290
Gode graunte vs grace swyche ¹⁰ shryfte to		Ki nel ad, il escharnist,	
make,		Pur ueir vous di, iesu crist,	
Ande for oure synne swyche ¹⁰ penaunce		E deu al iugement l'escharnira	
take,	12628	Qant il deuant tuz iuge serra.*	
þat we be neuer more a teynt ¹¹			
For fals shryuyng ne for feynt ;			
But graunte vs alle vs self ¹² to 3eme,			
And yn oure shryfte Iesu to queme.			
Amen.	12632		

Here endyþ Manuel pecche.

¹ per. ⁵ outhen. ⁹ po.
² al. ⁶ al forlore. ¹⁰ swych.
³ yn þy. ⁷ wete. ¹¹ neuermor ateynt.
⁴ blake. ⁸ alone ychedeyl. ¹² selfe

* A. inserts here, seemingly by mistake, (compare lines 11326—32),

Tant dutent encumbrement ;
Ceo lur vient de seintete
E conscience bien ordene.
¶ L'auter ot trop gros entendement
E perdi dreit iugement
Qant sunt encumbre de peche,
Qe entendre ne poent verite.

^t Teus. ^u Par volunte et contriciun.
^x A. bunte. ^y A. Eit chescun le voler et desir.
^z Chescun ky fainte confession fra.

**Que chescun se garde de desordene
conscience.^a**

Home deit auer seine conscience, 11295
 Ceo est de confessiun la sentence ;^b
 Car conscience scrupuluse,
 Tiele qe est trop dotuse,
 Souent uus mettra a malese
 Qant estre purrez a ese, 11300
^c Car hure de seintete
 Iuge pur peche est a la fee.^c
 ¶ Home qe trop est menuer^d
 Ne se peot bien confesser,
 Car alme en touses^e ocupe 11305
 Les gros vblie a la fee.
 Teus ressemble a phariseus
 A quels parole dampne deuz,
 'Ypocrites' les apele,
 Pur vne resun^f tresbele, 11310
 'Car anise et mente donerent,
 E plus grant chose entre lesserent,
 A la ley qe deu lur duna
 Par Moysen qe l'aporta.'
 ¶ Vn autre ensample bon lur dist 11315
 Quant vers eus parla iesu crist,
 "Dampnable estes, bien sachez,
 Ypocrites malurez,
^g Kar vne goute," dit il, "colez,
 E la camail transglutez."^g 11320
 ¶ A la fee vint de simplete
 Scruple en alme ordene ;
 Car, ki les qeors ot enluminez
 Ki ne funt mie les gros pechez,
 Se confessant menuement, 11325
 Tant dutent encumbrement ;
^h Coe lur vent de seintete
 E conscience ben ordine.^h

^a De ypocrisie.

^b sentence
 De disordine conscience.

^c Kar a la fiez oueres de seintete
 Iugera ele a mauueis peche.

^d In *B.* a line has been drawn through 'menuer' and
 'mensung' substituted.

^e hom a truffles.

^f 'En l oreisun.' For 'Pur' *A.* has 'car.' *B.* omits
 the next two lines.

^g Omitted in *A.*

^h Omitted in *A.*

Ceo estⁱ trop gros entendement,
 E perdi vnt dreit iugement 11330
 Qant^k sunt encumbre de peche,
 Qe entendre ne poent la verite ;
 Pur rien tenent tres groz pechez,
 Car le deable les ad les oilz creuez ;^l
 Pur ceo lessent a nunchaler 11335
 Les vns, des groz pechez sei confesser.
 Teus ne vnt de conscience,
 Car trop sunt de gros sentence ;
 Il sunt obstinat souent,
 Car les fleschir pet hom nient^m. 11340
 De tuz pechez keⁿ sauums
 E qe en cest escrit troue auums,
 Est pur veir obstinaciun
 Vn des mauueis qe trouum.
 ¶ Ne seiez dunc trop scrupulus, 11345
 Ne trop groz cum sunt ius ;
 Entre douz vuz tenez,
 E sage conscience auerez :
 Le plus grant peril plus eschuez
 Qe trop grosse conscience ne eiez. 11350
 ¶ Dunt vus deuez confesser,
 En ceste liure poez trouver,
 Solun ceo qe a ley apent ;
 Mes priuitez ne trouerez nient,
 Dunt hom se deit confesser 11355
 Qe d'encumbrement se vout garder.³

ⁱ Li autre vnt. ^k Tant. ^l les ad enuoglez

^m E flechent ; et coe ne dust hom nent. ⁿ *A.* re

[³ In *A.* (*Hurl.* 273) the 'Poyntes of Confession,' lines
 9633—10394, pages 349—369, follow here, and then—

¶ Pluz de confession ne dirrai,
 Quar ce suffist, come ie crai.
 Nepurquant matere voil doner,
 Qe plus vodrai rimer ;
 Vers en latin ci mettrai
 Sicoms de mestres apris ai.
 Le clerq q' les lirra
 De bouche espoudre les purra,
 Pluz pleinement purra dire
 Qe ie en rim puis escriure.

Quis, quid, vbi, quibus auxiliis, cur, quomodo, quando ?
 Aggravat ordo, locus, peccata, scientia, tempus,
 Etas, conditio, numerus, mora, copia, causa,
 Et modus in culpa, status altus, lucta pusilla.

Expositio primi versus;—'quis,' vt dicantur circum-
 stancie peccatis, et cum qua peccauit ignorata parua.

De oreison e ses profiz.²

Apres verraie confessiun
 Dait venir saint oreisun.
 Confessiun alme purifie,
 Mes oreisun la saintefie;
 Par confessiun, de mort releuez; °
 Del deble, par confessiun, eschapez.
 Oreisun vus garde ke vus ne chaiez,
 Par oreisun estes a deu liez;
 Confessiun vus releue gisant,
 Oreisun vus garde en esteant;
 Oreisun ad ben le poer
 Tuz bents a hom purchacer,
 Kar, si hors de peche seez,
 E en deu vus delitez,
 Oreisun vus purchacera
 Kant ke votre quer desira;
 Kar dauid le prophete dit,
 Si cum trouum en sun escrit,
 'Ky en deu se delitera,
 Kant ke a resun demandera,
 Dame deu,' fit il, 'li durra;
 Tant de franchise ben ly fra.'
 ¶ Chescun hom en vie mortel
 Ky desire uenir al ciel,
 De oreisun ad grant mester;
 Pur coe vus comande deu orer.
 ¶ Deus choses vus dirrai
 De oreisun, si cum apris le ai,—^p
 ¶ La primer est, 'sa grant uertu
 Ke ele ad vers dame deu.'
 'Quei hom dait prier, et coment,'
 Est le secunde enseingnement.
 ¶ A la primer reuenum,

² The text hereafter is from *B. (Harl. 4657.)*[°] A. inserts here,—Oreisun garde qe ne meorgez, and omits line 11364. ^p A. sicom ie sai.

'Quid,'—genus peccati, et species, et indiuidium, si necesse fuerit. 'Vbi,'—vt dicantur circumstancie loci aggrauantes. 'Quibus auxiliis,'—an solus, an cum sociis; grauius enim peccat qui alios secum peccare facit. 'Cur,'—in qua suggestionem, temptationem, intentionem. 'Quomodo,'—si naturaliter an aliter. 'Quando,' id est, quo tempore, quotiens, et quanto tempore Sequitur de oratione.]

E le profist vus dirrum. 11390
 Al commencement deuez sauer
 Ke nul ne poet sa vertu parcunter,
 Kar, (a vne manere de parler)
 Sur dame deu ad poer,
 Ne seit ia si carouce, 11395
 Ne tant vus ait manace,
 Apres suffisante contriciun
 E verraie confessiun
 Ke ne l'apese seint oreisun,—
 Par seint escrit coe prouerum. 11400

*The Bible Story of How King Hezekiah's
 Life was prolonged Fifteen Years by
 his Prayers.*

¶ Iadis esteit 1 bon Ray
 Ezechie de la veille lay,
 Prodhom fu, et ben prese,
 Cum en escrit auom troue;
 Ben esteit de dame de, 11405
 Paen ne fu mie, mes Rai de Iude.
 Deu le prophete a ly enueia,
 Ysaie, ky dit ly a
 "Ke sun regne apesast,²
 E a morir se aturnast;" 11410
 Coe dit le prophete ysaie,
 'Ke plus ne uiuerait il mie.'
 Ly rois ezechie ben sauait
 Ke dame deu pitous estait;
 Vers la parraie se turna, 11415
 E anguissousment plora,
 —Kar il giseit en sun lit
 Kant ysaie la parole dit,—
 Deu pria ententiument
 'Ke il ne ly obliast nent; 11420
 Cum en sa vie aueit ame
 De fere dreiture et verite,
 Viure desira plus lungement
 Pur plus profiter a sa gent,'
 E prie deu 'ke coe ly grantast, 11425
 E sa vie plus enloingnast.'
 Ore oiez uertu de oreisun!
 Ainz k'il issi de la mesun
 —Le prophete ke a ly fu enueie—

² A. deposast.

- Al rai arere est returne,
Si ly ad ben nuncie
E pur ueir recunte,
' Ke deu ses lermes auait veu
E sa oreisun ben entendu ;
Pur coe ses iurs aloingne,
E xv anz de vie grante.'
Greindre miracle pur ly fist,
Si cum trouom en escrist ;
Kar al rai cunte ysaie
" Qe vus ne me deseirez mie, '
Deu," dit il, " l signe ad grante
Dunt le mund ert esmerueille,
Le solail sun curs changera,
x lines a rere returnera ;
E le orloge achaz esprouez,
E ke uerite seit, i truuerez."
Ezechie veir troua
Kant ke ysaie li cunta.
¶ Oiez de oreisun la uertu,
Kant changa la sentence deu,
E lunge vie purchasa
Al ray ky deu manasa :
Pus ke out dit k'il ne viuera mie,
Ly purchasa lunge vie.
Le solail ben mustra^a sa bunte
Kant sa nature pur ly ad change ;
Par tant poez ben uer,
Ke le ciel ne poet rester
A la prier del seint hom
Kant il la fet de custum.
¶ E ne mie seulement le ciel de sus
Obeit a oreisuns de teus,
Ainz funt les qatre elemenz,
Fu, heir, ewe, et venz.^a
¶ En la bible auom troue,
Ke Elie vn prophet de
La pluie treis anz suspendeit ;
Issi auint cum il pria.
Puis autrefiez deu pria,
- 11430 E deu pluie enuaia
Par vnt^a la tere son fruit dona,
E le pople deu mercia.
¶ Sur^a angles ad poer oreisun,
Quant prie deu le saint hom ;
11435 Kar la pestilence lessa
Ke deu en tere enueia
Kaunt dauid son pople out nombre,
Dunt deu estait mespaie.
Dauid, quant le angle veait
11440 Ke son pople ocierait, ^a
Pur son pople deu pria,
E la morine tost cessa.
¶ Par taunt nus est ben mustre^a
De oreisun la grante bunte,
11445 Pus ke ele ad poer
La sentence deu chaunger ;
E li aungle ensement
Sunt a prier obedient,
Cum wus mustrai drenerement.^b
11450 De seint Dauid e sa gent. ^c
¶ Ore wus mustrum maintenant
Ke sur hom ad poer grant,—
Kar ki ad plus de poer en tere
Ke n'ad li sire li emperere ?
11455 Nekedent fu mort et mis en^d bere
Par seinte gent a lur prier.
- The Tale of How the Emperor Julian the
Apostate was killed through the Prayers
of Bp. Basil and his People, by a Martyr
who rose from the Dead.*
- ¶ Kar iadis esteit un emperur
Ki renia son creatur,
Tant ad l'empire desire ;
Allas ke il vnkis esteit ne !
11500 Il esteit dunkis apele
Iulien le renie.
Cest traître en perse ala,
Kar encuntre eus guerreia ;
Par vn gast^e pais passa,
11505 Ou il un eueske troua

^a B has—E de coe ne me decreez mie.^a A. solail ateint.^a There follows a * and 'quod hic deest, requere in fine ad tale signum.' The omission, to line 11659, which is in a rather later hand, is inserted in the text.^a A. ount.^a A. Com.^a A. ocieit.^a A. ad dieu mostrea.^b A. ie mostrai dreinement.^c B. omits this line.^d A. sur. ^e A. wastee.

Ke basil estait nome,
 Saint hom fu et ben lettre,
 Ke nurri fu iadis
 Od Iulien le chaitifs.
 Quant^f basil out enquis
 Ke l'emperere vint en cel pais,
 De pain de orge li presenta,
 Kar nul melior ni troua.
 Iulien se corusa
 K'il tel pain l'enueia;
 Pur ceo, par mahun iura,
 Par grant ire k'il ad,^g
 Ke quant il returnereit^h
 Tote sa gent ociereit.
 Saint basil, quant ceo oit,
 Pur son pople se dementi;
 Pur ceo son pople ad assemble,
 Tuz ke furent en sa euesche;
 Oueskes eus comence a treter
 Coment il pussent apeser.
 Chescun dona de son auer
 Pur l'emperere presenter;ⁱ
 En deu basil mout se afia;
 Sa gent pur ceo amonesta
 Ke chescun maist son escrit
 Sur son auer. Si lur dit,
 Ke reprendre poaint lur dun
 Si deu lur vengast del felun.
 E en deu taunt se affiait
 Ke de Iulien les vengerait.^k
 Quant son pople out sermone,
 Ensemble oueke eus ad prie
 ' Ke il pur sa grant uertu
 Vers iulien fust lur escu.'
 Notre dame vnt ausi prie,
 Ki le chaitif out refuse,
 ' K'el sa hunt out en remembraunz
 E a Iulien enuaiaist male encumbrance.'^l
 Basil les ad confortez,
 " Ces trois iurs," dit il, " deu priez,

^f A. Seint.^g This line omitted in B.^h A. Le pais destruerait, E.ⁱ A. lui presenter au retourner.^k A. adds—Si deuoutement fust prie
Car il est plein de pietee.^l A. E les gardast de meschance.

Kar, auant ke saient ceo trai passe,
 Quites serrez del malure."

En le eglise dunt le^m eueke estait,
 11510 Vn saint martir reposait 11550
 Ki saint mercurie fu nome;
 Pur deu esteit martirize;
 En le frunt de l'egliseⁿ son escu,
 Cum custum est, unt pendu,
 11515 Ses armes en la tresorie 11555
 Mis aueient par cortisie,
 Sa launce pas ne failli
 Ou il esteit enseveli.
 Le eueske de ki wus ai cunte,
 11520 La nuit apres ad sunge 11560
 Ke notre duce dame venait
 De sa trone ou ele seeit,—^o
 Mut aueit bele compaignie
 Des angles e de cheualerie,
 11525 Des virgines e de docturs, 11565
 E de saint confessurs.
 De la veu tout se esioiait
 Ke vnkes auant si le estait.
 Cel pople ad aresune
 11530 La duce mere de pite, 11570
 " Quel de wus me uengera
 De Iulien le apostata,
 Ki sa lai ad renie
^p E mun duz fiz blasfeme,
 11535 E mai ad del tut refuse: 11575
 Certes il ad fet mut grant peche."^p
 Maintenant saili auant
 Mercurie, cheualer vaillant,
 " Ieo," fit il, " dame, si ioe ai le grant,
 11540 Wus vengerai maintenant." 11580
 " Vistement," fet eles " alez,
 Mun fiz e moi de li uengez."
^q Ses armes li ad baille,^q
 E richement fu adubbe
 De la main la mere de, 11585

^m A. ou il.ⁿ A. du moster.^o A. veeit Sur son trone ou seeit.^p A. Mon fiz e moi refusee.^q A. Q'en l'eglise furent posee,
L'espie lui seint au coste,
Sa lance en poing lui a donnee.

Bor fu unkis tel chiualer ne.
 Mut se pout esioir^r
 Ke issi fu fet chiualer.
 Vn destrere le ameinert tut blaunc
 Ki mut fu bels e ben alaunt, 11590
 Richement fu aturne
 De herneis de or esmerre.
 Mercurie la beneison demaunda,
 E cel destrere blaunc munta :
 Ore li condue dampne de 11595
 Par sa grace e par sa pite !
 Saint Mercurie s'en ala,
 L'emperur Iulien troua,
 De ses cheualers enuirune ;
 De la deu vengeance ad poi pense. 11600
 Tut le ost se aparceiuait
 Ke vn chiualer del cel uenait
 Tre richement aturne,
 Dunt tuz furent efraie.
 Par mi le ost l'emperur choisi, 11605
 Le cuerr de sa launce li fendi,
 L'alme enueia a le enemì,
 A le tere le cors purri.
 Quant Iulien vit ki il fu feru
 Del messenger dampne deu, 11610
 Sa main prist plein de la poudrere^r
 Li escumege emperur,
 Ver munt en le air le getta ;
 En gettant, issi vers deu parla,
 " Vencu me auez, nazariens, 11615
 Ki sire estes de cristiens !"
 En blasfemaunt le diseit,
 Kar il desespere esteit ;
 A taunt fu mort li malure,
 A uif deble seit il comaunde.^t 11620
 Quant mercurie aueit son message
 E parfet out son vaiage,
 Arere^u se est returne
 E en sa tombe recouche.
 Saint basil enueila, 11625
 E dampne deu en mercia.
 Ben entendì la uerite

^r A. glorifier. ^u A. de poudrele.
^t A. 'E a vif deble comaundee,' and the next two
 lines are omitted. ^u A. Mercurus.

K'en sungant l'out deu mustre ;
 Son pople ad reconforte,
 E sa uisiun^x lur ad cunte ; 11630
 " Iesu crist," dit il, loez,
 Ki de Iulien nus ad vengez ;^y
 Kar mors est pur ueir l'emperur
 Ki reneia son sauueur."
 En argument^z de verite 11635
 Sunt tuz oue le euesk ale ;
 La launce engardent^z ensanglente
 Ki al mur del eglise fu apuie ;
 Les armes al saint wnt querant,
 Mes il ne trouent taunt ne quant 11640
 For le escu, ke virent pendant
 En le lu ki solait auant :^b
 La laine^c del tombe vnt oste
 Ou saint Mercurie fu pose ;
 De ses armes le trouerent arme, 11645
 Si cum saint basil out sunge.
 Del miracle unt deu regradie,
 E vers l'ostel sunt ale.
 De denz le terz iur oirent nouele
 Ke Iulien fu mort, l'emperere. 11650
 Cuntent cument ocis estait
 De un chiualer ki del cel uenait.
 ¶ Mustre wus ai, si wus est a gre
 Ke oreisun sur hom ad pouste ;
 Si dunk, sur kaunt ke est en ciel 11655-6
 E quant ke est en uie mortel
 Ad saint oreisun poer,
 Mut la deuom cher amer.
 ¶^d Ore vus dirrai v choses ou vi 11660
 De oreisun, cum vus promis,
 Ke chescun hom deit auer
 Ky en priant uoet purchacer.^d
 Primes,—verraie couent estre .
 Kant ke parlum al rai celestre ; 11665
 Kar, si votre quer^e cuntredie

^x A. la songe.
^y A. dit, seit loez, Qe del felon nus ad sauuez.
^z A. tesmoinance. ^z A. regardent.
^b A. omits this line.
^c 'le cuerele' put at the side; A. has 'la couerele
 out remuer.'
^{d-d} A. Coe qe dieu velt prier
 Cestes choses deit auer. • A. vie.

Coe ke votre bouche prie,
Ne vaut ' de aie vn botun,
Kar tel est ' faus oreisun.
Pur coe dit duz iesu crist,
" Ne mie chescun hom ky dit
' Sire, sire,' en ciel entera,
Mes cil ke le uoler mun pere fra."

¶ Pur coe nus ad deu amoneste
En 1 liure ke trenis est apele,
' Ke nus en seint oreisun
Nos quers ou nos mains^s leuom.'
Par te mains, entendez bone oueraine,
Si cum le liure nus enseingne.
Kant a ta bouche acordent te fez,
Dunkes verraiment deu priez.

¶ Oreisun deit estre souenere,
Kar tel est a deu cher;
Ne est mie dignes de estre oi
Ke rerement crie deu merci.
Vne chose vus di sanz dotance,
Coe ne est mie signe de repentance,
Ne ke aiez grant desir

Al regne dame deu uenir,
Kant souent merci a deu ne priez,
E le regne del ciel ne ly demandez;
' Souent,' dit deus, ' demandez,'^b

E a la porte de pite batez,
E misericorde requerez,—

E de deu la trouerez
Merci pite et buntez.'ⁱ

Pur coe nus ad amoneste
Seint pol le apostle de,
' Ke prium deu sanz cesser'
Kar tel oreisun ad deu cher.^o

¶ Deuote deit estre oreisun;
Ce set ben chescun hom.

Cil ki reis est omnipotent
Ne vot estre prie teument;

Kar dreit resun condune,
Ke en priaunt, chescun hom

Ki graunt chos desir aver,
Deuotement deit prier;
Pur ke il ne poet achater,

Ne sur gage enpromter,
Ceo ke li pardurra de
Si deuotement seit prie,
Ceo est, pardun de peche,
E pus, duraunce en^k bunte.

¶ Oreisun est cum un present
Ke a deu enueum omnipotent;
Enueier la deuom od bon quer,
Autrement nel poum paier.¹

E ki plus la enueiera largement,
Plus le merciera deuotement.

¶ E a^m les angles nomeement
Dusum fer beu present,
Ki a deu offrire nos oreisuns
E tuz les biens ke nus fasons.

Pur ceo seint bernard diseit
En un liure k'il fesait,
" Li angle," fet il " solaint ester
Quant veient la gent vrer,

Taunt seⁿ delitent en oreisun
Ke fet est oue deuociun;

E hunt vnt de ester messager
De pouer present porter

A si trehaut emperur
Cum est deu notre creatur."

Le plus haut e riche present
Ke a deu enuaïom, surement
Est de peche esprit contrit,
E en amant deu de quer parfit.

¶ Bone fai wus couent auer
Si uerrament volez deu prier.

Ben ne poez de deu purchacer
Qe ren se dotera en^o sun quer;
En deu se dait afier,

Ki largement dune saunz reprouer.

^p Sachez ke de checun prodhom
Ad deu mut cher la oreisun;

^t A. certes votre reson Endreit de cest.

^s A. euims.

ⁱ A. omits this line.

^b B. omits this line.

^o There is another mark more in the MS. here, and a reference to the end for some lines omitted. These lines (11701-11806) are inserted in the text.

^k A. E pardurable.

ⁿ A. Pluz.

¹ A. Si dieu vus deit mercier.

^o A. ne oste doute.

^m A. auera de merciement. Pur.

^p Sachez qe dieu ad mout cher
Del prodhome chescune priere.

- Ainz ceo k'il sait pronuncie^a
 Escriuer l'ad comaunde,
 "Certain," dit le saint, "seiez
 Ke wus de deu receiuez 11750
 Ceo dunt li auez priez,
 Oue chose dunt mester auez."
 E ceo fet deu par sa pite,^r
 Ki seet notre enfermete,
 E^s de notre ignorance 11755
 E de notre nunsauaunce;^t
 Kar akune feez demaundum
 Chose dunt mester ne auom,
 Pus nus fet dunk li rai de cels, iesu,
 Quant notre prier chaunge en meuz; 11760
^a Pur ceo n'el wus veut granter,
 Kar tel hure le wus veut doner^a
 Kaunt plus wus purra ualer
 E quant de aie aueras mester;^x
 Deu deuum hardiement 11765
 Prier, seignur si pacient.
 ¶ En priant, aiez humilite,
 Ke racin est de chescun bunte;
 Ce est a dire, ke me entendez,
 Si wus seez en nul pechez, 11770
 Vos pechez primes acuepez;
 E ke ne estes mie digne, pensez,
 Ke ta prier sait oi
 De deu; par ta male vie
 Amendement dunk promettrez 11775
 En votre quer, e si le facez;^y
 E fiaunce, cum auant ai dit,
 Aiez en la pite iesu crist,
 E en les sainz ke sunt el cel,
 E ceus ke sunt en uie mortel 11780
- Ki dignes sunt estre oi,
 A queus od fai estis vni.
 De vmble prier, deu disait
 Ke el pur veirs le ciel percait.^z
 Ensamble bone poez auer 11785
 Cum deuez humblement prier,
 Del publican ke deu pria
 Quant oue le fariseu le temple entra.
 ¶ Vostre oreisun deit estre sage,
 Ke ren demaundez a votre damage, 11790
 Cum est terriene chose
 Ke wus faudra a chef de pose;—
 Demaundez bien celestien,
 Issi dait fer bon crestein;—
^aKar de vne chose seur seez, 11795
 Ke ren de deu receueriez,
 Pur ceo ke folement priez.^a
 Vos priers pur ceo rectifiez,
 Chose espirital demaundez
 Dunt al alm mester auez; 11800
 E si ta prier ne sait pas faint,
 Me souenere, deuote, e saint,
 E hors de mortel peche seez,
 E ferm creaunce en deu auez,—
 Hardiement wus afiez 11805
 Ke votre priere auerez.^b
 ¶ Ore auez oy la manere
 Quele dait estre priere;^c
 Mes ore vus dusum mustrer
 Ke le deble ne poet rester, 11810
 Ne ses angles^d ne poent valer,
 Kant oreisun est fet de bon quer.^e
- ^a A. 'E uaut q'il eit prononcie,' and puts it after next line.
^r A. Ce vient de la piete die.
^s A. Il doit. ^t A. nonsachance.
^a A. Neis ce q'il nus velt graunter
 Tiel heure ne vus velt doner,
 Cum nus damandom a la feez,
 Einz ad son don purloignez.
^x A. omits this line.
^y A. Pus votre cuer enleuez.
- ^z A. Q'ele pierce les cels. B. omits the next two lines.
^a Quant folement demandez,
 Seint Iake nus a ce mostrez,—
 Il parole a tiele gent
 Qe dieu prient folement,
 "Vus," dit il, "demandez,
 Mes riens de dieu receueriez."
^b A. receueriez.
^c A. inserts ¶ Sur dieu puet en ascune manere,
 Cum prouames, seinte priere.
^d A. engins.
^e A. Contre oreison fet de cuer.

A Tale of the Power of Prayer over the Devil and his Angels, or How a Monk ran away with a Knight's Wife, and how, when they were found out, a Prayer to the Virgin Mary saved them from all Harm.

- ¶ Kar 1 cheualer iadis esteit
Ky iuste 1 abaie maneit ;
Mut ama ceus de la mesun,
Kar il furent de grant religiun,^f
E mut les ad tuz honure
Pur lur uertu et lur bunte.
A compaigne^s out cest cheualer
Vne bone et bele mulier ;
Vn moingne de cel abeie,
Ky mut esteit de bone vie,
Eslu out a sei cunseiller
Ceste dame dunt me oiez parler.^h
Cest moingne souent venait
A ceste dame, et la confortait,
Souent ly diseit sarmons
E saintes collaciuns,
E oreisuns la enseingna,
Par vnt la dame mut le ama.
Mes le deble, plein de envie,
Semer pensa zizannie,
En lour amur mist esqumonne,
Lur seintete turna en folie.
Kar cist ke a la dame fu cher
Vn iur la vint conforter ;
De seintete vnt mut parle ;
Mes le deble plein de iniquite
A fol penserⁱ les entisa,
Seint amur en folie^k changa ;
Kar, le moingne dunt ai cunte
Tant ad la dame enchante,
^l K'el granta oue ly aler
Oue ke il la uolait amener^l ;
Tuz les ioueles k' ele out cher^m
Vistement comence a trusser,
Or et argent ensement
Trussa ele vistement ;
Oue le moingne s'en ala
- Si cum le deble les entisa. 11850
E a hunte fusent tut liuere ;
Mes deu les garda de peche.
Loinz ne furent vncore passe
Par la purueance de de,
Kant a l'ostel vint le cheualer ; 11855
Si demanda pur sa mulier,
Mes il ne l'ad pas troue,
Dunt mut esteit esmerueille ;
En sa chambre est tost ale ;ⁿ
Ses cofres troue debruse ; 11860
Quert^o sun or et sun argent,
Mes il troua poi ou nent.
Ne ly poet estre cele,
Kar la gent ly vnt cunte
Ke la dame s'en est ale, 11865
E ke le moine l'out alope
Ke tant fu la einz aqueinte
Pur sa tregrant saintete.
Kant le seignur coe entendi,
De doel fu supris, et mut mari ; 11870
Primes il memes, et pus sa gent,
Lur cheuals munterent uistement ;
Loinz et pres vount querant,
Sur lur cheuaus tost corant.
Quei vus irrai lung cuntant ? 11875
La dame vnt purfui tant,
Ke pris l'unt, et remene,
E le moingne ky l'out alope.
En 1 grange sunt amene,
Ov il les vnt enfirge.^p 11880
Le chiualer s'en est ale
Pur sei pleindre al abbe
De la vilainie et le forfet^q
Ke sun moingnie ly out fet.
En la grange ad enclos 11885
Les deus ky furent en fol purpos ;
Mes deus les out vnkore garde
De chanel assemble.

^f A. estoient prodhom.^k A. fol.^s A. femme.^l A. Qe suivre lui granta,^h A. A lui se soleit confesser.

E ce fere s'aparilla.

ⁱ A. folie.^m A. pout auer.ⁿ A. est mountee.^p A. il estoient fiergee.^o B. quer.^q A. surfet.

La dame parle primerment,
 Ky fu de greindre hardement,— 11890
 “Nos quers” dit ele “en deu leuom,
 E deuotement ly prium,
 Ke de hunte nus sauue^r pur sa pite
 Ky nus ad garde de peche.
 Iadis me apreistes l oreisun 11895
 De notre dame, cele dium.
 Ieo crai,” fist ele, “fermement,
 Si le dium deuotement,
 De hunte nus deliuera
 La pucele ke deu porta; 11900
 Kar souent ay esproue
 De le oreisun grant bunte.”
 ¶ Ore escotez le oreisun
 Ke les sauua de honusun,—
 “Aue, et gaude, maria, mater dei et
 domini nostri iesu cristi, regina
 celi, domina mundi, Inferni impe-
 ratrix,—miserere mei, et totius
 populi cristiani. Amen.”^a
 Kant cest oreisun vrent dit, 11905
 En lermant de quer parfist,
 Aparust a eus la bonure,
 La dame plein^t de pite;
 Les chaitifs reconforta,
 E ke sei repentisent, amonesta. 11910
 Coe dit ele “ieo sui la mere iesu
 Ke de pechurs sui la refu;
 Kant vus ore me priastes,
 ‘Emperice de enfer’^u me apellastes,
 Pur coe vus ert^x ben mustre 11915
 Ke de enfer ai grant pouste.
 A vos ostels tost vus alez,
 E desormes de peche vus gardez.”
 A tant sunt defirgez,
 E en lur lu deus debles fermez. 11920
 La dame vnt regracie,
 E a l’ostel s’en sunt ale;
 E coe si sodainement
 Ke la gent ne se parceiuent nent.
 E le cheualer ky fu ale 11925

Pur sei pleindre al abbe,—
 Kant sa parole ad mustre,
 A l’ostel fu le moingne troue.
 E le abbe mut se merueilla
 K’il sun moingnie issi acoupa; 11930
 Crere ne pout tant de outrage
 De sun moingne ke fu si sage;
 Mes le chiualer al abbes promettait
 K’il ly mustra ou il seait^r
 Oue sa femme enfirge, 11935
 En argument de verite.
 “Ore einz,” fit le abes, “me fu auis
 Ke ly vi al piler ou fu asis.”^z
 E le abbe fist le moingn a apeler;
 E il vint sanz plus targer; 11940
 Par tant proua la uerite
 Ke fausement fu acoupe.
 “Ore,” dit le abbe, “ueez
 Si la dame a l’ostel trouez.”
 Le chiualer issi fesait, 11945
 E la dame en sa chambre seait.
 “Par seint ordre,” dit le abbe,
 “Malement auez peche
 Ky a tort as ta femme defame
 E a tort mun moygne acoupe. 11950
 Ioe quide,” dit le abbe, “ke vus sungez;
 Ov ke trop auez iunez,
 Par vnt^a ta teste est euani;^b
 Gardez vus de frenesi.”
 “Mes vus,” dit le chiualer, “gabez, 11955
 Kar mes cofre vi debrusez;
 E mun or et mun argent
 Enporte fu outrement.”
 Ensemble en sa chambre^c alerent,
 E ses cofres enteres trouerent. 11960
 Le chiualer par tant creait
 Enterement k’il sungait.
 A la grange sunt pus ale,
 E ii debles i vnt troue
 Ki la seaint enfirge, 11965
 Mes il esteint transfigure;
 En furme de moingnie l’un seait,
 E l’autre vne dame ressemblait.

^r A. Qu’il nus salue. ^u A. Empresse d’enfern.
^a A. adds, ‘Amen, Amen’ ^x A. serra.
^t A. Douce mere.

^r A. sist. ^z A. Ce ne puet estre, dit l’abbe.
^a A. ount. ^b A. envani. ^c A. a l’ostel.

Apartement seant les uirent,
 Mes sodainement euanirent. 11970
 "Ore, engardez," dit le abbe,
 "De le deble la grant mauuette,^d
 Ky oue votre femme vus vout meller ;^e
 Pur coe vus mist en fol penser ;^f
 Mes ore veez la verite, 11975
 Ke coe est fantesme et vanite. "

Beneite seit la douce dame
 Ke issi les sauua de blame,
 Ke la dame ne fust honie,
 Ne le ordre del moingnage reuilie ! 11980
 Par tant vus est ben mustre
 Ke oreisun ad grant pouste
 A dame deu encliner,
 E les seinz angles du ciel,
 Sur hom, tere, air, et mer,
 E del vil deble de enfer,
 Nus de lur maus sauuer,
 E de hunte et peche garder.
 Mut deuoms dunke amer
 Priere ky est de tant poer. ^g 11990

^d A. Deus debles de malignete.

^e A. En vus nus velt medler.

^f A. fist mes quider.

^g MS. Harl. 4971 introduces here (fol. 127 back, col. 3) the following six lines:—

Deu du ciel, rei celestre,
 Coment ce secle ad mortel estre,—
 Taunt est fel et deceuable,
 Perilus a tuz, e chauuable;
 Ki ueit e entent le aventure,
 Mut est fous ke se ensure,

and then has 'the Author's thanks to God, and his Account of himself and his Book,' l. 12700—12753, p. 413-14, which B. and A. both wind up with. Then follow these lines,—

Sachez ke deu ad mut chere
 De prodome la priere;
 Kar, ne seit il ia si corouce
 Pur nule manere de pecche,
 Si merci crium de bon quer
 E uuler eum de amender,
 Apres parfite contriciun
 E uerreie confessiun
 Si deuotement seit prie,
 Ke tut ne ert pardone;
 Tut est plein de pite
 Ke de la nette pucele fu ne.

and then 'Prium dunke notre priere,' &c., as in the text.

Fesum dunkes ^g notre priere
 Primes al fiz, pus a sa mere,
 K'il de nus aient merci,
 E nus gardent del enemi. ^h

Oreison a deu.^h

Duz sire, ray de gloire, 11995
 Cum est de tai duz la memoire
 Ke met al quer cele duzur, ⁱ
 Ke doune ioie saunz ^k dolor ;
 Mes outre la douzur de mel,
 Sur tute ren ke est sus ciel ^l 12000
 Est ta presence delitable,
 Duz, et suief, et desirable;
 Kar chaunt plus delitous ne est chaunte,
 Ne plus ioieuse escote,
 Ne quer purpense si grant duzur, 12005
 Cum de iesu notre seignur ! ^m
 Iesu, le espeir a repentanz,
 Cum tu es bon a tai queranz,
 E pitous a ceus ky te deprient,
 Benigne a ceus ky merci crient ; 12010
 Cil ky te trouent sunt gari,
 Kar de tuz bents sunt repleni !
 Iesu ky es de quer douzur,
 E funtaine de bon amur,
 Lumere as uoegles et nonueanz, 12015
 Veie et dustre as forueanz, ⁿ
 Ky soul surmunte, sanz mentir,
 Tut autre ioie et autre desir,
 Lange ne poet tut cunter,
 Ne lettre ne poet tut demustrer, ^o 12020
 Ne nul ne seet pur uerite

^g A. Priom dounc.

^h MS. Bibl. Reg. 20, B. xiv. adds 'Amen,' and then finishes with

¶ Ore deuum deu mercier
 Deuoutement de tut queor
 Ke fini auum la trete
 Ke "manuel de pecche" est apele;
 E notre seignur iesus crist
 Li mercie ke l'ad escrist. Amen.

^b A. Du las Iesu memoria.

ⁱ A. doucour.

^k B. et tut.

^l A. inserts—Sur tot qe oil puet regarder
 E cuer de home penser.

^m A. iesu le salueur.

^o A. puet raconter

ⁿ A. a mes alauntz.

Fors cil ky le ad esproue,
 Quel ben coe seit certainement
 De amer iesu parfitement.

Alme cheitif, suspirez,
 Ky ceste duzur perdu auez
 Par amerte^p de pechez
 En queus tant as delitez.
 Si deus, ky tant est delitable,
 Vers vus ne seit merciable,
 E sa chere mere^q socurable,
 Oue le deble es dampnable.
 Alme, par peche es-mortie,
 En plorant^r querez votre vie,
 De plorer ne cessez mie ;^s
 Merci requerez, et aie,
 De iesu crist le fiz marie
 Ky tut le monde sauue et guie.

Amur duz, uenez auant,
 Si changez mun semblant,
 Le bastun me donez del penant ;
 Iesum desir aler querant,
 Trop ai coru ioliuant,
 Repentir me dai des ore en auant.
 Iesum querrai a mun repos,
 En la chaumbre mun quer enclos ;
 Iesum querai^t en apert,
 Par amur sovener et cert ;
 Oue marie trematin
 Querrai iesum le ray deuin,
 Al monument ou fu pose,
 Le son seint cors crucifie ;
 Ou pleint, et cri, et quer dolent,
 Offerai mirre et aloent,
 Coe est, en bon significance,
 La amerte de repentance.
 Sa tumb^u de plur moilleraï,
 Enuirun tut le empleraï
 De plur^x et de gemisement
 Tant ke li troef en present ;
 A ses pez dunke me estendraï,
 Estraitement le embraceraï,
 Recorderai sa passiun
 Ke est notre redempciun,—
 Coment il se lessa pener

Pur nus de peine deliuerer,
 Coment il fu en croiz pendu,
 E tint^y ses bras tut estendu
 Pur ceus receiure e embracer
 Ky a ly uoleient repaier.
 ¶ Allas ! iesu ! quei dirrai ?
 Quele pleint^z furmerai,
 Kant pur vus pecher ne lessai,
 Si pite, sire, ne aiez de mai.
 Ky tute genz en-doctrinez,
 Moi, chaitif, en-seingnez
 Ma prier vers vus furmer,
 Ky es verrai solace de quer.
 ¶ Iesu, aiez merci de mai,
 Mun duz pere en ky ioe crai,
 Ky de ciel descendistes^a
 E en la croiz mort suffristes ;
 Le terce iur de mort releuastes,
 De vant les uos en ciel muntastes,
 A destre tun pere es coroune,
 E deu en ciel oue ly aoure :
 Al drein iur de ciel uendrez,
 E tut le mund iugerez,
 As mauueis enfern liuerez,
 Tun regne du ciel as bons durrez ;—
 En ceste fay me affermez,
 E a mun drein iur me apernez,
 Ke ioe ne sai encumbrez
 Du deble, ne engingnez ;
 Fai me grantez enlumine,
 Ke conustre pus la iniquite
 Du deble, ky tant est felun,
 Ky nus gette^b le talun
 Pur nus prendre en sun lasun
 E mener a perdiciun.
 Merci vus cri, mun sauueur,
 Mun solaz, ma ioie, ma duzur !
 Abatez mon orgoil et mun rancur,
 Ke amer vus pus cum seigneur.^c
 ¶ Ducement me amastes auant,
 Kant humilier vous voliez en tant
 Ke si cum deu fustes, et estes,^d tut pussant,
 Hom deuenistes char portant,

12065

^p A. amertume.^s A. omits this line.^q A. E li seintz.^t A. Priuement e.^r A. Emplorant.^u A. coube.^x A. cri.^y A. Coment.^z A. demande.^a A. inserts—E pur moi home deuenistes
De la pucele nasquistes.^b A. gueite. ^c A. puisse, creatour. ^d A. Qe dieu estes.

Trauaus^e suffristes pur moy plusurs,
 E granz^f anguises et dolurs, 12110
 Lermes lessastes souent, et plurs;^g
 Morir deingnastes pur pechurs;
 Plein fu ta mort de pite
 Kant tun duz cors sanz peche
 Si vilement de geus fu trete, 12115
 En croiz pendu, et pene,
 Ta teste des epines coroune,
 E tes duce mains perece,
 Tes pez a dure fust^h atache,
 E fendu vus auoient le coste; 12120
 Example nus mustrates grant
 Ke vus esteiez lel amant.
 ¶ Iesu, pur la grant duzur
 De tun tredelicius amur,
 Quer me donez, en ma vie 12125
 Hair de peche laⁱ vilainie;
 Kar nul ne poez auer cher
 Ky peche ne het de fin quer;
 Coe pouns tuz ben sauer
 Si nus sachum ueir parler,^k 12130
 Kant tu te lassas crucifier
 Sanz contredit, et pus morir,^l
 E si deingnastes estre pene,
 Pur lauer le monde de peche.
 ¶ Alme, comment respundrez vus 12135
 De cel sanc tant precious
 Ke en-vili as en tun quer
 Kant de pechez ne voliez cesser?
 Pur quei ne as recorde
 Kant del deble fus tempte? 12140
 Chaitifs mut vus fu dunke petit
 Kant feistes votre fol delit.
 De duz iesu, ky ben le^m vist,
 Grant grace fu k'il ne vus occist
 Kant ly meistes en despit 12145
 Ky tant vus ama de quer parfist.
ⁿ Duz sire, ky pur nus voliez morir,
 E ke deignastes, duce iesu, mort souffrir,
 Vostre grace nus voillez granter,
 En ceste vie ici amenderⁿ 12150

Coe ke auoms trespasse,
 Ky fontaine es de pite.
 ¶ Desesperer ne me dai mie
 Tant cum ioe sui en ceste vie;
 En iesu tant ay afiance, 12155
 Ke ioe crai ben sanz dotance
 Ke cil ky fet ici amendement
 Ne estoit doter la veille^o serpent,
 Ne ia ne auerunt acouplement
 Kant iuge serrunt comunablement.^p 12160
 ¶ Sire de tut cristianete,
 Iesu, ray de grant pite,
 La lai de amur me enseingnez
 Ke tant sauer ay desirez,
 Dunke herrai tuz pechez; 12165
 Mes pensers purifiez,
 Ma uolunte rectifiez,
 Mes affections ordinez^q
 A la vertu tant preisez
 Ke est apele charitez.^q 12170
 ¶ Sire, ky plantas parais
 Le tredelicius pais,^r
 En mun quer amur plantez,
 E de ta grace la arosez
 Ke ferm sai enracinez, 12175
 E de crestre ne sai desturbez;
 Males herbes remuez,
 Kar ceus sunt mortels pechez.
 En lu de orgoil, humilite;
 En lu de envie, charite; 12180
 Pur ire, plantez pacience;
 Pur lecherie, nette conscience;
 Coueitise ostez de mun quer,
 Si me facez bon aumoner;
 Encuntre accide, diligence 12185
 E verraie obedience;
 Pur glotonie la malure,
 Affermez en moy^s sobrete,
 Dunt poez^t saunz desturber

^e A. Peines. ^f A. Soffreite e. ^g A. lessastes plusours.
^h A. al fust. ⁿ⁻ⁿ A. Pur nus de grant deuint petit,
ⁱ A. pechiee e. Pus qe pur nus voliez morir,
^k A. ver siler. Iesu, douz sire, deignez soffrir.
^l A. ou murmurer. Grace nus donez ci amender
^m A. qe trestot. Voler, e lesser saunz desturber

^o A. Doter ne couent le vel.

^p A. 'vendront au iugement,' and omits the next line.

^{q-q} A. Q'amur ei en pense
 Vus amer en volente,
 C'est apele charitee
 La uertu tant preisee.

^r A. inserts—Plein de fruit delitous
 Come en liure oi auoms.

^s A. Sire, plantez.

^t A. 'puet crestre,' and omits 'planter' in next line.

- Verraie amur en mun quer plaunter. 12190
 ¶ Duz iesu, mun sauueur,
 Mun refui et mun socour,
 Environez mun quer entur
 De espirital vii duple mur !
 Le premer mur sait pour, 12195
 Ky amer^a me face mun creatur ;
 L'autre mur seit pite
 E compassiun del mesaise ;
 Le ters mur seit sachance,^a
 Ke de moy aie reconisance ; 12200
 Le quart seit force et poer
 De peche hair, et vus amer ;^y
 Le quinte et le sime enuironnement^z
 Seient cunseil et entendement ;
 Le setime seit uerrai sauer, 12205
 Ke le hom fet le monde^a haier,
 E bens quert celestiens
 Ke promis sunt a crestiens.
 ¶ Ces vii duns del saint espirist,
 Me grantez, duz iesu crist, 12210
 Ke amer vus puse de quer parfist
 Cum l'escripture^b enseigne, et dit
 " Tu deies tun seingnur deu amer
 De tut tun quer, alme, et penser ;
 E tun prom ameras 12215
 Cum tei memes, et cheriras."
- De les iiij vertuꝝ chardinals.^c**
- Iesu, ray de maieste,
 Sire de tuz aourez,
 Quatre gardains me donez
 Ke ioe ne say afolez, 12220
 Ke le deble ne ait poer
 Amur de mun quer esracer.
 ¶ La plansonette^d del noble herber,
 Prudence, seit mun porter
 Encuntre le deble et sun poer, 12225
 A ses engins encercher
 E hors de mun quer engeter,^e
- ^a A. doter. ^a A. le mound me face.
^z A. science. ^b A. le liure.
^y A. e refuser. ^c A. has no heading.
^z A. vironement. ^d plauncon.
^e A. inserts—Donqe me sert de bon mester.
- Ke amer vus puse sanz desturber,
 Kar ducement me amastes primer.
 ¶ Cautele, et circumuenciun, 12230
 Purueance, et reisun,
 Queintise, et manere bele,
 Desuz^f prudence seit auncele.
 ¶ Le principale forain huisser,^g
 Coe seit force et poer, 12235
^h Ky amur gardent en mun quer,
 E ben le sachent purifier,^h
 Ke m'amur puse reposer
 En vus, prince nent mortel.
 ¶ A force, serue hardiesce, 12240
 Ky engette tute peresce ;
 Ke pour ne aie de penance,
 Mes en vus, iesu, afiance.
 ¶ Ferm purpose et suffrance
 Desuz force seient sergance,ⁱ 12245
^k Ke amer vus pus, tut pusanz.^k
 ¶ Temperance, et sa cheualerie,
 De-denz gardent le usserie^l
 Pur engeter vilainie,
 Coe est, chescun lecherie 12250
 E surfet de glotonie ;
 Dunke auera amur seingnorie.
 ¶ Abstinence et chastete
 Honestete et parcete
 Moderance et sobrete 12255
 Mesure et equite,
 La chambre gardent de mun quer,
 Ke ducement puse iesu^m amer.
 ¶ La quarte vertu cardinal
 Qe sur tuz seit haut senescal, 12260
 Coe est la vertu de iustise,
- ^f A. ou.
^g A. 'vscher,' and adds—
 D'amur gardez en mun quer.
^{h-h} A. Qe iesu me deigne graunter,
 Q'arere puisse russer,
 E l'entre-deneier
 Le malfee e son poer,
 E mon cuer purifier.
ⁱ A. seriaunce.
^{k-k} A. Q'amer puisse le douz enfaunt
 Qe de marie fu nee,
 Par cui le mound fu saluee.
^l A. De denz le hus serrie. ^m A. vus pus.

Ke ren ne tent en nule guise,^a
 A chescun dune ke a ly apent,
 Ke ore faut souent entre gent;—
 Honur a deu omnipotent,
 Gloire et loange ensement;
 A l'alme, seinte doctrine;
 A la char, saif et famine;
 A mon prom, verraie amur,
 °Aie a sun mesteer, et socour;
 Dunke puse munter en la duzur
 De amer iesum ° mun creatur.
 ¶ A dreiture^p, serue humanite,
 Innocence et amiste,
 Concorde verrai et pite,
 Ke sunt vertus^q bonure,
 Duzur de affectiun,
 E ausi seint religiun,—
 Ben irra la mesun
 Si iustise ait tel compaignon.
 ¶ Iesu, del mund sauueur,
 Solace, confort, et duzur,—
 Duz sire, ma amur aforcez
 De vii vertuz bonurez,^r
 Ke nus ad iesu enseingnez
 En le euangile seintefiez—
 ¶ La primere est, pouert de espirist,
 Ky coe ad, ne se en-orgoillist;
 L'autre est, mansuetude,
 Ke nous amene^s a beautude;
 La terce vertu est plur,
 Dunt vent^t de peche dour;
 La quarte, desire de dreitur,
 Ke tort fere ne ad cure;^u
 La quinte est, misericorde,
 Apres coruz ferm concorde;
 La sime vertu bonure
 Est, de quer nettete;
 La setime vertue est, pes,
 Ke le fiz deu nus met apres.
 Mut serrai, sire, bonure,

^a A. Qe rien resteit en male gise.^{o-o} A. E ver iesu.^p A. iustice.^q A. a tuz.^u A. E tort refuser, dont ueiom crere.^r A. De vertuz honorez.^s A. meisne.^t A. nest.

Si ces vii me saient grante;
 Kar ces vii funt home espiritel
 Auer la grant ioie du ciel.
 ¶ Amur, plain de duzur,
 Ky tant es ben del sauueur,
 A vus est mun drein retur;
 Fetes mun message al creatur,
 K'il me garde de encumbrement
 E del deble enchantement;
 Mun escu seit, et mun bastun,
 Encuntre le traître felun;
 De mes pechez me doint pardun,
 E de-vant la mort, confessiun,
 Suffisante contritiun,
 E plenere satisfaciun,
 En cest vie fere penance,
 Si me tenge^x en ferme creance,
 Bone vie, et seure mort,
 Ky plus demande, il ad tort.
 Ceste prier me grantez,
 Ky tant de amur me as mustrez.
 ¶ De bouche ne poet nul cunter,
 Ne quer de nuli poet penser,
 ° La ioie ke promis auez
 As draitureus et bonurez;
 Cele ioie nus grantez,^y
 Iesu, ky plein es de pitez,
 Pur l'amur ta douce mere,
 E pur la amur deu tun pere,
 Ky oue le fiz e le seint espirist
 Viuis et regnis, duz iesu crist.
 ¶ Oreisun a la duce dame sainte marie.
 Ne dait estre oblie
 Par ky le monde est sauue,
 La pucele bonure
 Ke marie est apele;
 Kar cele et ter, ewe et vent,
 E autres creaturs comunlament,
 Receu vnt amendement
 Par son interuenient;

^x A. tiegne.^{y-y} A. Pur cel amur nuz otreiez

Ce qe tei auom priez

E de touz mals nus defendez.

Kar le monde fu perdu
 Par peche de hom ky fu deceu
 Si de vus ne fust souenu
 Ky de ly nasqui, le duz iesu.
 Pur coe, dame pie mere
 De ki nasqui notre pere,
 Nes^r le monde ca en arere
 Ad descrit la manere
 Cum vus estes a deu chere;
 Mes nel dirrait nul prechere
 Cum vus estes bele et cler;
 Douce dame, votre nun
 Ke pechurs vnt en bandun,
 Par tai ad si duz soune,
 Ke tut le monde envirun
 Par vus espeire auer pardun;
 E ben est dreit et resun,
 Kar mere es de saluaciun.^a
 ¶ Douce dame, nostre aie
 Nostre quer et notre vie
 Est en tun nun, seinte marie,
 Le quel deu^b memes saintefie
 Par tun fiz a ky es^c amie,
 E la mere, coe ne dout ioe mie,
 A celui ky tut le mund guie.
 ¶ Douce dame, saint estoire
 Reperesentez a memoire,
 Ke des angles estes la gloire,^d
 De combatur la victoire,
 As perillous bon adiutoire,—
 De moy chaitif eez memoire!
 ¶ Douce dame, les granz biens
 Ke de vus dient cristiens,
 Cum vus estes de grant conten^e
 En la curt celestien,
 E piteous sur tute rien
 Vers ceus ky sunt en fort lien,—
 Fetes a moi akun bien
 Ke meuz vaille ke 1 paen;
 Ke plus vil sui ke 1 chen
 Si ioe, dame, ne vus aime bien.
 ¶ Duce dame, ben le sai,

^a A. E.^b A. saluisoun.^c A. omits 'deu.'^d A. son fiz qe estes.^e A. omits this line.^f A. haut contien.

Ke de vus tenent mut grant plai
 Tuz ke deu seruent de quer uerray.
 Si funt les princes de male lai,^f
 Ky naie^g me usent en le ord tai
 Ou si vilment me baingnai,
 Si de vus ne usent grant effrai;
 Mes kant ioe, dame, vus nomai,
 E vus lur deistes nel fetes nai,
 Del tut perdirent lur asai.
 ¶ Douce dame, ioe ne sai^h dire,
 Ne penser, ne oue penne escrire,
 Cum vus estes ioiusⁱ mire
 Ky de fin quer vus desire;
 Mes tant vous ay mis en ire,
 E iesu tun fiz le duz sire,^k
 Ke mes ne dai iuer ne rire.
 ¶ Douce dame, sanz fauser
 Ne sui pas digne de ver
 Vostre vout,^l ke tant est cler,
 Ky delit auai de pecher;
 Allas, k'il vint en mun quer
 Par peche, dame, vus coroucer.
 Ne sui pas digne vus aprocher,
 Ne de vus, dame, auiser,
 Kar puant sui, cum vn femer.^m
 Ioe ne ose, dame, demander
 En votre curt nul mester,
 Kar ioe ne ai force ne poer
 De estre votre cheualer,
 Kar afole me ad mun destrer,
 Ke ioe ne volai refrener
 Kant corustⁿ tut a sun uoler.
 Le nun day perdre de esquier,
 En ky seingnur deit afier
 Kant il auera grant mester;
 Ky ne voil a m'alme aider
 Ke si vilment vi^o encumbrer,
 De vice en vice trebucher.
 E pur coe, dame oue le viz cler,
 Ore sui mis al suspirer,

^f B. ma lai, or malai.^g A. Kar neez.^h A. ie n'os.ⁱ A. en vus est ioie.^k A. omits this line.^l A. vis.^m A. come fumier.ⁿ B. coute.^o A. De si vilein.

A souent plaindre^p et plorer,
 Nuit et iour a weimenter,
 Tost et tart mun doel mener,
 Haut et bas souent crier,
 Kant oue vus ne ose parler,
 Pur coe ke tant amai baingner
 En le ord tai, et en le femer,^a
 Ke tant vus sunt en-cuntre quer. 12425
 ¶ Douce dame, de vant vus frai
 Ma gref pleint en lu de lai,
 E de vant iesu le haut rai;
 Auditurs plus duz ne sai.
 Soul memes me acouperai,
 Kar trop ben deserui le ai. 12430
 "Allas, chaitif descunsaille,
 A^r quei fustes engendre
 Ov de mere tant porte,
 Kant si auez corouce
 Duz iesu le fiz de,
 E sa mere plein de pite,
 Par votre grant inquite. 12435
 ¶ "Ore quei freez dolerus,
 Ky tant souent estes rescus
 De la goule al veil lous
 Par iesu crist le pitous,
 Ky sun sanc tant precious
 En la croiz seingna pur vus,
 E pur tuz autres bosoingnos;
 Certes, sa amur fu merueillous. 12440
 ¶ "Pudneis ov fu votre corage,
 Kant entrastes en tele rage,
 De fere a vus si grant damage,
 E a deu si grant outrage
 Ky pur vus sey fist ostage;
 Sun cors pur vus mist en gage,
 Pur vus oster de la cage
 Ov fustes ferme^s en grant seruage,
 Vus et tut votre langage,
 Haut et bas, fol et sage,
 Veuz et iouene de chescun age,
 Ky dampne furent pur le outrage
 Lur pere, ky crut le fol message;

^p A. greindre.^r A. Pur.^a A. tai del femer.^s A. serui.

^t De frank, les mist en vilenage.^t 12465
 ¶ "Glotun, purquei fustes si hardi
 De tant mesfere a celui
 Ky primes de ciel descendi,
 E pur vus de la pucele nasqui,
 Par ky tut le monde est garri, 12470
 E pur vus en la croiz pendi;
 Pur vus leua ilokes vn cri
 Vers son pere, ke comenceⁿ issi
 "Eloy! eloy! lamazamabatani.^x"
 ¶ "Veez chaitif, ke deu fist 12475
 Kant en la croiz pur vus se mist;
 Ke a vus et autres chaitifs fist,—^y
 De son tres real saunc^z escrit
 En la duce pel k'il prist
 De la pucele kant nasquit. 12480
 ¶ "Veez, chaitif, le escriuain,
 Veez la tredouce main
 Par la quel estes sain,
 Vus et tut langage humain,
 Ky tut fustes a-vant vilain 12485
 Par le peche primerain
 De Adam e sa feme Euain.^a
 "Le cyrograf ben engardez,
 Les lettres souent parliez,
 Les quatre plaies uisitez 12490
 Des beles mains et de beus peiz
 Ke pur vous furent percez;
 En lu de testmoin^b les metez,
 E dunke la chartre ben auerez
 De votre fin heritez 12495
 Ke par iesu resceu auez;
 La lance, pur aguice pernez,
 Dunt le seal fu athachez;
 Le croiz, les clous, pas ne obluez
 Par ques salu receuerez; 12500
 Totes ces choses assemblez,
 E mut douce lessun i auerez,
 Sagemement le sen notez,
 E tute la geste i trouerez

^t A.—Qe pus lui mist en captiuaage,
 De franc, en profound vileinage.ⁿ A. e dit.^a A. son sang real.^x A. Ely, ely, lamazabatani.^b B. omits this line.^y A. omits this line.^b A. tegmoin.

Dunt ^c nus sumes tuz sauuez.	12505	Fors sul Iohan k'il ama tant ;	
Le seal verraie auisez,		Sun douce fiz ala suant	
Coe est la p[l]aie de sun costez ;		Tut ieske a sun moriant.	12550
Icel cel ^d est uernicez		¶ " E vus chaitif, plein de ordure,	
Del sanc al sire de pitez ;		Ke tant auez la teste dure,	
Souent est representez	12510	Tut void de garnesture	
Del fiz al pere, ne dotez,		E de ^e sen et de mesure,	
Pur tei memes et tes pechez,—		Kant pur votre pureture	12555
Sanz dotance i affiez,		La mere guerpites de dreiture.	
E mut tost pardun auerez.		¶ Fel traître si cum ^h iudas,	
¶ " Chaitif, plain de vilainie,	12515	Ky ne fustes vnkes las	
E de pecheurs soul la lye !		De fere les oueres sathanas,	
Kant feistes votre musardie,		Ne say ke freez en cest fort cas,	12560
Dunke ne vus souent il mie		Kar deserui la mort as	
De la douce deu amie,		Kant deu memes ne dotas,	
Coe est, la pucele marie,	12520	Ne sa mort dunt oy as.	
Ke mut plus bele est florie		¶ Cunsail ne seit plus seant,	
Ke ne est la rose espanie,		Ostez votre fol semblant,	12565
Si cum tut le mund escrie		Le bastun pernez al penant,	
De la dame douce et pie ^e		Nuit et iure alez querant,	
Ke porta la flur ^f de vie.	12525	Tost et tart alez criant,	
¶ Ky dunke ueit la regardure		Ne cessez iammes enplorant,	
De la gente creature		Querez marie e sun enfant,	12570
Ke ele getta en la figure		E ia ne seit le mal si grant	
Ke ele porta en sa char pure,		Ke socurs ne auerez maintenant ;	
Ke ilokes vit en paine dure,	12530	Ne targez, mes alez auant.	
Mut serroit certes sanz mesure		Dites tut hardiement	
Ky ni meist sa entente et cure.		Votre message, et coe souent,	12575
¶ Qant ele vit la gent haie—		A la dame ke mut entent	
Icele cruele cunpaingnie—		Al saluaciun ⁱ de tute gent ;	
Sun fiz meffere si hardie,	12535	Si garir uolez parfitement,	
Mut fu dolent dunke marie		Ele vous orra mut ducement."	
Kant ele vist de sun enfant,		¶ De tutes dames la plus seinte,	12580
Del fiz deu tut pusan,		Ke unkes a nul ^k ne fustes fainte,	
Le precious sanc en tere corant ;		Par ky de mort m'alme est rainte,—	
Mut out i-lokes vn pitous chant	12540	Oy auez ma gref plainte,	
De iesu et sa mere plorant,		Receuez m'alme de folie atainte	
E le lermes et sanc espant ;		Ke aquite auez de paine mainte.	12585
Mut aueit anguise grant		¶ A vus, dame, sui uenu,	
Kant vit les plaies sun enfant		Kar ioe ne sai pluz duz refu,—	
Ky pur nus penerent ly mesfesant ;	12545	Souent le ay a-parceu,	
Ne le saueraït dire hom viuant.		Par moy et autres ben conu,	
¶ Tuz les autres lessa avant		Del champ veng ou fui vencu,	12590

^c A. Cum.^e A. inserts—Ere certes ne dout mie^d A. seal.^f A. le fruit.^e A. De droit.^h A. second.ⁱ A. sale.^k A. vos.

Tutes mes armes i ay perdu,
 De chescun bien sui tut nu,
 Le couert requier de votre escu
 Ke doune as febles grant uertu
 E as malades tut¹ salu,—
 La grace me donez de votre dru,
 Del fiz deu le duz iesu ;—
 A dunke ert ben deceu
 Le felun ky tant ai cru.
 ¶ Mere plein de merci !
 En suspirant, merci vus cri ;^m
 Ne me mouerai pas, dame, de ici
 Ainz ke de moy aiez merci.
 ¶ Pur les v plaies votre enfant
 Ky vus, dame, amez tant,
 Merci aiez de cest penant,
 Si me facez uotre sergant,
 Ke del tut sai desore en auant,
 A vus enclin et entendant ;
 Si me seez bon garant,
 Ke le deble meffesant
 Mes ne me seit damagant ;
 A vus, dame, tut me comand.
 ¶ Iesu crist tre pitous,
 Requerez ma-dame votre espus
 K' ele me toille de maus lous,ⁿ—
 Ke tut tens sunt famillous
 De praie quer^o arcillous,—
 E k'ele me rende sire a vous ;
 Dunke ne serrai pas dotous
 De deu ver, le glorious,
 ¶ Mere a deu le creatur,
 Ke auez mut grant tendrur
 De cheitifs ky sunt en plur ;
 Dame, plein de tut honur,
 De ky auoms tuz grant socour,
 Pucele espuse de fin amur
 Ke deu aime par grant douzur,
 Chambre notre sauueur
 Ben aturne de riche atur,
 Rose freche de bon odor,
 De totes dames estes la flur,

¹ A. tost.^m A. vus cri merci, Merci, pur dieu, merci.ⁿ A. salue de maus lous. ^o A. qere.

Esteille cler de grant luzur !
 Ky vus regarde en sa dolor,
 Tost ert deliure de grant^p tristur. 12635
 ¶ En le regne deu, riche merur,^q
 En vus ert mire le cler iour,
 Le pere del riche emperur,
 Ly rois, ly sires, et ly seingnur,
 Si fet sun fiz ly sauueur, 12640
 E ly^r seint espirist de ky amur
 Espose estes en grant feruur,
 Si funt ly angles tut entur
 Ky vus seruent nuit et iur,
 Ky vus chantent chant de amur 12645
 Plein de ioie et de duzur,
 Ky de totes riens estes seingnur ;
 En vous se esmirent oue meruaille,
 Cum estes cler, bone, et bele,
 ' Rein, mere, fille, et pucele,' 12650
 Auditor, minister, et chapel,—
 Totes ces choses sanz querele
 Estes vus, e^t la deu auncele.
 ¶ Duce dame, pur votre honur
 Donez moy force et uigour, 12655
 Sen et sauer et valor
 De vus servir nuit et iour ;^u
 Defendez moy del mal trichur ;^w
 Mun garant seez al drein iur
 Kant votre fiz ert iugur, 12660
 E rendra a chescun pur son labur,
 As vns ioie, as autres tristur. ^x
 ¶ Douce dame, sa ving fuant^y
 De mun pais ou ay peche tant,
 E deserui enfer puant ;^z 12665
 En votre ay me afy tant,
 Ke votre aie^a vus demang

^p A. salue de. ^q A. mirour. ^r A. En.^s A.—Reigne, dame, et pucele
 Mere, dame, fille, auncele.^t A. En vus sunt.^u A. adds—De vus amer, et votre labour.^w A. adds—Qui tost e tard est entour
 De moi gitter en tenebrou.^x A. adds—Saluez moi donc, par ta docour.^y A. viene suant.^z A. voilaunt Le lu q'est tot puaunt.^a A. bon aide.

- En-cuntre ceus ke me vount suant,
 Ma paine, ma mort, pur-parlant,
 A vus me sui done^b des ore en avant. 12670
 ¶ Douce dame en ky me a-fy,
 Requerez votre douce amy
 Ke de votre^c chaitif ait merci.
 Vos mameles, dame, mustrez ly,
 Ke il leta, par sa merci. 12675
 Dites ly, dame, dites ly,^d
 "Cum mere et norice vus prie,
 De mun chaitif aiez merci,
 Son grant forfet pardonez ly;
 Ne esgardez^e mes, mun duz amy, 12680
 Les gref pechez ke fist cestuy;
 Kar ore se met en votre merci.
 Beu duz fiz, mustrez ly
 La grant douzur de votre merci.—"^f
 Ben le say, tut de fy, 12685
 Si vus, dame, fetes issi,
 Dunkes serraie ben gari,
 E si serraie dunke ben hardi
 De medler oue mun enemî,
 Kant de moy auera merci 12690
 Le duz iesu votre amy.
 ¶ Douce dame, en votre prisun
 Me met, et en ta protectiun;^g
 Defendez moy del mal felun
 E de tretuz si compaignun; 12695
 Gardez moy de mesprisun
 E de infernal dampnaciun;
 Si me donez ma gareisun
 En votre douce mansiun. Amen.^h
- The Author's thanks to God, and account
 of his book and himself.*
- Al haut sire de ciel et ter 12700
 En ky deuom tretuz crere,
^b A. vos trouez. ^c A. moi.
^d A. inserts—Mon douz pere e mon norri.
^e A. le recorder. ^f A. ce vus pri.
^g A. inserts—En votre celer a mesoun
 Par la uertu de votre noun.
^h A. Amen, die chescun homme. *Harl.* 4971 has
 Amen, die chescun hum,
 Amen. amen. amen.
 and so ends, having put l. 12700-753, which follow here,
 at the end of 'The Monk and Knight's Wife's Tale.' see
 note to l. 11990, p. 404.
- Sait souent regracie,
 Ky par grace nus ad grante
 Ke fini auom cesteⁱ escrit
 Dunt le pru n'est pas petit,— 12705
 Kar, ky le voudra ben esgarder
 E en memoire souent auer,
 Mar dotera le encumbrement,
 Seur seez, de la veille serpent,—
 De ses engins serra garni 12710
 Ke vencu ne ert, ne honi;
 Ov si par le deble sait deceu
 E par peche mortel vencu,
 En ceste escrit purra trouver
 Coment il deit releuer,— 12715
 Coe est, par confessiun,
 Par vnt releue chescun prodhom.
 Le escrit est petit, fet de gre
 Ke nul en lisant sait greue,
 E ke meuz sait sanz ennu 12720
 En memoire retenu;
 Volunters li parliez,
 Kar estret est de auctoritez.
 Si de faute^k i trouez,
 Pur deu vus prie ke le amendez, 12725
 Kar pecheur sui ky le compilai;
 E de autre part, poi de ben^l sai.
 Si le escrit ne pleise a akun hom,
 Blamer ne mei dait par resun;
 De fol enprise sui encuse, 12730
 Kar de fere le escrit estoie prie;
 Kant de autre hom chose^m trouai
 Ky meuz disait ke ioe ne sauai,ⁿ
 Son dit pur orgoil ne refusai
 Ke en ceste escrit nel entrai. 12735
 De le franceis, ne del rimer,
 Ne me dait nuls hom blamer,
 Kar en engleterre fu ne,
 E norri ordine, et aleue;^o
 'De vne vile sui nome 12740
ⁱ A. a parferer cet. ^m A. rien.
^k A. Si faucete. ⁿ A. omits this line.
^l A. petit bien.
^o A. lai e pus ordine. *Harl.* 4971 has these lines:—
 Kar en engleterre estei ne,
 E nurri lenz e ordine.
 De une uileste sui nume
 Ke ne est burg ne cite.

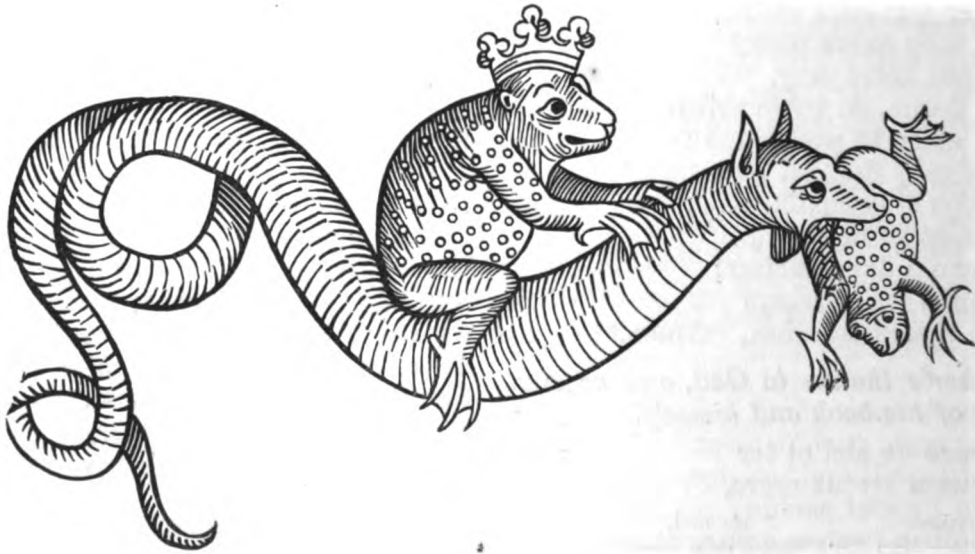
Ou^p ne est burg ne cite.
 Pur coe prie ioe pur iesu crist
 Ke ceus ky lirrunt cest escrit
 Pur deu me aient en memoire,
 E pur moy prient le ray de gloire, 12745
 Ke la ioie me doint de parais
 Ov sanz fin veie sun cler vis,
 E me pardoint mes pechez

Iesu ky de marie fu nez.
^a De deu seit beneit chescun hom 12750
 Ky prie pur Wilham de Wadigtoun;—^r
 Ky pur autres prie et oure,
 Pur sai memes ben labure;—^a
 En deu finist cest escrit,
 En pere et fiz et saint esprit. Amen. 12755

Ïcy finist la soume del Manuel de Peche.

^p A. Qe. ^{a-a} M.S. Harl. 4971 :—
 Ki pur autre prie e heure,
 Pur sei memes, dist hem, labure;
 De deu seit beneit chescun homme
 Ke prie pur Willam de Widintone.

And then goes on with—
 Sachez ke deu ad mut chere,
 De prodoume le priere, &c. &c.
 (See note to l. 11990, p. 404.)
^r A. Willam de Windindoun.
^a A. Ensi finist le Manuel de Pecchies.



[Not in the MSS.]

APPENDIX.

I.—THE TWELVE ARTICLES OF THE FAITH, OR 'THE BELIEF' (omitted at p. 6).

II.—THE 'PETIT SERMUN PUR QEI VOUS NE DEUEZ PECHER' (omitted at p. 348).

[Text from *A.* (Harl. 273); Notes from *B.* (Harl. 4657).]

I. THE TWELVE ARTICLES OF THE FAITH, OR BELIEF.

La premiere article de la fey.

Ieo crei, cum deuum comunalment, 127
 En deu pere omnipotent,
 Qe ciel et tere de nient fist
 Qant il le mund establist. 130
 Ceo ert le premer point de la creance,
 Qe crere deuum sanz dotance.
 ¶ Cil creit en deu uerreiment
 Qe sa amur get^a en ly vtremment;
 Li amer sur tute rien 135
 Deu le nus doine fere, amen!
 ¶ K'en li creit qe furme l'ad,
 Deit crere qe tuz uerrai solaz
 E tutes delices en li sunt,
 E ke^b tute la ioie del mund 140
 N'est uers la ioie qe en li est,
 Fors vn point vers qant qe est;
 E pur ces eouers a li deit crere,
 Car il ert sires qe tut peot fere.
 Nul lien de terrien amur 145
 De ly nus teygne a nul iur.
 ¶ Vere poez apertement
 Par tant, qe le pechur ment
 Si il ad dit qe il creit en dee,
 E gyse en mortel pechie; 150
 Car, si il eit a pechez amur,
 Amer ne peot sun creatur;
 Dunqe ad mentu malement
 Qant dit qe deu eyne omnipotent.
 Lesse sun peche al premur
 Ki en deu creit, sun creatur. 155

^a met.

^b *A.* omits 'ke.'

¶ En tant qe vus le apelez pere,
 Poez hardiement crere
 Qe il bien eyne ces^c enfanz,
 Car de duz qor est li roy poanz; 160
 Pur ceo de li deuez demander
 Chose dunt aueras mester;
 Par tant qe il tut peot fere,
 Fermement purrez^d crere
 Qe il parferra votre desir 165
 Si uus le seruez a pleisir.

La secunde article de la fey.

En iesu crist notre seignur
 Crere deuum a tut iur;
 Fiz ert deu dunt auum parle,
 Deu le nus doine seruir a gre! 170
 ¶ Tiel est le fiz cum est le pere,
 Ausi pussant en tute manere;
 Funtaine est des tuz biens,
 De li sumus nomes creistiens;
 Sires est del monde^e par dous resuns,—
 Car crere deit, e sauer, chescuns,^e 176
 Qe od^f sun pere le mund cria,
 E par li fet qant qe fet a.
 ¶ Par autre resun est il seignur;
 Car il, par sun tres chier amur 180
 Qe il auait a humene ligne,
 Le mund laua de pechie
 Par sun sanc si precious

^c aime ben tuz ses. ^d poez en lui.
^e e coe pur ueir

Deit checun crere e ben saueir.

^f Kar ovoke.

Qe il largement esbandi pur nus.
 Par dreit est dunc 'sires' apele,
 Solum ceo qe nus auum mustre.
 ¶ Encuntre ceo fet le crestien
 Qe, pur sun seignur terrien,
 Debruse nul comandement
 Qe deu ad comande omnipotent;^s
 Tiel seignur fet a preiser,
 Qe sun seriant peot restorer
 Tutes ces pertes qe il perdra
 Tant cum il li seruira;
 Ceo ert a^h deu la curteisie,
 Qe il dune perdurable vie
 A cels qeⁱ meorent ces serianz,
 Prendre ne purrunt tant ne quant.ⁱ
 ¶ En cest article drein trouerez
 Treis choses, si garde pernez,
 Qe bon seignur deit auer
 Qe bien fet a preiser:
 La vne est, qe il seit sage;
 L'autere, qe il seit de haut parage,
 Pus qe deboneire seit et duz,
 Si est iesu qe morust per nus.
 Volunters le dussum servir,
 E fere trestut sun plaisir.

La tierce article de la fey.

Crere deuum qe iesu crist
 Cunceu fut del seint esprit,
 E nee de la virgine Marie
 Sanz nule manere de vileinie.^k
 Qant la pucele auait grante
 Ceo qe le angel out nuncie,
 Qe de ly char prendreit
 Ceoly qe le mund reindreit,
 Tantost fut l'enfant furme
 En sun ventre tres benure,
 E l'alme esteit de ciel dune,—

^s dona a la gent. ^h de.

ⁱ⁻ⁱ ses serganx ameront

E perdre tant ne qant ne purrunt.

^k B. inserts—

Le seint espirist i ouera
 Kant de la pucele seuera
 Les plus pures gotes de sanc
 Dunt fu furme le cors del enfant.

Ceo est¹ le verrai fey proue. 220
 ¶ Mult fu benore la pucele
 Qe crere poeit si grant meruelle,
 Qe de luy deueit nestre,
 E home deuenir, le roi celestre.
 Deu, cum fu grant humilitee 225
 Apres qe deu l'out sauue^m
 Regne de ciel et tere eslue,
 Qant si ducement ad receu,ⁿ
 "L'ancele," dit, "su, mun seignur
 Ki^o de ciel et tere est ouerur."^p 230
 L'enfant fut cunceu sanz uilte,^q
 E sans dolur de marie fu nee;
 Ne mere ne voleit damager
 Qe deueit tut le mund sauuer,
 Tute entere l'ad lesse 235
 En nette uirginite,
 E plus pure qe ne fut deuant
 La lessa sa tres duz enfant.
 ¶ Ensamplé dona en tant a tuz,
 Qe ne seient a meres anguissus.^r 240
 Pur ceo les uolt commander
 Lur peres et meres amer;
 Car, mere honurer checun deit,
 Haut ou bas, ki ke seit;
 * Car enfant en li porter, 245
 Enny est grant, et enleteer;^s
 Mes l'enfant tres benore
 De dolur ad marie aquite.
 ¶ Qant en croiz esteit pendu,
 De marie ad souenu, 250
 A sun desciple seint Johan
 Le comanda, qe en sun bosoin
 La purueit dunt ust mester;
 Mult fu de sa mere tendrer.
 215
 Prodome,^t de li ensamplé pernez,
 E uotre mere en bosoin eidez.
 Qant nee fu iesu le benoree,
 Sa mere l'ad^u enuolue,
 255

¹ A. omits 'est.'

^m salue. ⁿ respundu. ^p gouverneur.

^q L'enfant ke conceu fu sanz uice e peche.

^r Ke vus lur mers ne aient coruz.

^{s-s} Kar dolur out de lui porter,
 E ennui grant a le letter.

^t Tuz beneiz. ^u ad en-sinces.

En vne creche recline ;
 Ceo fu grant humilite ; 260
 * Partant destrut notre orgoil
 Dunt plein est le siecle, et ceo est doil. *
 ¶ De sa char ne fu mie tendre,
 Qe nasqui qant freid est greindre,
 Ceo sout estre en my yuer 265
 Cum est le iur de noel ;
 De li poent ensample prendre
 Qe de lur char sunt si tendre ;
 Certes des verms ert mangez,
 Ia si suef nel norissez. 270
 ¶ Duce chose est recunter
 Cum l'angle le uint nuncier,
 Kant a pasturs ad cunte '
 Qe le sauueur del mund fu nee
 En bethleem la haute citee, 275
 Deuant vn beof et vn asne serreit troue.
 ¶ Tant qe l'angle fu en parlant,
 Les pasturs unt oy un chant
 De un mult grant cumpaynie
 Des angles qe l'em deprie, 280
 Qe "gloria in excelsis" unt chante.
 Le euangelie nus ad ceo cunte ;
 Vnques tiel chant ne oient auant,
 Lur ioie pur ceo fu plus grant.
 ¶ Lors se sunt a bethleem ale, '
 Les pasturs a ki fut nuncie ;
 L'enfant vnt en la creche troue,
 De ceo unt hautement deu loe,
 Vers l'ostel sunt ensemble ale ;
 Mult paresteient ioious et liee. 290
 Dame ! pur la ioie qe vus auiez
 Qant de vus iesu fu neez,
 Requerez li pur nos pechiez,
 Car miere estes des pitees !

La quart^e article de la fey.

La quarte chose vus cunterai, 295
 Sicum ieo saueraï,
 De la fey qe est proue

*-x Par tant nus ad example done
 Orguil lesser, la malure.

' A. omits this line.

* B. inserts here line 290—

Mut par-estoiert Iouis e le.

* A. tierce.

E tenir vus est comande ;—
 Crere fermement deuum^b
 Qe iesu suffri passiun^b 300
 Desuz un tre mauais hom,
 Ponce pilate auait nun ;
 Par un uendredi nomee^c
 Esteit duz iesu crucifie.
 Pite out de humene ligne 305
 Qe apres sei auait furme,
 Perdu fu par grant tresun
 Del deable qe tant est felun ;
 Pur nus reindre sa vie duna ;
 Deu, cum ducement nus ama ! 310
 Peche de home seit hony,
 Pur ki destrure il tant^d suffri.
 ¶ Iesu notre duz seignur,
 Qei vous rendrum pur cest amur ?
 Griez^e ne seit e merciez, 315
 Qe gracie seiez tutdis.
 ¶ Certes ne dey ublier mie
 Tuz les iurs de ma uie,
 Allas, ta peine si tresdure,
 Qe pur moi suffristes, ta creature, 320
 Tun^f sanc noble et precious
 Set fiez expandi pur nous,
 Pur destrure les set pechiez
 Qe mortels sunt apelez ;
 En qeor de home sene 325
 Ne ert^g ceo iames ublie.
 ¶ La premer feiz fu le vtime iur
 Apres^h qe naquï iesu le creatur ;
 Ceo fu qant fu circumcis,
 Pur lecherie destrure tutdis. 330
 ¶ L'autre, quant sa mort aprocha,
 Tute la nuyt sun pere pria ;
 Tant en oreisun traualla
 Qe ausi cum gute de sanc sua ;
 Ceo fist encuntre les irrus 335
 Qe maldient tuz iurs.
 ¶ Las ! tant fu batu malement
 Al piler, qant si largement
 Sun sanc rea^h al pauement.

^b These lines transposed.

^c aore.

^d ki tant de peine

^e Si grez. ^f A. Sun.

^g A. omits 'Apres.'

^h raia.

Gelus garde ne pernent nient
 Qe euoytentⁱ lur sanc tuz iurs
 Encuntre le voler notre seignur.
 ¶ Des espins fu coroune,
^k Partant ad orgoil chastie,
 Quant ad sa duce teste seigne,
 Tant chierement nus ad ame.^k
 ¶ Sun sanc expandi la quinte fee
 Quant par mi sunt ces meins perce;
 Retenir ne uolt poi ne grant
 Quant braz et meins estendi auant;
 Ceo fist pur honir auerice
 Qe est trop mauaise vice.
 ¶ A la croiz sunt les piez cloez;
 En tant ad peresce chastiez.
 Qe longement gisent en lur lit,
 Ren fere uoillent pur iesu crist;
 Coure vodrunt pur fere folie,
 Mes a muster ne courent mie.
 Mult auait duz iesu crist
 En la croiz un dur lit;
 Seruir le dussum peniblement
 Qe nus achata si chierement.
 ¶ Sun beneite coste lessa percer
 Pur mustrer as enuious sun quor.
 Trop est enuie malueis peche
 Qe en le mund le deable ad seme.
 ¶ Duz iesu, qe dire purrum
^l Qe tute iur en peche cheum,
 E poy de vus ou nient pensum,
 Ne de pechier ne cessum?
 Certes, pecher tant ne dussum,
 Car peche honist l'alme et hom.^l
 ¶ Certes, mult dust bien plorer
 Qe de fin qeor sout penser
 Vos peines, tant par-furent grant,

ⁱ avitent.

^{k-k} Ke en mil luys fu sa teste perce
 Dunt il ad durment seigne;
 Par tant ad orguil chastie.
^{l-l} Ke de peche fere ne cessum
 Kant nus lauastes de votre saunc,
 Si merci de nus ne aiez grant.
 Peche vus en seez honi
 Pur quei destruire il tant suffri.

340 Ben mustrastes qe futes^m amant.
 ¶ Lasse! tant esteit anguisse
 La duce dame marie,
 Quant eole uist sun fiz tut nu
 Entre deus laruns pendu; 380
 345 Ieo crei qe souent ad paumeⁿ
 Ces mains tors, et waimentee.
 Qant sun fiz de li prist cunge,
 A sun desciple l'ad comande;
 La change esteit meruillouse, 385
 350 E a li certes tres dolerouse.^o
 Allas! qe ceo fu grant pitie
 Le deol qe ele ad mene
 Qant uist percer le duz coste
 Qe tant souent out enbrace! 390
 355 ¶ Tant fu sun dus piz^p trauaille
 Des suspirs qe ele auait suspire
 Qant ces beles mains et les piez
 Esteient a la croiz atachez!
^q Peche de home seit honi 395
 360 Pur ki destrure il tant suffri.^m
 ¶ Ki dunc ueit la regardure
 De la gente creature
 Qe ele geta en la figure
 Qu' ele porta en sa char pure, 400
 365 Trop serreit certes de dur qeor
 Qe meus ne fust^r a plorer.
 ¶ Veir fut qe le dit Symeon,
 Quant propheta^a le seint hom
 'Qe une espeie sa alme percereit;' 405
 370 Ce fu la dolur qe ele auait.
 Vnques feme n'out si grant,
 Car unques nule ama tant.
 ¶ Le deol ne fu mie ublie
 Quant en sepulcre esteit pose. 410
 375 La Magdeleine ne fu mie lee,
 Dolur li ad le qeor perce;
 Deu, qe bien pensast souent
 Cum ele le ama ducement!

^m esteiez lel.

ⁿ pasme.

^o B. has in the margin, in a later hand,—
 Kar pur le gloriose fiz deu celestre
 Prist le fiz de hom terestre.

^p quer.

^r esmu ne serroit.

^{q-q} Omitted.

^s prophetiza.

† En magdeleyne ensampl verreit † 415
 Cum iesu crist de qeor ameit,
 Qant al sepulcre fut demore
 Apres qe iesu fu releue
 E sun cors ni aueit troue,
 Mes quida qe il fut enporte. 420
 Lasse! tant estoit des lermes lesse
 Qant cil qe est sires de pete
 Dusement l'ad solace,
 E ou li ad iesu parle, †
 Neis par sun nun 'marie' nome, 425
 "Femme" dit "pur qei auez tant plure?"
 Ore oiez ioye apres † dolor,
 Qant od li parla sun seignur †
 E marie le out apele;
 Meintenant le chay al pie, 430
 La uoiz conust sun pastur,
 Ne ublier nel poeit a nul iur.
 As apostles est ale nuncier,
 Joieuse nouele les vet cunter,
 Qe iesu sun seygnur veu aueit; 435
 Si lur cunte qe a li diseit.
 ¶ Plus de la passium ne dirrum,
 Car a autres choses attendum.
 Prium pur ceo comunement
 Deu † pere omnipotent, 440
 † Qe il nus doine souent penser
 La passium sun fiz pur plus amer; †
 Ne crei mie qe peche pust durer
 En cely qe de li vodra remembrer.
 Dium dunc le quint article, 445
 Encuntre hereges † si fernicle.

†-† De tuz ses peches sei repentereit;
 E de la magdaleyn example prendreit.

† E par sa parole reconforte.

† A. et.

† B. puts lines 431-2 next, and for line 429 has—

E cele ke le out tant desire;

and after line 430 adds—

Volunters uoleit ses pez beiser,

Mes il dist, ne me poez adeser.

† Iesu crist.

†-† Ke sa passion nus doint souent penser

Par vnt plus le passum amer.

† haunge.

La quinte Article de la fey.

† La alme ouek la deite 447
 En enfern se est ale,
 Les seintes almes prist hors
 Qe attendu le aueint long iurs. 450
 Hunte deit auer home mortel
 Qe sun seignur ne ult sure ciel,
 Qant en enfern home uint quere
 Qe reis esteit de ciel e tere.
 ¶ Crere deuez qe les seintes prophetes, 455
 Ne les amis deu, les patriarches,
 Ne qe autres seinz, descendirunt
 En pus d'enfern ou malueis furent,
 Mes tenuz esteient en obscurete
 Iesque iesus les ad visite. 460
 ¶ Auant qe deu en croiz fu pene
 E rancun rendi pur notre ligne,
 Nul home ne pout le ciel entrer,
 Tant fu grant le peche premer.
 Car li reis de tute creature 465
 Corouce esteit ou notre nature,
 E les seinz angles ensement
 Qe sunt a deu obedient;

† B. and MS. Bibl. Reg. 20, B. xiv. omit here lines
 447—479, but insert them after line 535 as—

Le sygne article de la fey.

L'alme oueke la deite
 En enfer s'en est ale,
 Les seintes almes prist hors touz
 Ke attendu ly auoient meint iours. 450
 Hunte deit auer home mortel
 Ki sun seignur ne wlt sur el ciel,
 Kant en enfer ala home quere
 Ki rois esteit de ciel et tere.
 ¶ Crere deuez ke les seinz amis de, 455
 Patriarches, prophetes, et humene ligne,
 En le puz de enfer tuz descendeient
 E oue debles hydrous y maneient,
 Si la ke iesu les ad uisite
 E hors tret par diuine pouste, 460
 E raunson rendu pur humene ligne
 De sun cors en la ciz clou-fiche.
 Nul home ne poait le ciel entrer,
 Tant fu grant le pecher primer;
 Kar luy rois de tute creature 465
 Coruce esteit a notre nature,
 E ly seins anges ensement
 Ky sunt a deu obedient;

Nul ne aprocha al rey celestre
 Desqe iesus se deyna nestre
 De la duce pucele marie
 Sanz nule manere de vileynie,
 E gloria in excelsis esteit chante,
 E pes en tere fut done
 A gent de bone volunte.
 ¶ Beneite seit tuz iurs la pucele
 Par ki oymes la nouele;
 E beneit set la houre qe deu fut nee
 Qe pes en tere ad porte.
 ¶ Ore dirrum,^d qe notre seignur
 De mort releua le tiers iur,
 Pur poer de sa deite
 Qe iointe fu ou sa humanite.

*How the Phoenix is a type of Christ's
 Resurrection.*

Ensample de sa resurrectiun
 En un meruilus oisel trouum;
 En tut le monde n'ad qe vn,
 De arabie est, fenix^e ad nun,
 Cinc cent anz uist, cum le seint hom
 Nus cunte, dunt^f merueille aum.
 Quant il se sent de age greue,
 Le oysel dunt vus ai parle,
 Ausi cum un ny ad furme^s
 Des uergettes des especes qe ad troue;^h
 Encuntre le solail en sa clarte,ⁱ
 Ces eles estenduz, ad leue;^k

Nuls pout apeyser le roy celestre
 Si la ke iesu deingnast nestre
 De la duce pucele marie
 Sanz nul manere de vileinye,
 E 'gloria in excelsis' fust chante,
 E 'pes en tere' fust done
 A genz de bone uolunte;
 Kar issi le auoit deu grante,
 Beneite seit la duce pucele
 Par ky oimes la nouele!
 E benete seit l'oure ke deu fu ne
 Ke pes en tere ad aporte!

^d Crere deuom.

^h esp. ad coile.

^e fenyc.

ⁱ chalur.

^f A. omits 'dunt.'

^k a grant vigor.

^s B. puts this line after the next.

Des eles s'en ad tant longes batu^l
 Desqe flambe des urgettes est issu;
 La se ard de sun ein degree,
 Sicum le seinte nus ad cunte;
 Pus de cendres est releue
 En uie et plenere sauncte.
 ¶ Par li est estendu duz iesu,
 En tut le monde ni ad fors lu
 Qe deu fu en humanite,
 E ceo est la uerroie fey proue.
 Il de sun eyn degree
 Pur nus morust, et fu pene;
 Ces mains en la croiz estendi
 Qant encuntre le solail pendi;
 La croiz uerrei fu sun ny,
 Qe de noble vergettes esteit quilli,
 Car fet fu de cypres, et de paumer,
 E de cedre, qe ne dey ublier.
 Le feu qe il fist, fu leal amur,
 Qe en la croiz art^m notre seignur;
 E, par force de sa deite
 Qe iointe fu od humanite,
 Le tiers iur se uiuifia
 Qant il de mort releua.
 Home couint qe il fust,
 —Autrement morir ne pust;—
 E deu ausi, qe il ust poer
 Sei memes de mort resusciter;
 Car ceo deuez sauuer bien,
 Qe sa deite ne suffri rien
 Qant sun cors fu pene,
 Cum fut sa duce volunte,
 Nient plus qe n'est le solail bleme
 Qant sun ray ferez de un espee.
 Si il ust dunc le poer
 Le tiers iur de mort releuer,
 Crere deuez fermement
 Qe il ad poer ensement,
 A cels qe il velt, la uie duner,
 Pus qe ilⁿ releua premer.

^l sei debati tant.

^m A. ad.

ⁿ il memes.

La sime Article de la foy.^o

Crere fermement deuum,
 Qe il, le iur del assencioun,
 Deuant les apostles a ciel munta
 E deuant sa mere qe tant ama.
 En tutes choses out mustre peor,
 En ciel, en tere, et en la mer,
^p E siet al destre deu omnipotent
 Qe tut le monde fist de nient.
 ¶ Car ciel a sun seigneur le tint; ^p
 Kar tel enseigne pur vers nus fist,— 545 a
 Sicum balam auant dist,— 545 b
 L'esteille enuea a sa nessance,
 Qe sauer pussum sanz dotance
 Ke^a li sires de ciel esteit nee,
 Sicum balam out prophete;
 En ciel assez mustre esteit
 Iesu crist qe l'esteille enueeit,—
^r Iesqe la ou il seeit,
 Sa duce mere leteit.^r
 Les treis reis ensi l'unt troue,
 Sicum l'esteille les ad mene; 555
 Pus unt iesum aore,
 Enuers l'ostel sunt returne.
 ¶ Tere pur seigneur l'ad graunte,
 Qant a sa mort ad croule;
 Greignur signe ne peot mustrer
 Qe^a sa nature en tant changer;
 Qe nature de tere est, estre en pes,
 Crouler per nature ne deit iames.
 ¶ Qe il fut seigneur de la mier,
 Aueit bien mustre premer
 Qant sur li ala^t cum sur la tere;
 Ceo li tesmoyne bien^u seint pere,
 Qe iesu de sa main releua
 Qant il en la mer plunga.
 ¶ En enfern ausi ben mustra, 570

Qant des almes le espoilla,
 Qe il fu uerray creatur
 E de enfern seigneur:
 Pur ceo, le sanglent^x turmentur,
 E de tuz deables le greignur, 575
 Lucifer, ileok^y lia
 Auant qu'il de mort releua.
 ¶ Il couint dunc pur veir
 Qe merueille fet en l'eyr,
 Qe la fust conue de sa deite, 580
 Seignorie, et maieste,—
 Ceo fist le iur del assencioun,
 Qant l'eyr munta sanz eyde de hom,
 Par tant l'espeir ad leue
 Des crestiens qe il ad ame 585
 De uenir la ou il est ale;
 Car ceo est dreit et resun proue
 Qe desciples suent lur mestre;
 Si deiuent fere membres la teste;
 Chief est de la creistienete 590
 Iesu qe de la uirgine fu nee;
 Si il est dunc en ciel munte,
 Sauer purrum de uerite,
 Si en nus ne remeyne, la vendrun,
 E od notre teste ioye auerum; 595
 Car membres^x sunt tuz crestiens,
 La teste, iesu nazarens.^x
 Par natur, chiet le fer a funz,
 E porte sur l'ewe le uehums
 Par le fust ou^a est atache. 600
 En nous ueez meme ceo,^b
 Qe pesant sumes par pureture,
 —Car corrupcion^c fu notre nature—
 Mes partant sumes a deu lie,
 En ciel serrum herbige.^d 605
 Ceo nuz grante, par sa pitee,
 Iesu qe de marie fu nee!

^o Le setime article de la foy.
^p omitted in B. A. omits l. 545 a.
^a A. E.
^r De amunt le lu ou il giseit,
 E sa duce mer ke lui leteit.
^s De dolur ke.
^t marcheit.
^u Ke coe seit veirs, temoin.

^x E le seglant deble.
^y le tirant ferm.
^z sumes nus trestouz
 De la teste li rois iesu luy duz.
^a A. omits 'ou.'
^b E coe poet par nus estre preche.
^c corrupu.
^d lez enhauce.

La setime article de la fey.^e

Crere deuum ben la fey,
 Qe iesu crist le pussant rey
 Vendra iuger uerreiment
 Tute manere de gent ;
 Les bons mettra a grant ioye,
 Les malueis tendrunt male voye.
 Les meouemens del pie ne perira,
 Le agard del oyl iuge serra ;
 Iugez serrunt tuz nos fes
 A dunc, et pus iames ;
 Chescun home conustra bien
 Qei fu le seon, et qui le men.
 Dunc ne fu petit ne grant
 Qe ileoc ne vendra auant ;
 Nul ne se peot de ileoc retrere
 Qant cel iustise erct en eyre ;
 Iames iustise ne ert errant,
 Pur ceo uendrunt tuz auant,
 E iugez serrunt, uifs, et mors,
 Seinz, malades, febles, et fors.

La btime article de la fey.

En le seint esprit deuum crere,
 En seinte eglise notre mere,
 Car, ouesqe le piere et le fiz,
 Deus est li seinz espiriz.
 Cest en les prophetes parla
 Qant a precher les enueia ;
 Cest presente nos oreisuns
 A deu, e qant qe bien fesums.
 Ki est de li espire,
 Grace receit, et seintete ;
 De li vient chescune penance,
 E apres pechie repentance.
 ¶ Nul home peot bien penser
 Ci cest n'aturge^f sun qeor premer ;
 Ne bien fere ne purra pur rien,
 — Ne seit ia si bon creistien—
 Si auant ne seit espirez
 Del seint esprit, ben sachez.

^e B. and MS. Bibl. Reg. 20, B. xiv. both have the last as the seventh article, and omit this.

^f aturne.

¶ Cestu fet les seins souffrir
 Freid, gelez, et^s morir,
 Pur le duz iesu amur
 Qe pur nus morust primur.
 Cest fet le monde guerpier,
^h E terrienne amur hayr ;
 Pur grant tresor en ciel auer
 Fet le tresor del mund lesser ;^h
 Car nul ne peot le siecle amer
 E od deu en ciel regner.
 ¶ Ki uenir voderà ou il est,
 La veie deit aler, si li plect,
ⁱ La veie tenir qe iesu tint,
 Qe pur nus de richesce en pouerte vint.
 Multⁱ hay del mund la folie
 Qant pouerte elust en sa vie.
 ¶ Deu, tant duz est le seint esprit,
 Qe en apostles enuea iesu crist
 Qant furent par lur volunte
 Si pene et angusse !
 ¶ Le seint esprit endoucist^k
 Les peines qe chescun souffrist.
 Ki est de li espire,
 Trestut prendra il a gree
 Les peynes qe en le mund auera,
 Pur le ciel qe a li durra.
 ¶ Il nus eyde al point de mort,
 Car il est solaz et cunfort.
 Deu le nus doine seruir a gree,
 Qe al drein ne seum encumbre ;
 Car dunc est le deable plus felun
 Qant ueit qe nus morir deuum ;
 Car cum en dit est reprouer,
 Dunc est a perdre ou a tut gainer.

La neouime article de la fey.

Crere fermement deuum,
 Auer od les seinz communion
 Quant a la ioye de ciel vendrum,
 Si lealment si^l deu seruum.

^s e faim, chaud, ueire.

^{h-h} Pur grant tresor en ciel coillir.

ⁱ⁻ⁱ Par vnt iesu s'en aleit

Tant cum en le seile esteit ;

Trop.

^k A. endursist.

^l ici.

¶ Tres belle serra la cumpaynie
 Ou nul de autre auera envie, 685
 Car ceo qe en autre checun verra,
 Cum sun bien demeine amera.^m
 Ki cumpainuns sunt en Marchandie,
 Lur gayn partent sanz enuie;
 Si funt les seinz ore en ciel 690
 Qe tant cum furent en vie mortel
 Cumpainuns furent en penance,
 E marchandirent en esperance.
 Ioie de ciel voleint achater,
 Qe poeint par peines auer;
 Pur ceo, dreit est qeⁿ en ciel partent 695
 La ioie qu en tere gainerent.ⁿ
 ¶ Qant la teste est coroune,
 Pur ceo n'est la main deshonore;^o
 E qant le pee est beal chauce, 700
 Le oil de ceo est bien paye;
 Pur ceo, qe de un cors sunt membre
 Aliez sunt par amur greindre;
 Ausi di ceo de ceste part,
 Qe chescun de aptru ioie ad part, 705
 Car membres sunt, ne dotez pas,
 Tuz^p de un cors espiritals,
 De quel iesu crist est la teste,
 Qe se deigna de la pucele nestre.

La dime article de la fep.

Ieo crei auer remissiun 710
 De mes pechiez; a chescun hom^a
 Ceo peot estre^r fermement
 Qe se repente lealment.
 De notre pechie originel,
 Qe en ceste vie portames mortel 715
 Qant nus fumes de mere nee,
 Par baptesme fumes aquite;
 Qe pus auums trespasse,
 Nomement de mortel peche,
 Par penance serra ostee 720
 Si estre ne volum encumbre.

^m cher l'auera.

^{n-a} il partent el ciel

La ioie k'il quistrent en vie mortel.

^o ne ad la main nul envie.

^p A. sunt de tutes pas

^a e plenere pardun.

^r crere.

¶ Primes couient deol auer;
 Pus, par confessiun mustrer,
 E par fet fere le assez,
 E pus cesser^a des pechiez. 725
 ¶ Certes il fet mult grant folie
 Qe confesser ne se voder mie
 Desques al point de la mort;
 Fol est certes, si ad tort,
 Car bien siet qe il murra;
 Mes deu le houre cele li a 730
 Pur ceo qe il ne deit lesser
 De tuz iurs sei aturner.
 ¶ Deu, cum funt folement
 Qe confessiun deslaient!^t 735
 Par tant est home souent deceu,
 E comande a ardre en feu.ⁿ
 ¶ Ceo est de deu^x le iugement
 Qe en meorant se tresublient;^x
 Cels qu vnt deu ublie 740
 Tant cum furent en sante,
 Vn iur ne purrunt enpromter
 Ne tant lur vie enloigner,
 Outre ceo qe deu ad establi,
 Ne uiuerunt houre ne demi; 745
 Pur ceo, qe crere vodra bon cunsal,
 Ne atende desqe sun lit mortal;
 Aucuns se veillent dunc aturner
 Qant auer ne poent le pouer.

*The Tale of the grasping Man who put off
 his Repentance and was carried away
 by Devils.*

Seint gregoire la pape de Rome 750
 Cunte qe ia estoit un malueis home;
 En orgoil et en lecherie
 Demena le plus de sa uie;
 Trop ama gayner malement,
 Mult a tort prist de sa gent. 755
 Qant du ciel li sire real
 Finir le voleit de sa^y mal,

^a Ki quites wlt estre.

^t Ky se confesser ne uolent nent.

ⁿ iuge a enfer pulent.

^{x-x} la uengeance grant

Ke home auera al moriant.

^y Fuir uoleit tant de.

En maladie chay cestu
 Sicum deu aueit purueu ;
 Vn poi auint deuant sa mort,
 Encuntre qe il n'ad nul cunfort,—^a
 Vne grande^a multitude veeit
 Des deables qe entur li esteit ;^a
 Tant souent geta colour
 Qe tuz qe li virent urent pour,
 Tant ad braiez et criez
 Qe tute la mesne fu troublez.
 Vn fiz out de religiun,
 L'enfant 'maximus' out nun ;
 Lors ad a haute voiz criez
 " Venez a moi, beal fiz, venez,
 Pernez moi en uotre fey,
 Car estreit su demenez, eidez mei ! "
 Tant fu des deables anguisse,
 Car de tutes pars les ad troue ;
 Vers ou qe il se turna,
 Deables horribles troua ;
 Pur ceo, a haute uoiz ad criez,
 " Respit, respit, me donez ! "
 Souanum desqe demeyn
 Crier poeit, mes en vein,
 Car sa alme unt debles enporte
 Tant cum il ensi ad crie.

Allas qe ne se ust amende
 Tant cum il fut en bone sante !
 Souent, bien crei, pensa deuant
 Qe se confessereit a sun morant ;
 Mes souent ai oy cunter
 Si est dit a reprouer,
^b " Ki ne fet qant il purra,
 Ne fera qant il voderà^b

La bnzime article de la fay.

' Ieo crei qe la char releuera,
 E qe eole morte gyrre
 Al drein de iugement.
 Qant iugez serrum comunement.'
 A ceole grant assemble
 Vendra chescun de mere nee ;

^a resort.

^{a-a} multitude de debles ueait
 Ke de tutes pars de ly uenu esteit.
^{b-b} Ke ne fet qant il ad le poeste,
 Il faudra qant il ad volunte.

Mult serra dunc benore
 Qe serra troue sanz peche.
 760 Iesu crist le fiz marie 800
 Vendra od grant seignorie
 A tote gent dunc iuger,
 E ou li tut la curt du ciel
 En l'eyr serra enhauce ;
 765 Iesu le roy de maïeste 805
 E tute la celestiene curt i strunt,^c
 Qe ou li iuger de ciel vendrunt.
 Sur tere qe tant vnt ame^d
 Demurrunt la gent malore.
 770 " Del duz iesu serrunt seure 810
 Tuz cels qe serrunt iuge ;^e
 Al destre serrunt les benorez,
 E a seneistre, les malurez ;
 Deu, tant i auera grant pour
 775 Iesqe seït passe ceol estur ! 815
 Vnqe ne fu tiel, ne greignur,
 Qant iugera li sauueour.
 ¶ A cels al destre, li roy dirra
 Qant il uers eus parlera,
 780 " Venez, mes fiz benorez, 820
 La ioie de ciel receuerez
 Qe long tens vus est aturnez,
 Pus qe le mund fu criez ;
 A manger me donastes a mun^f mester,
 785 E a beiure pur ma seif estancher ; 825
 Nus estoie, et uus me uestistes,
 En prisun, a moy uenistes,
 Sanz hostel, et me herbegastes,
 Malades, et vus me visitastes."
 790 Dunc a deu dirrunt les benores 830
 " Sire, qant uus ueumes meseïsez,
 E tiels eoures vus feïmes de pite ? "
 Mes dunc respundra le fiz dee,
 " Quant a un des miens^g auez done,
 E a moy donastes pur uerite."
 795 ¶ Lors dirra li roys as malorez 835
 Qe a senestre serrunt trouez,^h
 " En feu d'enfern de moy alez
 Qe as deables est aturnez.

^c A. and MS. Bibl. Reg. 20 B. xiv. omit 'i strunt.'

^d A. 'amene;' MS. Bibl. Reg. 'ame.'

^{e-e} Omitted.

^g Coe ke al meindre de mens.

^f en grant.

^h turnez.

Qant vus me donastes a munⁱ mester 840
 Vesture, beiore, et ^k manger ?
 Vus ne me voliez herbeger ;
 En prisun, ne en maladie, uisiter.
 ¶ Dunc dirrunt la gent malure,
 “ Sire, qant vous ueimes en suffreite 845
 E de vus nen auum pite ? ”
 Iesu lur dirra, li benore,
 “ Qant des miens nen auez pite,
 Ne de mei ne ustes pur uerite.”
 A tant serrunt a mort iugez, 850
 E as deables d'enfern liueres ;
¹ Allas, qe de mere furent neez !
 Pur ceo des pources eiez pitez,
 Car, solun nos eoures serrum iugez ;
 Ki poi de almoine fet auera, 855
 Mult cherement dunc li peisera. ¹

La duzime article de la fey.

‘ Ieo crei auer perdurable uie,’
 E qe dampne ne serra mie
 Ouek la gent mal auenterus, ^m
 Dunt ore al drein parlames nus. 860
 Mult est bone le avouerie
 De iesu crist le fiz marie ;
 Doter ne deuez de li servir,
 Car hautement purrez merir ; ⁿ
 Ceo qe en sun seruise despendez 865
 Vous ert hautement restorez.
 Voster cors despendre en sun seruise
 Duter ne deuez en nule guise,
 A cent duble le receuerez
 Plus noble qe ore nel auez. 870
 ¶ Qatre nobleis en sun cors auera
 Chescun home qe sauue serra.
 ¶ Plus auera sun cors clarte
 Qe clier n'est solail en estee ; ^o
 Ceo est la primere nobleie 875
 Qe al cors dorra li riche rey.
 ¶ L'autre ert dunc ausi grant, ^p

¹ Kar vus ne me donastes en grant.

^k A uestir, ne a boiuer, ne a.

ⁱ⁻¹ Pur coe tant cum en le secle demorez,
 As poueres ben fere enpensez.

^m O les malent e dolerouse genz. ⁿ le vus purra.

^o Ky le solail en my l'este. ^p de assez plus.

Car dunc auera poer tant
 De tutes les peines qe sachez cunter,
 Nel purra nul damager. 880
 ¶ Le tiers dunc ert, qe si tresignel
 Serra, cent duble ke nul^a quarel ;
 V^r estre vodra, sanz demorir
 Ert tantost sanz desturber.
 ¶ Le quart ert dunc, qe si sotil serra, 885
 Qe mil mur de fer percera
 Quel oure qe il auera voler,
 Cum fere peot ore tun pensir.
 ¶ Ces qatre ioies auera^a prodom
 En la resurrectiun ; 890
 Cest guerdun serra en sun cors,
 Sulement par dehors.
 ¶ Les ioies qe l'alme dunc auera,
 Nule lange le les percuntera ;
 Car tutdis sun creatur uerra, 895
 Qe plein est de ioie, et tutdis serra ;
 Tote la ioie qe sauerez penser,
 En deu^t purrez dunc trouer,
 E plus, sachez vus de assez
 Qe ia ne ert de qeor pensez ; 900
 Iesu, repleni de tut bien,
 La nous menez ! amen, amen !
 ¶ Les articles de la fey auum cunte
 Sicum deu nus ad graunte ;
 Ore, cum auum premis, ^u 905
 Mettrum les comandemens diz ;
^x E apres, les trespas,
 Cum encuntre funt les vns allaz. ^x
 Garde pernez en oiant,
 Car le profit est molt grant ; 910
 ¶ Si chose oiez qe fet auez,
 Cel degree plus souent lisez ;
 N'est pas fet de vanite,
 Einz est de verite proue ;
 Sachez qe deu honurez 915
 Qant de bon entente le regardez.

[The next line at p. 6 is 928. This arose from a mistake in the transcriber's numbering.]

^a A. omits ke nul. [Quarel, trait d'arbalète (Burguy).]

^t Kar ou. ^t tun creatur.

^a Ces nobleis auera chescun. ^a a-vant promis.

^{x-x} Apres chescun commandment grant
 Mettrum les trespas de coe decendant.

APPENDIX, PART II.

THE 'PETIT SERMUN PUB QEI VUS NE DEUEZ PECHER.' (omitted at p. 348).

1. *Of the Fear of God, and the Three Causes whence it arises.*
2. *Of the Love of God, and the Three Reasons why we should love Him.*

Ci comence le Sermun.⁷

Douz choses ad deu establiz
 Pur meuz gardir ces amis, 7795
 En l'alme chescun creistien ;
 Ki garde pernt, il fet bien.
 La premere chose, ceo vous di,
 Qe fet peche estre hay,
 Est, de deu parfite pour ;⁷
 L'autre est, verrei amur.² 7800
 Ces douz gardeins ad deu mis
 Pur bien garder ces amis,
 Pur lur fet pechez lessir
 E amur et vertuz enbracir, 7805
 Pour lur fet de enfer fuir,
 E amur lur fet a ciel venir.
 ¶ De ceste pour est la soume,
 De^a treis choses nest en qor de home ;
 —Qe bien en memoire le auera, 7810
 Ia sanz pour ne serra.—
 ¶ La premere tost vus ert dite,
 Ceo est, pour de mort subite ;
 L'autre est, pour ensement
 Destresce del^b drein iugement ; 7815
 La tierce chose ne est pas iu,
 Ceo est de enfern le horrible feu.

Of Death—the First Cause of Fear.

¶ La premere est hydur^c de mort

⁷ Del amur e pour de deu.

² B. transposes these pairs of words.

^a Ke par. ^b De estre al. ^c doute.

Qe veint chescun sage et fort,
 Riches et beaus trestuz deuore, 7820
 E nul ne siet le iur ne l'hure ;
 Ne coment le mort li cura sure,
 En quel tens, ne en quel hure.^d
 Car, tiel est le seir beal et gent
 Qe lendemain est pudlent, 7825
 Tiel est le seir sires et seignur
 Qe serra en enfern einz le iur,
 Tiel est huy roy corune
 Qe en enfern demain ert dampne.
 ¶ Seint Bernard parout a nus 7830
 Pur nus fere plus pourus,
 "Di moi," dit, "ou sunt la gent
 Qe le mund aueint a talent,
 Qe l'autrer⁷ furent ouesques nous
 Sein, heitiez,^f et ioious, 7835
 ¶ Ni ad rien de lur char tendre
 Fors ord venim, vermes, et cendre ;
 Pensez bien qe ore sunt^g
 E ceos qe l'autrer furent ;—
 Cum estes vous, homes esteient, 7840
 Ristrent,^h maniurent, et beueient,
 Menerent lur vie en grant delit,
 E pus en vn point tres petit
 Descendirent en abysme,
 L'alme a feu, le char a vermine. 7845

^d Par mort subit ou autre mort dure.

⁷ lautrer = l'autre hier, jour. ^f haite.

^g B. adds, 'led et hidus,' and to next line 'tant glorious.' ^h Richement.

Ou est ore deuenu
 Lur riz, lur ioie, et lur vertu ?
 De ioie et delit qe auient tant,
 Ore vnt tristesce et dolor grant ;
 En lur peine et dampnement 7850
 Chair purrunt ensement."
 Ki ceo pensast, pour auereit,
 E de peche se gardereit ;
 Dunt salomun li sage dist
 En vn liure qe il fist 7855
 " En tuz vos fez " dist il " pensez
 Ta mort, et ia ne pecherez."
 ¶ Oⁱ mort ! cum est dure et amer
 Ta memoire verser ;^k
 Tu perns sudeinement 7860
 Tiels qe quident viure longement ;
 Tu perns les dormans en lur lit ;
 Tu tous a riches lur delit ;
 Tu abates^l vn et vn,
 Riches, poures, en comun ; 7865
 Tu fas chair le prodome^l
 Qe trauaille de custume ;
 Tu fas flestrir la rose fresche ;
 Tu faz lessir et iu et tresche ;
 Tu mettes deuant qe est derere ; 7870
 Tu perns le fiz deuant le pere ;
^m Tu faz valer le sac et heyre
 A tant cum purpre et veire. ^m
 Qe vaut honur, qe vaut richesse,
 Qe vaut beaute ou hautesce, 7875
 Qant ceste ioie qe ci ad
 En poi de hure tresirrad ?
 Car ceo qe ci est ioie dite,
 Apres la mort est quite et quite.
 Allas ! pur qei est tant desirer 7880
 Ioie charnele et vanite ;
 E a grant tort est ioie dite,
 Qe de ioie nous desherite.
 ¶ Mort, honi est qe tei ne crent,
 E ki en memoire ne te tient ; 7885
 Mult as espantance chere,

^l Ha. ^k De tai memoire e penser.

^{l-i} orgoil et vigour

Ausi ben ly riche en sa tur

Cum tu faz le pouere hom. ^{m-m} Omitted.

Tu faz trembler l'emperere ;
 Mult faz grant ben par ta ⁿ manace,
 Qe tel murra demain qe ore se lasse ;
 Ta pour purge et deliure des fes 7890
 Chescun qe se fet de tut confes,
 Mort est a duter chescun iur
 Qe il abate beaute et uigur ; ⁿ
 Toust auereit pour parfite
 Qe bien pensast de mort subite. 7895

Of the Last Judgment—the Second Cause of Fear.

Ore escutez del iugement
 Dunt pour vient ensement ;
 Ceo est al iur de iuise
 Qant deu serra estreit iustise,
 Iur de grant amerete, 7900
 Iur de grant cheituiete,
 Iur de ire et de coruz,
 Iur de plainte et de gruz,
 Iur de lermes et de plur,
 Iur de peine^o et de dolor, 7905
 Iur oscur et de grant toneire,
 Iur de angusse et de grant escleire,—
 Qant tuz pechez puni serrunt,
 Qant les esteilles de ciel cherrunt ;
 Le solail cum sanc deuendra, 7910
 E la lune pale serra,
 Quant le iur enneircira
 E tut le monde fremira.
 Qatre ministres de ciel vendrunt
 E des qatre pars le mund irrunt, 7915
 E qatre busines sonerunt,
 E^p ciel et tere tremblerunt ;
 A dunk vendra le feu ardent
 Si tres horrible et si grant,
 Qe trestut ardera par mi 7920
 Qe par peche serra blemi ;
 E tuz les mors releuerunt
 Qe vnques furent, ou^q serrunt,
 E irrunt vers le iugement,
 Plorant mult dolerusement ; 7925

ⁿ⁻ⁿ manere

A cely ky dute ta lurde chere.

^o A. lermes.

^p Ke. ^q et ia.

Qe tuz les homes de mere nee
 Ne vus sauereint la sume dire
 De cel nundisable^e ire
 Qe notre seignur mustra
 Qant al iugement vendra; 8015
 E ki de ce ad nule dute,
 Ieo di qe en l'alme ne veit gute;
 Car en le mund n'ad qeor si hardi,
 Ne par de peche si enmorti,
 Qe si ben pensaust de cel iur 8020
 Qe ne tremblaut de pour.^f

Of Hell-Torment—the Third Cause of Fear.

¶ Ore escutez des grans dolurs,
 E des peines et des langurs
 Qe les cheitifs receuerunt
 Qe en enfern punis serrunt. 8025
 Qe cil qe le deable vnt serui
 E ces enticemens siwi,^g
 Od les deables s'en irrunt
 Ou il sanz fin serrunt:^h
 La serrunt les cheitifsⁱ enclos 8030
 Sanz rancun, et sanz repos.
 Sanz misericorde et pite
 Les turmenterunt li maufe.
 ¶ Ore oiez les fors turmenz
 Qe auerunt les cheitifs dolenz:— 8035
 Il harrunt al commencement
 Dampne deu omnipotent.
 Qant verrunt qe il sunt peri,
 Si leuerunt vn horrible cri
 E maldirrunt trestut lur hee^k 8040
 Qe neez furent, ou^l engendre,
 E plurrunt mult dolerusement,
 E paumerunt sodeinement,
 Idunc perderunt lur poer
 Qe rien ne se purrunt mouer. 8045
 Si entrerunt en grant dolor,
 En tenebres et en plur;
 En fu de sufre et peiz boillant
 Sanz fin serrunt en moriant;

E morir iames ne purrunt, 8050
 Car sanz fin en mort viuerunt;
 Mis serrunt en grant destresce,
 En desparance et en tristesse,
 En feim, en seif, en fume, 8055
 En freid en chaut entre-lasce;
 Crazoz, colurs, et serpenz,
 Lur percerunt le qeor dedenz;
 Le deable sanz fin verrunt
 Qe ia morir ne se purrunt.
 De tuz les mals qe ai nome, 8060
 De rien ne sunt tant pene
 Cum de la ioie qe il vnt perdue,
 E qe lur peine ia ne mue.
 Ne est home nul de mere nee
 Qe eit la lange tant affile 8065
 Qe vus fest en tute sa vie
 Entendre la dime partie
 Des peines qe iceus auerunt
 Qe en enfern sanz fin serrunt,
 Car nundisable erent lur peine, 8070
 E nunfinable, et certeine.^m

Summary of the three Causes of Fear.

¶ Dis vus ai, si vus souient,
 Treis pensers dunt pour vient,—
 Le primer est, de mort hydur, 8075
 Car tuz murrum a chief de tur,
 E nul ne siet le iur ne hure,
 Ne coment mort li curra sure;
 E ceo qe deuant la mort auerunt
 Deserui, dunc le trouerunt.ⁿ
 ¶ Le scund penser, ma duce gent, 8080
 Est del drein iugement,
 Qe ert cel hure ci ordene,
 Les vns perdu, les auters sauue.
 ¶ Le tiers pense^o ensement 8085
 Dit vous ai apertement,
 Ceo est, la peyne et la dolor
 Qe en enfer ert apres cel iur.
 Mult freit ceste pour bien
 A chescun fieble^p creistien

^m nun-certaine.

ⁿ B. adds—Akes vus ai ore dit, coment

E dunt pour vent, ky garde en prent.

^o pour.

^p A l'alme chescun.

^e tregrant iur de.

^f tremblereit.

^g sui.

^h E iammes ne retournerunt.

ⁱ En enfer serrunt.

^k ee. ^l Ke vnkes furent.

Qe pur amur ne veut lesser
 Lur dur seruage de pecher,
 Si cest escrit^a runiast souent,
 De pechier ne auereit talent;
 Car, pour li freit tresturner,
 Si cest escrit vout regarder.^a
 De ceste treble pour
 Nus deliure, pur sa ducur,
 Iesu le fiz seinte marie!

Of the Love of God.

En sa amur si ferm nus lie
 Qe peche hayum pur sa amur,
 E nemie sulement pur pour;
 Car pour ne sauue l'alme mie
 Si amur ne eit en cumpainie;
 Mes amur ad bien le poer
 Tut sanz pour l'alme sauuer;
 Mes pour fet home retriere
 Quant talent ad de mes fere;
 Amur fet peche en despit,
 E deu servir de qeor parfit.
 ¶ A pour, auer püst suffire
 E qe est ia dit,^r mes ore voil dire
 De amur dunt vus tuchai,—
 Treis resuns vus musteraï
 Pur qei home deit deu amer,
 Qe est uerrey solaz de queor.

*The first Reason why we should love God;
 He created us.*

¶ La primere est, qe il vus^a furma,
 E al alme se assembla;^t
 Car mult dussum nus deu amer,
 Si ben sussum recorder
 Cum dampne deu home honura
 Qant sa semblance li duna,^u
 Pur auer la ioie ouesqe li
 Dunt le deable en ceo^z chai,
 E uiure pardurablement—
 Sans nul mal ou turment—
 Pur loer deu od melodie

^a—

uoet garder,

Peche deit par draït refuser.

^r Cest escrit. ^a nus. ^u a sa semblance nus furma.

^t sa semblance dona. ^z de ciel.

8090 En angeliene^r cumpainie;
^z Kar si hom eust ben garde
 Coe ke deu l'out comande^z
 En parais^a ou il fu mis, 8130
 Deu le vst de ileoc pris,
 8095 De parais^a les ust translate,
 Tut sanz trauail en ciel mene,
 E mis en ioie pardurable
 Dunt il engeta le deable; 8135
 Ileoc ust eu ioie si grant,
 Qe ia home qe seit viuant
 Nel purreit^b fere entendre,
 8100 Ne^c sen de home nel pout comprendre.
 Si nus duna cors et vie, 8140
 Sen, parler,^d et oye,
 Entente, membres, et curage,
 Pur nous garder de damage.
 8105 Ki ceste bunte ben pensast
 Et souent le recordaust, 8145
 Mult auereit qeor mort et dur
 Qe ne amereit sun creatur.
 8110 *The Second Reason why we should love God;
 He died for us.*
 ¶ Ore oiez^e vn autre resun
 Pur qei deu amer deuum.
 Qant adam fu par sun peche 8150
 De parais desherite,
 Morir l'estut^f a dolurs,
 Lui et tuz ces successurs,
 E chairent en dur seruage,
 Car sur tut humeine lignage 8155
 Aueit le deable poeste
 Mettre les almes en obscurete,—
 Sein, malade, feble, et fort,
 8120 Quant vin hure de la mort,
 Tuz les mist en tenebrur, 8160
 En enfern a grant dolur.
 Pus qe deu si greusement
 De un trespas prist vengeance,
 8125 Bien deuum nus auer dotance

^r le duce.

^c Kar.

^z— Omitted in A.

^d Ver, parler, sen.

^a— Omitted in B.

^e veez.

^b Ne les vus porreit.

^f ly estoit.

- De mult plus greue veniance,
 Nus, qe pechum si souent,
 Chescun iur, et greuement,
 Qant tuz ceuz qe de adam vindrent
 Pur vn sul peche morirent;^s
 En enfer furent puni^h
 Qatre mil anz et demi;ⁱ
 Les bons sul en tenebrur,
 Car ver ne poeint lur creatur;—
 Vnqore i furent il demore
 Si deu ne les ust deliuerer.
 Bien peot deu, par poer,
 Ou sulement par sun voler,
 Les^k almes garir del felun,
 Mes, pur nus doner enchesum
 Qe nus le dussum amer plus,
 Voleit il suffrir mort pur nus;
 E nient morir tan sulement,
 Mes dure mort, et vilement;
 Car sa char fu nette et pure,
 De pechie n'out nule blemure;
 Car pris le aueit de vne pucele
 Qe mult esteit nette et bele.
 Cum sa char plus pure esteit,
 Plus en luy uie aueit;
 E tant cum il fu plus vius,
 Esteit sa mort plus anguissus.
 ¶ De autre part, ki garde prent
 Cum il suffri gref^l turment,—
 Ki ke vout la croiz garder,^m
 E de la peyne iesu penser,
 Cum il fu trahy et mene
 Vilement en la cite,
 Qe de sun decipleⁿ fu trahi,
 E cruelement de gius seisi;
 Deuant lur mestres l'unt mene,
 Feruz, batuz, et lie;
 En le vis l'escopirent par despit
 De ki les angles vnt grant delit,
 Les cliers^o oils vnt benche
 Des qels rien ne est musce;
- 8165 Sa duce vesture li vnt tolu
 E de^p purpre par eschar vestu,
 Des espines l'unt^p corune,
 Le sceptre en poinz l'unt dune,
 En genulant l'unt salue
 8170 Par eschar, et pus iuge;
 Luy memes funt la croiz porter
 Vers sa mort pur luy gabber;
 Entre laruns l'unt pendu;
 Pur luy gabber,^a sun cors fu nu;
 8175 Pies et mains l'unt perce,
 Al fust des groz clous atache,
 E a beiure l'unt dune
 Ysope et eysil melle;^r
 Le chief encline, et l'alme rend:—
 8200 Oiez cum il sunt male gent,
 Qe, pus qe l'alme esteit issu,
 Le destre coste l'unt fendu.
 Tieles peines et tiels dolurs
 Suffri deu^s pur pecheurs!
 8225 E, si ie pusse tut dis^t uiure,
 E sanz nul entreles escriure,
 Eusse la buche de fer pur,
 E ma lange de asser^a dur,
 Eusse trestut le sauier
 8230 Qant qe nul home pout auer,—
 Ne purrai ieo la meite dire
 Cum grant chose nostre sire
 Fist pur nus cheitifs dolenz,
 Qant pur nus suffri tiels turmenz,
 8235 Ne coment nus le dussum amer
 Si nus le sussum recorder.
 ¶ Ha, duz deu de maieste!
 Qe pout enprendre ta bunte?
 Ki del grant bien pensaust la sume
 8240 Qe tu as fet a cheitif home?
 ¶ Auant qe iesu crist fu nee
 Dampne deu out comande,
 Pur ceo qe il home fist
 En la ley comanda et dist,
 8245 “Tu deis tun seignur amer
 De tut tun qeor, alme, et penser,

^s peche mort suffrirent.^h puni lungement.ⁱ et vi. cent.^k A. Mes.^l A. omits 'gref.'^m esgarder.ⁿ A. peche.^o chers.^p Omitted in A. ^q a honir.^r Y., eysil, et fel medle.

(A.S. fell, gall. Somner.)

^s iesu.^t iurs.^u acer.

* E tun prodome ameras
 Cum tei memes, et cheriras.”
 Pus qe deu deuez amer
 De tut tun qeor, alme, et penser,^x
 Pur ceo qe il te fist apres sey,
 E chescun amer cum tey.
 ¶ Ha, deu l qe poez dunc dire,
 Qe rendrez a notre sire
 Pur la mort et les viltez
 Qe il suffri pur nos pechiez ?
 Ieo vus dirrai breuement,
 Sicum le seint nus aprent :—
 Il demande qe tun cors,
 E tuz tes membres par dehors,
 Seient mis en sun seruise
 Deuoutement sanz feintise ;
 Ceo est la rente, et le dun,
 Qe del cors luy deit chescun.
 E cil qe li aim^y leaument
 Espirituele dette luy rend ;
 Seint pol dit, ‘ cil fet la ley
 Qe parfit amur ad en deu.
 ¶ Amur est parmainalment^z
 De la ley qe a deu apent ;
 E qe vus irrai plus cuntant ?
 De leal amur vus dirrai tant,—
 Qant qe deuz vus comande,
 E qant qe deu vus demande,
 E qant qe autre proome deuez,
 Tut par amer rendre poez ;
 De tut vus poez aquiter
 Sulement par bien amer.
 ¶ Mes ore me poez demander,
 ‘ Si tute gent deuez amer
 Par vne mesure de amur ? ’
 Ceo^a serreit grant errur ;
 Mes amez chescun home a tant
 Cum il vaut, et nient auant.
 A chescun deuez bien voler,
 E sun salu desirer,
 E, si vus poez, fere a tuz
 Ceo qe vodrez qe l’em fet^b a vus ;

^{x-x} Omitted.^y A. omits ‘li aim.’^z paremplement.^a Ioe di ke coe.^b k’il feissent.

Mes la ou plus de ben trouerez, 8290
 Voster amur plus enclinez ;^c
 E qant ami auerez troue 8250
 De bon amur et de leaute,
 Amer le deuez tendrement,
 Car lem le treoue relement ;^d 8295
 Chier trosor, a force conquis,
 Sout hom tenir de^e grant pris ;
 E mult deit estre ben geluz
 De amur qe tant est precius.
 ¶ Assez vus ai de amur chante, 8300
 Coment deit estre ordene ;
 A tuz deuez amur et pes,
 Mes a bons plus qe a malueis ;
 E deu amer plus qe nul home,
 Car il est de tuz biens la sume. 8305
 ¶ De vne chose seiez certaine,
 Qe seint austin nus enseigne,
 “ Ki deu,” fet il, “ amast a dreit,
 Vn hure viure ne purreit,
 Le qeor li fendereit d’amur 8310
 Ki dreit amast sun creatur.”
 E ki uers deu ust amur tendre,
 Mult harreit luy offendre ;
 Peche auereit en despit
 Ki amast deu de qeor parfit. 8315
 ¶ De amur, sicum ieo crei,
 Douz resuns tuche vus ay
 Pur qei home deit deu amer ;
 La tierce voil ore mustrer.
 La primere est, qe il vus furma 8320
 E a l’alme sa^f semblance duna ;
 La secunde est, la passium
 Qe il suffri pur uotre rancun ;

*The third Reason why we should love God ;
 His great goodness to us daily.*

¶ La tierce est, sa grant ducur
 Qe il nus mustre chescun iur, 8325
 Qe eium nus^g en despit
 Les douz grans biens dunt vus ai dit,
 E seum de luy seure
 Par ordure de peche ;

^c i durrez.^d rerement.^e en. ^f A. omits ‘sa.’^g Kar tut aiom mis.

Ia nel serrum si ^h contraire,	8330	Ou sanz fin verrum sun cler vis ;	
Ne ia nel poum tant mesfere,		E tuz les bienz qe nus sauerums	
Si del mesfet nus repentum		Desirer, la les trouerum ;	
E a luy de fin qeor turnum,		Cel bien ert ioie plenerement	8375
Qe n'est prest de parduner		En cors, en alme, ensement,	
E tut le mal vblier.	8335	Si grant qe buche nel peot cunter,	
Car, issi trouum en escrit,		Oraille oyr, ne qeor penser.	
Qe deu par le prophete dit		Si beaute alez desirant,	
" En qel hure ou en qel iur		Cume solail serrez lusant ;	8380
Qe se repente le pecheur,		Si fort serrum, et si tres igneel,	
E de ces pechez fet penance,	8340	Cume les angles sunt en ciel ;	
Trestut mettra en vbliance."		La ert sante pardurable ;	
Par si qe apres le fol delit		Sanz guere, pes ^o tutdis estable ;	
ⁱ Met en vbli et en despit,		Dampne deu sanz fin verrum	8385
E a luy turnum ⁱ de qeor parfit,		E de sa veue beus ^p serrum.	
E pus li seruum leaument,	8345	La verrum la emperice bele	
Seur seiez verreiment		Qe ambure ert mere et pucele,	
Qe sa ioie nus ert dune,		Ceo ert ma dame seinte Marie	
Od luy serrum corune ;		De ki nasqui li sires de vie,	8390
Car en ciel est ioie greignur		Qe ore est ^a pur nus chescun iur	
De vn repentant pecheur,	8350	De uant sun fiz et sun seignur.	
E plus leez les angles deus, ^k		La orrum la melodie	
Qe des sesante dreiturels.		Des angles, qe n'ert ia finie ;	
¶ Ha, deu ! cum deuum amer		Dunc auerum poeste plenere,	8395
Tiel seignur, et honurer,		Amur, concord, science entiere,	
Qe tant nus eime tendrement	8355	Repos sanz labur, et seurte, ^r	
Plus qe nul mortel n'entent.		Delit plenere, et volunte,	
Ou nus le haiim qant ^l il nus eime ;		Honur, richesce, et beaute,	
Qant nus fuum, il nus recleime ;		Gloire, loenge, et pite,	8400
Qant nus pechum, il nus chastie,		Ducur, leesce, et charite,	
Solaz nus est en triste vie.	8360	Vertues beles od verite ;	
Qant errums, il nus remeine,		Nundisable duz odor,	
En ignorance il nus enseigne,		E tres delitable sauour ;	
En desparance il nus cunforte,		Trestut ert a notre voler	8405
Qant nus cheum, il nous susporte,		Qe de qeor sauerum penser.	
Il nus sustient en estant,	8365	Ileoc auerum la cumpainie	
Il nus meine en alant ;		De la bele chiualerie	
En tenebres, nus est lumere ;		Qe, pur deu, auerunt en vilte	
En orphanice, nus est pere ;		Lur cors, le mund, et le maufe,—	8410
Si nus turnum a dreite voie ^m		Les patriarches, et les docturs,	
Il nus receit a mult grant ioie ;	8370	Les prophetes, et les confessurs,	
Sa gloire ⁿ nus ad premis,		Apostles, martyrs, et seinz, assez,	
		Qe furent pur deu martyriziez."	

^b seum tant.

ⁱ⁻ⁱ A ly se turne.

^k de un teus.

^l Nus le haium et.

^m A. omits this line.

ⁿ grant ioie.

^o A. omits 'pes.'

^p A. peuz.

^q prie.

^r seintete.

^s turmuntez.

Les chaste dames qe en despit
 Aueient chescun ord delit,—
 Chescun auera de autru bien
 Si grant ioie cum del seon.
 Mult i auera grant beaute
 Des angles et humanite;
 Chescun tant de ioie auera
 Qe ia plus ne coueitera,
 Car chescun auera verreiment
 Dampne deu a sun talent;
 Assez auera ioie et ducur
 L'alme qe veit sun creatur,
 E la ioie qe tuz auerunt
 De li sul receuerunt;
 Mes cil qe plus auera ame,
 Plus auera de sa deite;^t
 Dunc me semble, qe deu amer
 Est^u notre ioie, et de luy penser.
 La auerum^x deu omnipotent
 Si cum il est, apartement,
 Cum il est vn en trinite,
 E treis en vne maieste;
 De luy auerum tant delit
 Qe ia par lange ne ert descrit,
 Ne par oraille escute,
 Ne par humene qeor pense.
 ¶ Prium dunc deu omnipotent,
 Qe ciel et terre fist de nient,
 Qe par sun sen ad tut crie,
 E tut sustient par sa bunte,
 Qe pur nus deigna descendre
 De ciel, et char humene prendre,
 Qe pur home de mort garir
 Deignast en la croiz murir,—
 Nus doint force, sen, et voler,
 Grace, et tens, sanz desturber
 De luy si^y amer, et duter,

^t beaute.^u A. E.^x verrum.^y Omitted in A.

8415 Seruir, loer, et aurer,—
 Sa mere et ces seinz ensement
 Amer, et loer, dignement,—
 Ke^y qant notre alme ert deslie 8455
 De sa charnele enfermete,
 8420 Qe il voillent pur nus prier
 Qe deu les deigne escuter,
 Sa ioie de ciel nus otreie
 Od sey en pardurable vie, 8460
 Le pere, et le seint espirit,
 8425 E ki home deuint, iesu crist
 Qe viue, et regne, et regnera,
 'In seculorum secula;'
 Amen, dient nomement 8465
 Qe iesu eyment comunement.
 8430 ¶ Ky cest sermun souent lirra,
 En sun qeor ben l'entendra,^z
 Peche de plus fin qeor harra,
 E offendre plus se dutera^z 8470
 Par pour ou par amiste;
 8435 Deu nus^a grante par sa pite
 Qe ne seum encumbrez,
 Cum en cest sermun oi auez.^a
 ¶ Ki vnqe sun peche harra, 8475
^b A ueie de ly l'engettera;
 8440 Ceo pet par confessiun,
 Dunt ore parler deuum;^b
 Deu de ciel couient^c reqere,
 Sans ki rien ne purrum fere, 8480
 Qe il nus grante par sa pite
 8445 Chose dire dunt il^d seit paie.

^z A. omits this line.^{a-a} doint fere sun gre.

^{b-b} Par confessiun le mustra;
 De confessiun pur coe dirrum
 Si cum promis vus auom.

^c deuom.^d Issi fere k'il.

[In A. Le Prologe de Confessiun follows, for which see p. 348. In B. Duoze choses deit auer, &c. as in p. 350, l. 9641.]

LIST OF MOST OF THE ENGLISH WORDS

FOR WHICH R. BRUNNE'S *HANDLYNG SYNNE* (A.D. 1303) IS SUPPOSED TO BE
(AS YET) THE FIRST PRINTED AUTHORITY.

COMPILED BY THE LATE HERBERT COLERIDGE AND BY F. J. FURNIVALL,

After a comparison of the Text with Mr. Coleridge's "GLOSSARIAL INDEX to the Printed English Literature of the Thirteenth Century."

A.

a, on (mys), p. 12, l. 348
a, have, *aux. v.* p. 282, l. 9115; p. 386, l. 12,377
a, they, p. 78, l. 2450; he, p. 84, l. 2644
a, at, p. 177, l. 5658
abash, *v.a.* p. 177, l. 5642; abaw, p. 295, l. 9536
abeytede, *part.* excited, p. 7, l. 181
abide, *v.a.* endure, p. 82, l. 2565; wait for, p. 246, l. 7912; ? attain, gain, p. 308, l. 9960
—, *v.n.* cease, stop, p. 118, l. 3731; abide of, stop from, p. 151, l. 4786
abridge, *v.a.* shorten, lighten, p. 58, l. 1775; p. 371, l. 11,950
accidé, *sb.* sloth, p. 137, l. 4325
accordance, *sb.* agreement, p. 65, l. 2002
account, *v.a.* reckon
accountor, *sb.* ? adviser of a court, Chaucer's 'coun-ter,' p. 170, l. 5410; *Compteur*, a Counsellor or Attorney intertayned for the pleading, or opening of a cause in Court; Cotgr. See 'mowe' *post.*
adawe, *part.* slain
adjoin, *v.a.* p. 356, l. 11,486
adray, *sb.* vain show, p. 147, l. 4671
advance, *sb.* (aunaunce) pride, boast, p. 145, l. 4580.
Avaunce, or boste (avaunt). *Jactancia*, *arrogancia*. Prompt. Parv.
—, *v.n.* boast, put oneself forward, p. 99, l. 3121
advanced, *part.* benefited, promoted (clerk anaunsede), p. 98, l. 3088; p. 29, l. 880; p. 173, l. 5518.
Avauncement. *Beneficium*. Avauncyd (avauntyd, auaunted). *Beneficiatus*. Prompt. Parv.
aforce for, *v.a.* compel from, p. 116, l. 3666
after, *prep.* according to, in proportion to, p. 86, top line
affray, *sb.* terror, p. 59, l. 1821
affy in, p. 324, l. 10,494

affy on, *v.n.* rely on, p. 316, l. 10,241
affinity, *sb.* p. 230, l. 7379
affliction, p. 11, l. 309; p. 58, l. 1793
age, *phrase*, have age, for be of age, p. 54, l. 1663
agensay, *v.a.* answer, deny, p. 201, l. 6432; p. 384, l. 12,308
agheer, *conj.* either, p. 105, l. 3294
aglyfte, *part.* frightened, glossed 'feryde,' p. 114, l. 3590
agrant, *v.a.* allow, p. 132, l. 4163
aggrieve, *v.a.* p. 281, l. 9076
aȝenchare, *v.n.* turn again, repent, p. 67, l. 2062
aim, *v.a.* (ayme) estimate, guess, p. 219, l. 7024, from Lat. *æstima-* through Fr. *esme*; or *ad-æstimare* through *aesmer*. Burguy.
aknowe, *p.p.* known publicly, p. 260, l. 8380
al and sum, every bit, p. 7, l. 169
alay, *v.n.* (alegge) relieve, alleviate, p. 58, l. 1774; p. 371, l. 11,940-9. Aleggyn, or to softe or relese peyne. *Allevio*, *mitigo*. Prompt. Parv. Compare William de Shoreham, on the Virgin, (Poems, p. 133)
That unicorn that was so wyld
Aleyd hys of a cheaste,
Thou hast y-tamed and i-styld
Wyth melke of thy breste.
alehouse, *sb.* p. 205, l. 6563; p. 187, l. 5978
almoner, *sb.* p. 214
aloign, *v.a.* carry off, p. 290, l. 9358
alonely, *adv.* solely, only, p. 213, l. 6826
alsauwe, *adv.* altogether, p. 282, l. 9086
amourous, *adj.* p. 248, l. 7988-9
amount unto, *v.a.* p. 141, l. 4479
anamoured on, *part.* enamoured of, p. 254, l. 8171
anele, *v.a.* anoint, p. 347, l. 11,269. 'To aneele a sicke man, anynt hym with holy oyle. I left hym so farre past, that he was houseled and aneeled,

- communié et enhuyllé.* Palsgrave (in Pr. P. p. 11-12).
- aneylyng, *sb.* anointing, extreme unction, p. 346, l. 11,234; l. 11,251; l. 11,275
- anoylyng, *sb.* p. 28, l. 843
- anoint, *adj.* anointed
- anointing, *sb.* p. 372, l. 11,984-5
- a-passyde, *part.* passed by, elapsed, p. 64, l. 1964
- aparty, or aperty, *adv.* openly, p. 5, l. 112
- appear, *v.n.* (apere) p. 60, l. 1857
- appearing, *sb.* p. 75, l. 2341.
- appetite, *sb.* p. 225, l. 7235
- apocalyps, *sb.* Seynt Ioun's boke of pryuyte, p. 115, l. 3626
- aprise, *sb.* (glossed lernyng,) p. 125, l. 3951; p. 354, l. 11,422
- aquake, *v.n.* tremble, p. l.
- araise, *v.a.* upraise, carry, p. 106, l. 3345; p. 238, l. 7650
- areason, *v.a.* question, p. 242, l. 7763
- argue, *v.n.* p. 201, l. 6436
- arrogance, *sb.* p. 99, l. 3120-2
- asay, *sb.* temper, construction, p. 47, l. 1427
- ashamed, *adj.* p. 205, l. 6570
- asking, *n.* question, p. 6, l. 153
- astate, *sb.* estate, condition, p. 106, l. 3333
- asswyte, *adv.* at once, directly, p. 218, l. 6972; A.S. *swiðe*, very, greatly, forcibly
- astyte, *adv.* quickly, at once, p. 58, l. 1799; p. 219, l. 7002; A.S. *tidlice*, fitly, quickly
- asunder, *adv.* p. 54, l. 1671
- asyse, *n.* practice, p. 12, l. 342; custom, fashion, p. 102, l. 3214; measure, p. 21, l. 619; distinction, p. 168, l. 5343; direction, order, p. 27, l. 804; judgment, p. 49, l. 1489
- at, *prep.* from, p. 63, l. 1945; p. 129, l. 4071
- , *prep.* to, p. 128, l. 4042; p. 138, l. 4350
- at the ale[-house,] or over their ale, p. 2, l. 47
- attaint, *adj.* corrupted, p. 97, l. 3065; attainted, p. 394, l. 12,629
- atent, *sb.* intention, p. 53, l. 1630; p. 164, l. 5253
- aturne, *v.a.* perform the duties of, p. 172, l. 5503; *atorné*, celui qui fait les affaires d'un autre. Roquefort.
- atwin, *adv.* in two, p. 59, l. 1816; p. 4, l. 85
- authority, p. 7, l. 168
- avarice, p. 167, l. 5330; p. 219, l. 7017
- avarous, *adj.* p. 175, l. 5578
- avaunt, *v.a.* boast, p. 99, l. 3116; p. 258, l. 8306-9
- avauntement, *sb.* boasting, p. 145, l. 4579; p. 258, l. 8299, 8315
- avenaunt, *sb.* pleasing, or fittingness to one's condition, p. 109, l. 3437
- avow, *v.a.* bind by a vow, p. 54, l. 1676; p. 238, l. 7647, 7654; make a vow, p. 92, l. 2893
- avow, *v.a.* declare, announce, p. 116, l. 3647
- awe, *v.a.* frighten (glossed 'fere'), p. 52, l. 1592
- aywhore, *adv.* everywhere, p. 175, l. 5580
- B.
- bachelor, *sb.* p. 121, l. 3807
- backbiting, *sb.* p. 34, l. 1029; p. 50, l. 1527; l. 3544
- baiting, *sb.* tormenting, l. 10,895; Isl. *beita*, to bait —, *sb.* reproof, correction, p. 336, l. 10,895
- balance, *sb.* scales (of judgment), p. 178, l. 5665; p. 292, l. 9425. Balaunce, *statera*. Pr. Parv.
- ban, *v.a.* curse, p. 284, l. 9176
- baptism (baptême), *sb.* p. 8, l. 200; l. 9494
- bare, *v.a.* waste, p. 292, l. 9455
- barley (barlykke), *sb.* l. 10,111
- bathe; was, for had, bathed, p. 41, l. 1260
- bayte, *sb.* impulse, desire, p. 167, l. 5339
- beam (of light), *sb.* p. 72, l. 2234
- bearing, *sb.* carriage, deportment, p. 328, l. 10,642
- become, *v.n.* go away, p. 233, l. 7403
- bedding, *sb.* bed-furniture, l. 3432
- beforehand, *adv.* p. 192, l. 6134
- behalf, *sb.* l. 9066
- beheting, *sb.* promise, l. 11,220
- behold, *v.a.* hold, esteem, p. 99, l. 3123
- belde, *v.n.* swell, grow, p. 300, l. 9722
- bestedde, *part.* surrounded, p. 107, l. 3365
- be-stoundes, *adv.* betimes, at once, p. 326, l. 10,562
- besyde, *adv.* apart, on each side, p. 48, l. 1467
- beteche, *v.a.* (*perf.* betaghte), give over, hand over, to, p. 52, l. 1606; p. 41, l. 1245; p. 20, l. 586; p. 42, l. 1271; p. 336, l. 10,885. A.S. *betæcan*, betroth, *v.a.* l. 1704
- binding (by ropes,) bonds, *sb.* l. 10,671, p. 329
- bitch, *n.* l. 500, p. 17
- bitterly, *adv.* savagely, p. 41, l. 1243
- blak, *sb.* a bat (Wedgewood), l. 11,863-9
- blan, ceased, *perf.* of blinne, p. 281, l. 9061
- blind, *v.a.* l. 12,151, *perf.* blent, p. 108, l. 3408
- blink, *v.n.* awake, l. 5675
- , *v.a.* deceive, l. 4169
- , *sb.* trick, p. 132, l. 4185
- , *sb.* trace, l. 4447
- blinne, *v.a.* give up, relinquish, p. 119, l. 3738
- blyche, *adj.* weak, mild, l. 4930
- boastful, *adj.* p. 223, l. 7154
- bobaunce, *sb.* turmoil, p. 33, l. 993, l. 995
- bodily, *adv.* p. 45, l. 1379; p. 52, l. 1595
- body, *sb.* corpse, p. 327, l. 10,592
- boil, *sb.* (byle) Lazarus's sore, p. 208, l. 6643

boneryte, *sb.* (glossed 'godenesse,') p. 62, l. 1927
 borgage, *sb.* pledge, sponsorship, p. 296, l. 9576
 borghegang, *sb.* suretyship, p. 296, l. 9582
 boste, *sb.* strife, bullying, p. 62, l. 1900. A *bosted*
 Piers als, And bad him go pissen. P. Ploughman,
 p. 126, Wright's ed.
 bostely, *adv.* boastfully, p. 391, l. 12,511
 botene, *v.a.* relieve, cure, p. 286, l. 9229
 botenyng, *sb.* healing, l. 11,029
 bound, *adj.* tied or chained, p. 327, l. 10,582
 bourde, *sb.* board, table, p. 149, l. 4708, 4714
 —, *sb.* game, p. 287, l. 9261; show, p. 147,
 l. 4662; p. 146, l. 4628; borde, p. 269, l. 1
 —, *v.a.* jest, make a sharp answer, p. 268, l. 8668
 bowing, *adj.* obedient, p. 36, l. 1081
 braye, *v.n.* bellow, p. 154, l. 4883
 break, *v.a.* break into (burglariously), p. 267,
 l. 8608; *p.p.* broke.
 brether, *pl.* of brother, p. 113, l. 3563
 broken down (walls), p. 269, l. 8676
 bryche, *adj.* (glossed 'loghe'), low, mean, l. 5821.
 * A.S. *breccan*, to break, overcome, weaken; *brúcan*,
 to use; *brýce*, useful
 brym, *adj.* fierce, p. 266, l. 8571. Compare Hardynge's
 'As proude and *bryme* as lion,' Chron. ch. xlix.
 2, 3; and 'Warres sore and *brym*,' ch. clxiii. 2, 4.
 'Elyot renders '*subo*, to *brymme* as a boore doth,
 when he getteth pygges.' Way, Pr. P. p. 51
 byrl, *adj.* bristling, excitable, p. 266, l. 8571
 buck, *sb.* a dandy, 'pese berdede buckys,' p. 102,
 l. 3212
 burble out, *v.n.* burst out, p. 315, l. 10,207. To boyle
 up, or burbyll up, as a water dothe in a spring;
bouillonner. Palsgrave, in Pr. P. p. 56
 burden (of sins), *sb.* l. 11,959
 burning, *adj.* (brynnig), p. 47, l. 1447
 —, *sb.* (brenyng), p. 51, l. 1578
 busily, *adj.* busy, full of business, p. 293, l. 9476
 but, *conj.* unless, p. 26, l. 763; except, p. 120, l. 1
 buy, *at*, for *from*, or *of*, p. 187, l. 5985
 buyer, *sb.* (byer), one who buys, p. 79, l. 2461
 buying, *sb.* p. 186, l. 5962
 by, *v.a.* defame, Old Norse *bía*, to spot or besmirch,
 p. 44, l. 1355
 byrde, *v.n.* *perf. t.* it behoved, was proper, l. 4074;
 from the Old Norse *byrja*, to begin; which, as an
 impersonal, means 'it becomes, behoves,' *mér byrjar*
 = me decet. The pret. would be *burði*. H. Cole-
 ridge

C.

candlestick, *sb.* p. 290, l. 9374
 carol, a dancing and singing meeting, p. 110, l. 3461.

Carolle, *f.* a kind of dance wherein many dance
 together; also a Carroll or Christmas song. Cot-
 grave. Dawnce yn a sorte (in sercle, cercle), *Chorea*.
 Dawnceledere, *Coralles*. Dawncynge Pype, *Carola*.
 Prompt. Parv.
 carolling, *sb.* p. 280, l. 9043
 cast, *v.a.* *perf.* kyst, throw, p. 194, l. 6214
 —, *v.a.* coat, paint, p. 46, l. 1412
 cease, *v.n.* (*perf. t.* secede), l. 912
 cele, *sb.* 'godly' being (bear), p. 29, l. 4068
 —, *n.* time, l. 6969, p. 218 (Coleridge Gloss. *sele*)
 cely, *adj.* glorious, blissful, p. 46, l. 1409 (C. *sele*)
 certain, *sb.* assurance, p. 263, l. 8498
 certainty, *sb.* surety, pledge, p. 255, l. 8218
 chancel, *sb.* (of a church), p. 273, l. 8806
 chances, *n.* misfortunes, p. 5, l. 132
 charged of, loaded with, p. 46, l. 1421
 chastisement, p. 153, l. 4854.
 chastising, *sb.* p. 153, l. 4866, 4858
 chastity, *sb.* p. 54, l. 1677
 chaunsfullyche, *adv.* ? by chance, or unfortunately,
 p. 329, l. 10,676
 chatter, *v.* (of a magpie), p. 13, l. 359
 check, *sb.* mischance, p. 86, l. 2702. *Eschec & mat*,
 Checke-mate at Chests; and (metaphorically) a
 remedillesse disaster, misery, or misfortune. Cot-
 grave
 chevisaunce, *sb.* self-control, moderation, p. 225,
 l. 7214-15
 chiding, *sb.* p. 92, l. 1900; p. 118, l. 3724
 childhood, *sb.* p. 238, l. 7659
 choke, *v.a.* (cheke), p. 101, l. 3192
 christendom, *sb.* baptism, p. 294, l. 9496
 christening, *sb.* l. 9823
 chronicle, *sb.* (kronykele), l. 9239
 circumstances, *sb.* þe smale synnes, p. 388, l. 12424-5,
 12,435
 cleanness, *sb.* purity of life, p. 61, l. 1887; p. 66,
 l. 2046
 cleme (of heuene), *v.n.* ? claim, p. 296, l. 9561
 clipping, *sb.* embrace, p. 123, l. 3885
 come in age, for of age, p. 54, l. 1668
 commare *sb.* gossip, of spiritual consanguinity, related
 by Baptism, p. 305, l. 9866. Fr. *commere*, a
 she-gossip, or godmother, a gomme. Cotgrave
 common, *v.n.* associate, p. 205, l. 6551
 commonly, *adv.* in general, ordinarily, p. 56, l. 1732
 comunlych, *adv.* commonly, usually, l. 5723
 confirmation, *sb.* the rite of, p. 303, l. 9790
 co[n]firmment, *sb.* confirmation, p. 304, l. 9847
 confound, *v.a.* (c. her unto the devil), p. 56, l. 1734
 confounded, *adj.* dumbfounded, p. 81, l. 2522
 confusion, *sb.* harm, destruction, l. 1747

consenter, *sb.* one who consents, p. 237, l. 7620
 contain, *v.a.* p. 219, l. 7004
 contrition, *sb.* p. 392, l. 12,319
 corage, *n.* disposition, tone (of body), p. 14, l. 406
 corsaint, *sb.* holy body, corpse, l. 8740
 count, *sb.* plead count, ? sue for an account, p. 276, l. 8912-13
 counter, *adj.* opposite, p. 378, l. 12,157
 courteously, *adv.* l. 7076
 covent, *sb.* body of monks in a convent, p. 113, l. 3571
 covering, *sb.* p. 284, l. 9165, 9172
 covey?, coveyn, *sb.* (glossed 'cumpany,') p. 96, l. 3006
 cowardice, *sb.* p. 388, l. 10,916
 creme, *sb.* chrisim, l. 9495
 croket, *sb.* (glossed 'chaplet,') p. 102, l. 3208
 crook, *sb.* a long sharp hook, p. 48, l. 1472; p. 80, l. 2515
 crucifix, *sb.* the body fixed to a cross, p. 123, l. 3891
 crumme, *sb.* crumb, p. 208, l. 6645
 culpable, *adj.* (coupable), l. 1331
 cumber, *v.a.* encumber, l. 7465
 cumbrance, *sb.* p. 34, l. 1019
 cumbring, *sb.* hindrance, danger, l. 2195
 cumlynge, *sb.* comer, visitor, p. 70, l. 2157, 2160.
 Ang.-Sax. *cumling*, *advena*. Comelynge, new
 cum man or woman. Cumlinge, or newe come.
 Adventicius, inquilinus. Prompt. Parv.
 cunnaunt, *sb.* covenant, p. 54, l. 1645; p. 109, l. 3436
 ———, *adj.* (glossed 'semely,') convenient, p. 103, l. 3235
 cursedness, *sb.* l. 7228
 curser, *sb.* p. 47, l. 1296
 cursing, *sb.* p. 41, l. 1250; p. 43, l. 1299, 1303; l. 9116
 ———, *sb.* excommunication, p. 205, l. 6565
 customably, *adj.* (custummally), l. 2697; (custum-
 ably,) p. 65, l. 2016
 customizable, *adj.* accustomed, habituated, p. 65, l. 2014
 ———, *adv.* habitually, p. 120, l. 3769
 custummer, *adj.* accustomed, p. 273, l. 8807. *Cus-*
 tummere. *Custumarius, usucaptor, consuetudina-*
 rius. Prompt. Parv.

D.

damnable, *adj.* certain to entail damnation, p. 119, l. 3768
 damnation, *sb.* p. 164, l. 5236; p. 165, l. 5250
 dampnable, *adj.* worthy, liable, to be condemned, p. 375, l. 12,088

dampne, *v.a.* condemn; p. 44, l. 1341
 dangerous, *adj.* particular, difficult to please, dainty, p. 226, l. 7248
 dane, *n.* master, p. 3, l. 73
 dare, *n.* can, be able, p. 5, l. 119
 daunte, *v.* quiet, dandle, l. 4880; amuse, excite, p. 94, l. 2963. To cherische or dawnte, *blanditrac-*
 tare. Ang.-Cath. Daw(n)tynge or grete cher-
 syng (dauntinge or grete cherisshinge). *Focio*.
 Prompt. Parv.
 daunte, *v.a.* subdue, p. 261, l. 8420. Lat. *domitare*,
 O. Fr. *danter*
 day, phrase 'do o dawe,' put to death, p. 34, l. 1034;
 p. 35, l. 1069
 deadly, *adv.* (sin) mortally, p. 35, l. 1078; p. 65, l. 2017
 deal, *v.a.* divide, distribute (not *d. to*), l. 7007, p. 219
 ———, *v.n.* bargain, p. 9, l. 241, 250
 dear, *adv.* (dere) at a high price, p. 58, l. 1786
 ——— (dere), *adv.* (love) dearly, p. 218, l. 6976; p. 12, l. 336
 deceivable, *adj.* deceptive, liable to deceive people, p. 16, l. 472
 deceive, *v.a.* p. 16, l. 469
 decree, *sb.* l. 4640
 dede, *sb.* death, p. 66, l. 2053, &c.
 deepness, *sb.* depths, deep places, p. 80, l. 2487
 defamation, *sb.* l. 7427
 defame, *v.a.* p. 258, l. 8304
 defence, *sb.* prohibition, l. 11,098
 defending, *sb.* ? prevention, p. 119, l. 3753
 deliciously, *adv.* (eat d.) luxuriously, with many
 flavoured dishes, p. 207, l. 6617
 departing, *sb.* separation, p. 290, l. 9386
 dere, *sb.* injury, l. 9154; A.S. *derian*, to injure
 desert, *sb.* indulgence, extravagance, p. 106, l. 3336
 desiring, *sb.* desire, p. 167, l. 5333
 destrobble or disturb, *v.a.* alter, disturb, p. 40, l. 1213; p. 56, l. 1712, 1724. *Dysturbelyn* (dis-
 troublyn) *Turbo, conturbo*, Pr. Parv.
 devoutly, *adv.* p. 149, l. 4718; p. 347, l. 11,250
 dight? *pp.* y-dyt, stopped, p. 109, l. 3189
 diminution, *sb.* p. 388, l. 12,416
 discomfit, *v.a.* l. 4986
 discretion, *sb.* p. 314, l. 10,161-2
 dismember, *v.a.* p. 23, l. 668
 dispend, *v.a.* spend (time), l. 52, p. 3; waste (goods)
 l. 1198
 distincte, *v.a.* distinguish, p. 360, l. 11,590
 divine, *sb.* divinity (a clerk of d.) p. 89, l. 2791; p. 353, l. 11,411
 do, *v.a.* (on clothes), put, p. 219, l. 7002

do, (*dede* hym), betook himself, p. 7, l. 177
 dormer, *sb.*? informer, p. 45, l. 1346. Sir F. Madden suggests that this sense is from the 'sleeper,' lurker about.

dough (for bread), *sb.* p. 312, l. 10,099

draw, *v.n.* go, p. 57, l. 1743

— *v.a.* draw out, expand, p. 95, l. 2985

dread *v.a.* (d. thee not), p. 218, l. 6974

dreadfully, *adv.* terrifiedly, p. 104, l. 3273; full of dread, l. 11,873. *Dredefulle. Timidus, pavidus, Pr. Parv.*

drecche, *v.a.* injure, l. 8152

drinking, *sb.* p. 34, l. 1028

drive, *v.a.* throw (a stone at a man), p. 176, l. 5618

driven, *pp.* pressed, packed, p. 141, l. 4480

drunk, *adj.* tipsy, p. 206, l. 6603

drunkenness, *sb.* p. 207, l. 6607

dunhede, *sb.* thickness, p. 313, l. 10,132

dysour, *sb.* babbler, story-teller, p. 258, l. 8302; *disour*, a speaker, a prater. Cotgrave. *cp.* 'disours inouh teld fables,' at the Games at Arthur's Coronation. App. to Pref.

dytour, *sb.* indicter, l. 1338. *Dytyn'*, or *indytn'*, trespass. *Indicto.*

E.

egg, *v.a.* drive, urge, p. 49, l. 1508; A.S. *eggian*

ekename, *sb.* nickname, p. 50, l. 1531; A.S. *eac-an*, to eke, increase

election, *sb.* well-choosing, l. 10,990

ende, *v.a.* ? punish, vex, p. 28, l. 841; connected with anguish, &c. A.S. *ang*, trouble, *eng*, narrow; or *and-ian*, to envy, hate, be angry

English, *sb.* (the language), p. 239, l. 7672

—, *adj.* p. 3, l. 74, 78

entent, attention, p. 18, l. 530

entering, *sb.* interring, burial, p. 199, l. 6389.

Entryrd or intyryd, as *dede men. Funeratus. Pr. Parv.*

entice, *v.a.* p. 49, l. 1503

enticement, *sb.* p. 69, l. 2146

entry, *sb.* have entry, come in, p. 148, l. 4708; admittance, l. 12,146

—, place of entrance, p. 377, l. 12,143

envious, *adj.* l. 3955

epistle, *sb.* (pystyl), l. 7123

esquymous, *adj.* dainty, squeamish, p. 226, l. 7249

estre, *sb.* (glossed 'tounne') place, p. 327, l. 10,586

even, *adv.* so much as, p. 51, l. 1573

—, *v.a.* balance, p. 4, l. 105

evil, *v.n.* (*perf.* evylde,) fall ill, p. 280, l. 8032

examine, *v.a.* l. 4618

excuse, *v.a.* l. 12,357

extent, *sb.* property, p. 190, l. 6076

eye, *n.* wrong, sin, p. 21, l. 616

F.

fade, *adj.* disgusting (Fr. *fade*, dégoûtant, déplaisant, Roq.), p. 102, l. 3220

fair, *sb.* country-fair, show, p. 292, l. 9441-2

fairness, *n.* beauty, p. 219, l. 7025

falchion, *sb.* l. 8645

fall, *v.n.* (*pf.* fyl,) happen, p. 115, l. 3619; p. 120, l. 3801

fallacy, *sb.* (glossed 'gyle,') p. 89, l. 2781-2

fals, *sb.* falsehood, p. 86, l. 2689

— false people, p. 196, l. 6259

falsdom, *sb.* falsehood, p. 88, l. 2749

false, *v.a.* falsify, l. 5362; p. 346, l. 11,217

fame, *n.* disgrace, evil report, l. 1482; p. 49, l. 1518; p. 386, l. 12,357; but 'gode fame,' repute, p. 67, l. 2075. *cp.* Loos, or fame. *Fama.* Loos, or bad name, *Infamia.* Pr. Parv., and see note 2, p. 313 of P. P.

fame, *v.a.* tell, spread abroad, p. 116, l. 3654

fantome, *sb.* vain show, p. 223, l. 7156. *Fantosme, n.* a spirit, ghost, bug, hobgoblin, vision, apparition; false imagination; also a scarecrow. Cotgrave

farm, *sb.* hire, in farm, on hire, p. 77, l. 2409; A.S.

feorme, m. 1, food . . 4, use, advantage. Bosworth

fee, *sb.* (fe), estates, land, p. 189, l. 6031

feeble, *v.a.* enfeeble, p. 14, l. 408

feeble array, poor or mean condition, p. 191, l. 6116. Febylle, or lytylle worthe. *Exilis* [thin, lean, mean]. Pr. Parv.

feebleness, *n.* p. 14, l. 406

feeling, *sb.* perception (by taste), p. 308, l. 9990

feint, *adv.* feignedly, deceitfully, p. 390, l. 12,489

—, *adj.* feigned, p. 394, l. 12,630

felons, God's; God's opposers and enemies, p. 304, l. 9837; p. 317, l. 10,261

fellowship, *n.* a company, brotherhood (of monks), p. 3, l. 60

felun, *n.* wrong-doer, p. 113, l. 3557 Felone, thief. *Scelestus.* Pr. Parv.

—, *adj.* treacherous, p. 133, l. 4197

felunly, p. 48, l. 1455

felunslly, *adv.* feloniously, p. 44, l. 1362; l. 5644

felunlyche, p. 47, l. 1441

fellyche, *adv.* fel-ly, l. 9118; p. 100, l. 3150

fever, *n.* p. 219, l. 7000

fickle, *adj.* (fykyl), deceitful, p. 84, l. 2645; p. 86, l. 2686

fill, *sb.* (eat one's fill), p. 208, l. 6644

filth, *sb.* dirty talk, p. 117, l. 3682
 fleshly, *adv.* carnally, p. 65, l. 2009
 flight, *n.* flying (of a dove), p. 10, l. 284
 florin, *sb.* l. 6201
 florth, *sb.* floor, p. 193, l. 6184
 flour, *sb.* meal, powder, p. 102, l. 3222
 flourish, *v.n.* l. 905
 flourishing, *sb.* spring time, p. 29, l. 881
 flourshed, *adj.* flowery (words), p. 97, l. 3066
 flycche, *v.a.* mar, break, p. 55, l. 1711
 flyte, *v.a.* (glossed 'chyde,') p. 100, l. 3150; A.S. *flitan*, to strive, dispute, quarrel, Bosworth; to contend, Beowulf, 1836; Ohg. *flizan*; Thorpe's B. flytte, *v.n. perf. t.* (glossed chydde,) l. 7757
 folte, *sb.* sinner, scamp, p. 258, l. 8300. Folett (*idem quod folte infra*, et Foppe), *Fatuellus, stolidus, follus, in foveo (bardus [dull-witted])*. Pr. Parv.
 folted, *adj.* idiotic, p. 183, l. 5838
 foly, *sb.* evil, sin, p. 375, l. 12,064; (as beating, slaying, or robbing a man), p. 89, l. 2807; (adultery), p. 94, l. 2961
 —, *sb.* harm, p. 130, l. 4119
 folye, *sb.* nonsense, p. 139, l. 4411. Foly. *Fatuitas, stoliditas, stulticia*. Pr. Parv.
 folyllyche, *adv.* wrongly, foolishly, p. 90, l. 2834
 font (baptismal), *sb.* p. 147, l. 4666
 foolate, *adj.* evil, foolish (Fr. *folatre*), p. 120, l. 3779
 foolhardy, *adj.* l. 7346
 forbarre, *v.a.* stop completely, p. 4, l. 106; l. 7357
 forbode, *sb.* forbidding, p. 387, l. 12,385
 force, *sb.* care, respect, l. 10,286; make no force of a thing, p. 74, l. 3296
 foreyne, *sb.* a privy, l. 7436. Lat. *forica*. Compare Mr. Way's extract in Pr. Parv. p. 203, from G. de Bibelesworth, Arund. MS. 220. 'Vn mauneys vint en ma forere (an heuedlond), Ou par despit fist foreyn heir, (gonge). Goonge, preuy. Cloaca, latrina. Pr. Parv. Hence the term 'chambre forene,' which is used by Robert of Gloucester.' [A.S. *gang, gong*, a drain, privy. Bos.]
 fornest, *adj. sup. first*, p. 164, l. 5214; p. 165, l. 5272
 fornication, *sb.* l. 7352
 forsaken, *adj.* p. 57, l. 1745
 forthenke, *v.a.* repent, p. 125, l. 3935, l. 3966; p. 216, l. 6907-8
 forward, *sb.* agreement, p. 129, l. 4091
 forwreie, *v.a.* betray, l. 11,448
 foul, *v.a.* spoil, trample down (corn), p. 187, l. 5991
 frame, *v.a.* to benefit, p. 1, l. 5; A.S. *fremian*, to profit, avail. *Freme, adj.* advantageous
 frame, *adj.* profitable, p. 134, l. 4249

fraste, *v.n.* (Old Norse, *fresta*), to try, p. 15, l. 416
 frankys }
 frenshe }, *n.* French language, p. 3, l. 78
 frest, *adv.* largely, p. 172, l. 5507; A.S. *freó*, free, liberal
 friend, *adj.* dear, p. 201, l. 6458
 frisoun, *sb.* a Frisian merchant, p. 329, l. 10,663-6
 fyle, *sb.* (Fr. *filie*), (glossed 'maydgerle,') l. 4540
 —, *v.n.* dung, p. 269, l. 8680; p. 270, l. 8711

G.

game, *adj.* joking, p. 65, l. 2000
 gate, *sb.* took his gate, went his way, p. 149, l. 4728
 gentry, *sb.* grace, accomplishment, p. 23, l. 669.
 Gentry, of norture and manners (gentilness, gentyll). *Comitas* Pr. Parv.
 gesse, *v.a.* try, weigh, p. 4, l. 102. Gessyn, 'or amyn.' *Estimo, arbitror, opinor*. Pr. Parv.
 gettour, *n.* ?dicer, p. 26, l. 761. *Jecter*, a caster
 Cotgr. GETTARE. Gestulator, gestuosus. Palsgrave gives "Gettar, a bragger, fringueriau. Iettar, a facer, facer, braggart. Iettur of nyght season, brigueur;" and Cotgrave, "Fringueriau, a ietter, spruce minion, gay fellow, corrupt youth." Compare hereafter 'schakere' or gettare: *lascivus*. Prompt. Parv. p. 192, and note
 zeue, *sb.* ?, p. 160, l. 5084. ? gifts, A.S. *geof*, a gift, *geofa*, gifts; it can hardly be A.S. *gefeā*, joy. *Næs hie ðære fyлле gefeān hæfdon*, Not they of that glut had joy. Beowulf, l. 1128-9 (ed. Thorpe, p. 38).
 ghostly, *adv.* spiritually, l. 982; p. 49, l. 1504; p. 50, l. 1533
 —, *adj.* spiritual, p. 50, l. 1534
 gladehede, *sb.* gladness, l. 12,461
 gladyng, *sb.* rejoicing, p. 290, l. 9372
 glesyng, *adj.* glittering, p. 81, l. 2525; l. 4460
 glew, *v.a.* gladden, make gleeful, p. 62, l. 1910
 glint, *v.n.* (*perf. t.* glente,) glance, l. 6184
 glitter, *v.n.* p. 13, l. 380
 glittering, *adj.* p. 46, l. 1407
 glose, *v.a.* flatter, p. 108, l. 3412
 gnappe, *v.a.* gnaw and snap, l. 10,207. *Gnawyn*, 'or gnavyn, of fretyñ' vngently wythe tethe (wheten with the teethe). *Rodo, corrodo*. Pr. Parv.
 gnoghe, *perf.* of gnaw, p. 114, l. 3581-2-5
 god-daughter, *sb.* l. 9703
 godfather, *sb.* p. 55, l. 1691; godparent (maiden or knave), l. 1687
 godmother, *sb.* p. 55, l. 1693; used for both sexes, l. 1694

goldrynge, *sb.* ?gold coin, or is it gold ring, p. 194, l. 6201
 good, *sb.* (gode), money, goods, p. 55, l. 1696; p. 66, l. 2048
 goodness, *sb.* benefit, advantage, p. 327, l. 10,599
 gourd, *sb.* p. 68, l. 2105
 graces, *sb. pl.* prayers before a meal, p. 149, l. 4718–23
 grant, *v.n.* agree, p. 7, l. 191; p. 58, l. 1777
 gre, *sb.* step up to an altar, p. 51, l. 1562
 —, *sb.* degree, step, p. 108, l. 3711
 great, *Proverb*, many smale makep a grete, p. 76, l. 2663
 greatly, *adv.* p. 6, l. 161; p. 65, l. 2011
 grece, *sb.* step, p. 77, l. 2414; p. 118, l. 3727
 grefe, *adj.* grievous, l. 10,262; p. 236, l. 7566; p. 294, l. 9506
 grepe, *perf. t.* of gripe, p. 75, l. 2325
 greuauce, *sb.* grief, punishment, p. 126, l. 3998
 grievously, *adv.* annoyingly, l. 6736
 grievousness, *sb.* grief, p. 25, l. 719
 grim, *sb.* offence, p. 317, l. 10,258
 grimly, *adj.* p. 45, l. 1385
 gros, *v.* (glossed 'dred,') hym gros, he was afraid, it frightened him, p. 245, l. 7875; cp. grewsome, grisly
 gryl, *adj.* fierce, l. 5600. Grym, gryl, and horryble. *Horridus, horribilis.* Pr. Parv.
 guiler, *sb.* (gylour), beguiler, cheat, p. 187, l. 5975
 guilery, *sb.* deceit, l. 4913; p. 187, l. 5977; p. 207, l. 6611
 gularious, *sb.* a wandering jester, p. 148, l. 4704. *Gouliardois*, bouffon, bateleur, Roq. *Basteleur*, a juggler, tumbler, puppet-player; one that professeth any of these arts; also, one that leads beares, apes, baboones, or dancing dogges about the cuntry, and gets a scurvie living by them. *Cotgrave.*
 gyblot, *n.*, ? trifle, p. 135, l. 4273. Gybelet [giblet] *idem quod* garbage. Garbage of fowlys (or gyserne) *Entera, vel enteria, vel exta, profectum.* Prompt. Parv. pp. 193, 186
 gysyng, *adj.* ornamented, fashionable, p. 107, l. 3374
 gyuve, *v.a.* (glossed 'kepe,') p. 52, l. 1610

H.

hallow, *v.n.* worship, l. 9291
 hame, *sb.* collar-band, bond, l. 11,496; A.S. *hama*, a skin
 hancel, *sb.* luck, p. 13, l. 369 [see Contents, n. col. 1]
 hand, to lay hands on, p. 35, l. 1067
 handling, *n.* p. 4, l. 96
 hanged, *part.* p. 67, l. 2064
 hap, *v.n.* happen, p. 5, l. 132
 harbour, *v.n.* lodge, l. 10,290

harnes, *sb.* glossed 'brayn,' p. 158, l. 5032; O.N. *hjarni*, m. calva, cranium, 2. caput, 3. cerebrum aliquando significavit, ut Dan. *hjerne.* Egil.
 hauncenhede, *sb.* exultation, confidence, boasting, p. 162, l. 5164. Hawncyñ, 'or heyntyñ' (hawtyn hawnsyn or yn heyyñ, hawter or heithyn vp. *Exalto, elevo, sublevo.* Prompt. Parv.
 haunch, *sb.* upper quarter of the body, p. 282, l. 9108
 haunt, *v.a.* use, be in the habit of using, p. 25, l. 751. O. Fr. *hanter.* O.N. *heimta* attrahere, recuperare, exigere; Sw. *hämta*, Dan. *hente*, accessere, colligere, chercher; tous de *heim* demeure. Cfr. *Dieffenbach*, ii. 500; Burguy. Hawntyñ, 'or ofte vsyñ.' *Frequento.* Pr. Parv.
 have him up, pull him up, p. 104, l. 3267
 hazarder, *sb.* player at games of chance, p. 34, l. 1041
 head, *adj.* chief, principal, p. 294, l. 9503
 heartwill, *sb.* desire of heart, p. 236, l. 7577
 heave, *v.a.* bring or lift a child to the font, p. 55, l. 1684; p. 300, l. 9698, 9720
 — bring up (children), p. 296, l. 9572
 herbergerye, *sb.* lodging, l. 10,106
 heresy, *sb.* p. 289, l. 9671; p. 309, l. 10,015
 hevening, *sb.* distress, punishment, vengeance, p. 302, l. 9763; A.S. *hefigian*, to make heavy or sad; *heofian* to mourn
 hideous, *adj.* p. 46, l. 1418
 hie, *sb.* haste, p. 136, l. 4286
 holde, *sb.* a possession, l. 7016
 hole, *v.a.* mine, dig a hole, p. 331, l. 10,736
 holywater, *adj.* p. 360, l. 11,542
 home, *sb.* thy long home, thy grave, p. 285, l. 9195
 honourably, *adv.* l. 10,594
 hope, *v.n.*, expect (fever to kill him), p. 218, l. 6968. Hopyn', or trustyn', or supposyn'. *Estimo, spero, arbitror.* Pr. Parv.
 hopping, *sb.* dance, p. 285, l. 4214. Hoppyñ', or skypyn (or dawnsen) *Salto.* Pr. P.
 horrible, *adj.* l. 4472
 hostel, *sb.* lodging, (glossed 'herborue,') p. 63, l. 1987
 hote, *sb.* a vow, promise, l. 2804
 housel, *sb.* Sacrament of the Altar, Communion, p. 317, l. 10,254
 to housel hym, to partake of the Sacrament, p. 311, l. 10056–72
 hutch, *sb.* chest, l. 6230. Huche. *Cista, archa*, Pr. P.
 hypocrisy, *sb.* l. 11,480
 hypocrite, *sb.* l. 12,498; p. 100, l. 3141–6, 3151–4

I.

in, *prep.* with, by means of, p. 150, l. 4772–3
 incense, *v.a.* (ensense) perfume with incense, l. 11,093

incest, *sb.* l. 7369
 indict, *v.a.* (endyte), l. 1340
 indictment, *sb.* (endytement), p. 276, l. 8915
 inspiration, *sb.* l. 7746; p. 265, l. 8538
 interlude, *sb.* p. 279, l. 8993
 interring, *sb.* l. 6389
 irk, *adj.* (yrk) glossed 'slow,' p. 143, l. 4542; p. 137, l. 4342; A.S. *yrhð*, sluggishness, sloth
 irus, *adj.* angry, l. 7152
 is, *v.n.* be (may is), l. 138.
 it was, there was, p. 7, l. 171; it (there) were, p. 65, l. 1996; p. 72, l. 2223

J.

jangle, *v.n.* chatter, p. 287, l. 9256-7, 9279; O. Fr. *jangler*, bavarder, babiller, railler, moquer. Burguy. Iangelyñ, or iaveryñ (iaberyñ). *Ga(r)rulo, blatero garrio, relatro.* Pr. Parv.
 jangler, *sb.* chatterer, p. 288, l. 9308, 9312
 jangling, *sb.* p. 286, l. 9254
 jaundice, *sb.* (jawnes), p. 126, l. 3980. *Jaulnisse*, the yellows. Cotgrave.
 jealous, *adj.* (gelous), absurdly fond, p. 37, l. 1122
 jealousy, *sb.* p. 61, l. 1888, 1896
 join, *v.n.* enjoin, command, p. 366, l. 11,782
 joint, *sb.* p. 160, l. 5092
 journey, *sb.* (iurne), a day's travel, p. 63, l. 1951
 joy, *v.a.* make to rejoice, p. 376, l. 12,110
 judging, *sb.* judgment, trial, p. 169, l. 5403

K.

kauersyn, *sb.* (Fr. *caversin*) money-lender, l. 5,555.
 See the 'long article in Du Cange on 'Caorcini, Caturcini, Caurisini, Cawarsini, Corsini. Mercatores Italici propter fænerationem usariam famosi.' Wendover, Mathew Paris, and Mathew of Westminster, speak of them. As derivations of the name, Du Cange suggests, "Caturcini . . . A cadurco, scilicet, Gallice *Cahors*, Occitanie urbe celebris, in qua ii commercia sua exercebant; unde postmodum Monpessulanum, ac deinde Nemausum translati, ut infra in Langobardus docemus: cujus quidem nomenclaturæ etymon firmat Dantes in Inferno, cant. ii. amplectiturque Cleyracus ad Leges maris, pag. 226. At sunt nonnulli qui istud nominis a familia *Caorsina*, aut *Corsina*, Florentina deducendum censeant: quæ cum aliis ejusdem urbis, et provinciarum vicinarum familiis, in universa propemodum Europa, mercaturæ operam dederit" . . . Muratori argues that this is false. 'Verum non ita in aperto res est, ut de

Caorsa, vulgo *Caours*, Pedemontii urbe quondam, quam nunc est celebriori, ipsam nominis originationem absurdum sit accersere; maxime cum usurarii promiscue *Lombardi* et *Caorcini* vocentur. De Caorsa Dantes in Inferno, cant. ii. apprime intelligi potest, quanquam de Cadurco accipiat Beneventus Imolensis in Comment. MSS. a Muratorio ibidem quo supra, col. 981, laudatis. Coorsam rursus spectare videtur Dictum vetus inter urbium quarundam dictoria ex Cod. MS. Bibl. S. Germ. Prat. sign. 1520.

Usurier de Chaorse,
 et Guigneuil. in Peregr. hum. gen. MS. ubi de Concupiscentia,

Li Sathanas m'i engenra,
 Et de illuec il m'aporta
 A Chaourse, où on me nourri,
 Dont Chaoursiere dite sui:
 Aucun me nomment convoitise.

keynarde, *sb.*; Fr. *caignard*, *m.* A lazie vagabond, lowsie hedge-creeper, slothfull scowndrell; tottered, or beggarly rogue. Cotgrave. p. 258, l. 8300
 keep, *sb.* attention, p. 129, l. 4077; A.S. *cépan*, to take, heed, regard
 knave, *sb.* servant, workman, p. 173, l. 5528
 knock, *v.n.* p. 362, l. 11,672
 knowledging, *sb.* acknowledgment, confession, p. 349, l. 11,339

L.

lak, *sb.* sin, p. 95, l. 2987; A.S. *lác*, offering, sacrifice
 land, *sb.* a breadth of land in tillage, p. 78, l. 2447
 land, *sb.* a bit of land, p. 86, l. 2704
 languaged, *adj.* p. 351, l. 8095
 largeness, *sb.* bigness, size, p. 219, l. 7024
 laughing, *adj.* joking (words), p. 97, l. 3069
 a laughter, *sb.* a burst of laughing, p. 287, l. 9267; brast on lagheter, burst out laughing, p. 288, l. 9293
 lay a wager, p. 175, l. 5598
 leap, *sb.* jump, l. 9222
 leap, *v.n.* was *lope*, had leapt, p. 189, l. 6036
 leather, *sb.* skin (of a woman), p. 110, l. 3451
 leaved, *adj.* full of foliage, p. 280, l. 9050
 lecherous, *adj.* l. 7989; p. 362, l. 11,659
 legystre, *sb.* lawyer, l. 5410. Legister. *Legista*, jurista. Pr. Parv.
 lend, *v.a.* p. 219, l. 7008
 lengthe, *v.a.* lengthen, p. 95, l. 2985
 lepy, *adj.* single, p. 283, l. 9147; A.S. *æn-lep*, *æn-lipig*, each, every, solitary; cp. *lepi an* or *lepi*

ane, a single person, in the ancient metrical version of the Psalms, MS. Vesp. D. vii., cited in Gloss. to Havelok.
lesing, or *lysing*, *sb.* lying, p. 85. l. 2658-66-69
lesyng, *sb.* falsehood, l. 633
less, *adv.* (*lasse*), p. 73, l. 2256
lettered, *adj.* educated, l. 7894
lewd, *adj.* (*lewyde*) unlearned, ignorant, p. 98, l. 3085
lid, *sb.* cover (of a tomb), p. 59, l. 1810
lie by, for *with*, *v.a.* (*lygge*, *lye*), copulate with, p. 53, l. 1625, 1636; p. 54, l. 1652
lie on, *v.a.* tell lies to, p. 364, l. 11,728
lightly, *adv.* carelessly, without consideration, p. 54, l. 1646; p. 118, l. 3712-15
liken, *v.a.* compare, p. 126, l. 3977; l. 4759
lineage, *sb.* offspring, p. 92, l. 2883
listen, *v.a.* listen to, hear, p. 3, l. 48
a little, *adv.* p. 113, l. 3575
living, *adj.* p. 72, l. 2229
lodesman, *sb.* leader, l. 9027. A.S. *lādman*, a leader
losenger, *sb.* flatterer, p. 111, l. 3504. *Losengier*, *m.* a flatterer, cogger, foister, pickthanke, prater; *cousener*, guller, beguiler, deceiver. Cotgrave.
losengrye, *sb.* flattery, p. 111, l. 3512
lovely, *adv.* in a loving way, p. 124, l. 3908
ludby, *sb.* paramour, adulterous bedfellow, p. 93, l. 2933; p. 56, l. 1731
lusty, *adj.* lustful, p. 245, l. 7889
lustily, *adv.* vigorously, p. 101, l. 3185
lustly, *adv.* sensually, greedily, p. 225, l. 7204
lying, *sb.* (*lyggyn*), copulation, p. 54, l. 1667
lyne, or *lyme*, *sb.* limb, p. 115, l. 3636
lythe, *v.a.* alleviate, l. 2284. A.S. *līðian* to mitigate, soften

M.

marvellously, *adv.* l. 12,071
master, *v.a.* l. 7909
 ———, *adj.* head, or chief, p. 47, l. 1431
mastlyoun, *sb.* mixed corn, p. 313, l. 10,125. *Mestlyone*, or *monge corne* (or *dragge supra*; *mestlyone*, *corne*, *mongorne*). *Mixtilio*, *bigermen*, in *bis*. Prompt. Parv. and see note, pp. 334-5; and Forby's Vocab. 'Meslin-bread.' 'The household [bread] was made of a mixture of flour and rye-meal, called *mystelon* or *maslin*.' Our English Home, p. 80 (ed. 1861).
matrimony, *sb.* p. 54, l. 1658; l. 11,156
mattock, *sb.* pickaxe, p. 31, l. 940
maumetry, *n.* idolatry, p. 7, l. 186; l. 6158-9
meaning, *sb.* p. 138, l. 4356
measurably, *adv.* moderately, p. 171, l. 5452

melancholy, *sb.* l. 3713
memory, *sb.* l. 7958
menace, *v.a.* p. 117, l. 3686
mencyun, *sb.* mention, l. 10,496
mene, *v.a.* remember, p. 209, l. 6675
menerhedys, *sb.* ? p. 51, l. 1559; if read '*meuerhedys*' it is probably from the same root as *meverly*, bashful, shy, mild: (Northern) Halliwell's Gloss.
menyng, *sb.* remembrance, p. 164, first line: A.S. *mænan*, to have in the mind, remember
merce, or *mercy*, *v.a.* fine, p. 172, l. 5492
merciable, *sb.* merciful people, p. 120, l. 3796
mercyment, *sb.* [reward, C. ?] fine, p. 172, l. 5496
mesel, *sb.* leper, p. 131, l. 4128
meselrye, *sb.* leprosy, l. 10,210
mickle, *adv.* (*mykyl*), much, p. 84, l. 2646
midward, *sb.* middle, p. 299, l. 9665
midwife, *sb.* l. 9620
mine, *sb.* p. 331, l. 10,738
minstrelsy, *sb.* p. 149, l. 4719; p. 150, l. 4751
mirk, *sb.* darkness, p. 70, l. 2164
misdo, *v.n.* sin, p. 26, l. 781
mishope, *v.n.* p. 262, l. 8440
mitre, *sb.* (*mytyr*), l. 11,107
mokerade, *sb.* a heaper, miser, p. 195, l. 6232
mokerer, *sb.* heaper of money, miser, p. 190, l. 6067.
Muglard or *nygarde* (or *pynchar infra*). *Tenax*, *avarus*, *cupidi nefarius*. Pr. Parv. 'May be derived from the French "*mugotter*, to hoord; *mugot*, a hoord, or secret heap of treasure," Cotgr.' Way, P.P. p. 347 n
mone, *v.n.* (glossed '*warne*'), p. 37, l. 1118; A.S. *monian*, to admonish, remind, advise.
 ———, *v.n.* ? remain, p. 239, l. 7674
monkhood, *sb.* state of being a monk, l. 201
most, *adj.* *sup.* greatest (foes), p. 196, l. 6280
mould, *sb.* surface of the ground, p. 331, l. 10,734
mowe, *sb.* make him the mowe, sneer at him, p. 125, l. 3959. *Moware*, or *makere* of a mowe (and scorn, *makar* of *mowys* and *scornys*). *Valgiator* (*cacchinator*), Pr. Parv. 'In the poem on the evil times of Edw. II. (Pol. Songs, 339), a curious picture is given of the "countour," or barrister, who, pocketing the fee, and speaking a few words to little purpose, as soon as he had turned his back, "he makketh the a mowe." Way, P. P. p. 346 n. For the *countours* in Mr. Wright's text, Mr. Godwin, in the Percy Society's edition of the poem, has *courteous*; also, 'Whan the gode-man gothe away, he maketh hym a mowe,' p. 30, st. 67.
mucche, *v.a.* hoard up, p. 195, l. 6233
 ———, *sb.* a pot, p. 195, l. 6229

much, *adj.* big, a moche felde, p. 104, l. 3270; a moche book, p. 141, l. 4470
 mul, *sb.* dirt, p. 194, l. 6200; Fris. *mul*, dirt, rubbish; E. *mould*
 murrain, *sb.* (moreyne), p. 45, l. 1368; from Fr. *morir*, cf. the Germ. *viehsterben*, C. Lottner
 mynde, *sb.* remembrance, p. 240, l. 7708
 ———, *adj.* mindful, p. 167, l. 5313
 mys, *adv.* amiss, p. 6, l. 152; p. 116, l. 3651
 mysbreyde, *n.* misconduct, p. 94; l. 3495
 myschanceful, *adj.* unfortunate, full of mischances, p. 124, l. 3927
 myscumfort, *v.a.* p. 264, l. 8509; p. 266, l. 8570
 myshope, *sb.* despair, l. 8440
 mysproute, *adj.* wrongly proud, l. 3050; p. 111, l. 3498
 myssawe, *n.* missaying, p. 26, l. 778
 mystere, *sb.* (glossed 'nede'), p. 214, l. 6861
 mystrowyng, *part.* unbelieving, p. 115, l. 3610

N

nagheer, *conj.* neither, p. 61, l. 1898
 namecouthe, *adj.* well-known by name, p. 115, l. 3620
 necromancer, *sb.* (nygromancyer), l. 8155
 necromancian, *sb.* (nygromancyene), p. 253-4, l. 8155, 8175
 nedely, *adv.* by necessity, l. 12,401
 new, *v.a.* accrue to, p. 288, l. 9318
 nicety, *sb.* (nycete), folly, p. 149, l. 4722
 night, *v.a.* pass the night, l. 7730
 nime, *v.a.* (perf. nam, glossed 'jede'), take one's way, go, p. 215, l. 6818; l. 8165
 no, *conj.* nor, p. 52, l. 1547; no nat, neither nor, p. 52, l. 1614
 noke, *sb.* value, (? for note, see Coleridge, and Glossary to Havelok) l. 5812
 notary, *sb.* p. 180, l. 5750
 notheles, *conj.* nevertheless, p. 2, l. 35
 novelry, *sb.* novelty, l. 3345
 nourish, *v.a.* bring up, p. 92, l. 2879
 noy, *n.* trouble, p. 13, l. 375; p. 187, l. 598. Cabrera dérive l'espagnol *enojo*, (in Old French) *anoi*, du latin *odium*, et il a trouvé juste: *In odio esse, être en oi, d'où plus tard, en un seul mot, enoi*. Burguy.
 nygun, *sb.* niggard, l. 5340; p. 175, l. 5578; Nygarde (or muglard *supra*, or nygun, or pynchar, *infra*) *Tenax*. Pr. Parv.
 nyrhande, *adv.* nearly, almost, p. 170, l. 5425; p. 190, l. 6093
 nythyng, *sb.* niggard, p. 210, l. 6724. A.S. *nīðing*, a wicked man, an outlaw. (In the 'Moral Ode')

O.

oats (otes), *sb.* l. 10,111
 oblauchere, *sb.* white powder for women's faces, p. 102, l. 3222. Fr. *blanc*, from O. H. G. *plank*, *blanch*, white. Burguy.
 oblé, *sb.* (vble), the sacrificial wafer, l. 10,044. Fr. *ublie*, offrande, hostie. Suppl. Dict. Fr. Acad. L. *oblatus*; Germ. *oblade*; Lottner. Obly, or vbly (brede to sey wythe masse) *Nebula*, &c. see note Pr. Parv. p. 361
 oker, *v.a.* hoard, p. 84, l. 2621
 okerer, *sb.* usurer, p. 77, l. 2415
 okering, *sb.* usury, p. 79, l. 2465
 okyr, *sb.* usury, p. 77, l. 2394; p. 79, l. 2457. Old Norse, *okr*, increase, usury. The same root as our *huckster*, Lat. *auctionarius*, and E. *wax*, grow (H. Wedgwood)
 olyprauce, *sb.* ?prancing, display, p. 145, l. 4581; a romp, romping game. Halliwell gives 'Gaiety? Holloway has "*Olyprance*, rude, boisterous merriment, a romping match Northampton," p. 148, l. 4695
 olyte, *pp.* left out, laid by, p. 352, l. 11,377; ? A.S. *anlétan* to let alone; *alúcan* to put out of an enclosure, separate
 once (onys), *o.* reading, p. 5, l. 127
 open, *adj.* p. 1, l. 18
 openly, *adv.* p. 2, l. 29
 or, *conj.* before, p. 54, l. 1663
 ordinary, *sb.* injunction, ordinance, l. 10,910
 ordryde, *adj.* in holy orders, p. 50, l. 1540; 'infra sacros,' glossed, 'ordrede,' p. 34, l. 1048
 otwynne, *adv.* in two, open, p. 59, l. 1816
 outrage, *sb.* (do outrage), p. 54, l. 1662; p. 71, l. 2204
 ——— *adj.* going beyond bounds, boiling over, p. 96, l. 3034. L. *ultra*, prep., *ultragium*, *sb.*; O. Fr. *oltrage*, *sb.*, *outrageus*, *adj.* qui passe les bornes. Burguy.
 ——— *v.n.* break out of bounds (and do sin), p. 336, l. 10,892
 outraious, *adv.* outrageously, immoderately, p. 172, l. 5492
 outraiusly, *adv.* beyond measure, without moderation, p. 71, l. 2106
 ouer-brennynglye, *adv.* too fast, l. 7203
 ouercharge, *v.a.* p. 214, l. 6848
 ouerdo, *adv.* exceedingly, p. 267, l. 8622
 ouerdrede, *v.a.* be too fearful, l. 5166
 ouerlepe, *v.a.* overleap, l. 2916
 ouernime, *v.a.* supersede, surpass, p. 374, l. 12,034
 ouersytte, *v.n.* outstay, sit too long for, l. 10,284

ouerthwerte, *adj.* crooked, l. 8137
 ouertymely, *adv.* too soon, p. 207, l. 6613
 ouerwene, *v.a.* think too much of oneself, l. 5166
 oynament, *sb.* extreme unction, p. 346, l. 11,232

P.

palmer's wede, dress, p. 75, l. 2343
 palsy, *sb.* l. 11,922
 pament, *sb.* pavement, p. 51, l. 1575
 parish, *adj.* a parish priest, p. 314, l. 10,160
 party, *sb.* part, p. 179, l. 5722
 parcel, *sb.* little bit, p. 367, l. 11,825
 partable, *adj.* partaking, sharing, p. 95, l. 3983
 parysshene, *sb.* parishioner, l. 8662
 passing, *sb.* p. over, crossing, p. 47, l. 1439
 paste, *sb.* (of a cake), p. 312, l. 10,098; p. 313, l. 10,122
 pasture, p. 18, l. 516
 pay, *sb.* pleasure, p. 301, l. 9729
 be payde of, be pleased with, l. 3927
 paynye, *sb.* paganism, l. 5243
 pele, *sb.* pole, (glossed 'perche'), p. 68, l. 2120; l. 2166
 perfect, *adj.* (perfyte), l. 12,165
 perfectly, *adv.* (perfytely), l. 12,093
 pertinance, *sb.* (portynaunce), benefice, preferment, p. 338, l. 10,949
 person: God's persons, for God's people, or ? men made in the image of God, p. 189, l. 6058
 pese, *v.a.* appease, p. 375, l. 12,060
 pestilence, *sb.* p. 45, l. 1369
 peynable, *adj.* painstaking, l. 5802
 peynybyl, *adv.* with great pains, carefully, p. 319, l. 10,339
 peyse, *v.a.* appease, make satisfaction for, p. 175, l. 5570
 phantom, *sb.* (fantome, *q. v.*), p. 72, l. 2239; empty vain shows, p. 223, l. 7156
 pharisee, *sb.* p. 361, l. 11,647, &c.
 pick, *v.a.* pick up and eat, p. 211, l. 6737
 piping, *sb.* p. 279, l. 8994
 pitcher, *sb.* (pecher), l. 10,749
 pitifully, *adv.* with mercy, p. 49, l. 1494
 pittance, *sb.* l. 10,447
 pity, *n.* p. 6, l. 163
 plank, *sb.* p. 165, l. 5261
 pleader, *sb.* (playtour, Fr. *defensur*), p. 271, l. 8746
 to plight troth, p. 54, l. 1650
 point, *phr.* 'in point as he shulde deye,' p. 45, l. 1375
 poise, *sb.* (peyse), weight, balance, p. 178, l. 5670; p. 186, l. 5951
 pomp, *sb.* l. 4668

pouert, *sb.* poverty, l. 5756
 praising, *sb.* p. 100, l. 3148
 predication, *sb.* preaching, p. 357, l. 11,493
 present, *sb.* presence, p. 134, l. 4222
 presentment, *sb.* presentation (to a church benefice), p. 337, l. 10,945, l. 10,986
 prey, *n.* 'thief of prey,' robber, p. 70, l. 2169
 preyse, *v.a.* to make estimable, p. 65, l. 2004; value, attend to, p. 210, l. 6719
 prickle, *sb.* p. 263, l. 8486
 principle, *sb.* the chief thing, essence, p. 335, l. 10,869
 prioress, *sb.* l. 7809
 privy, *n.* secret thing, mystery, p. 2, l. 30; p. 66, l. 2037-9; p. 115, l. 3625; p. 114, l. 3594
 procurement, *sb.* p. 93, l. 2912, l. 5955
 proffer, *v.n.* l. 3908
 profit, *v.a.* p. 6, l. 146
 property, *sb.* quality, p. 391, l. 10,082
 proverb, *sb.* p. 239, l. 7672
 Proverbs, Book of, l. 11,906
 prut, *interj.* psha! p. 96, l. 3017
 publican, *sb.* 'a sinful man out of the law,' p. 361, l. 11,651
 purchaser, *sb.* p. 292, l. 9454-6, ? seeker for gain, p. 36, l. 1104
 purse, *v.a.* hoard, p. 192, l. 6150
 purseynt, *adj.* consecrated, p. 276, l. 8916
 pye, *sb.* magpie, l. 355-7
 to py pygace, glossed 'so grete as pou,' p. 117, l. 3691.
 ? the only words I find like it are these, which will not do. *Pigaces*, espece de manchettes: les chausses appelées depuis, 'Souliers à la Poulaine.' *Pigache*, *adj. m.* (chasse), Il se dit du sanglier, quand un de ses ongles est plus long que l'autre. Suppl. Dict. Fr. Acad. *PICAGIUM* pro *PICAGIUM*, Tributi species, quod, ait Spelmanus, in mundinis penditur ob veniam effodiendi soli; sic ut tabernacula ponantur nundinalia, stationes, et officinæ quas *stalla* vocant; facultas de *piquer la terre* nostris
 pyk, *sb.* pitch, p. 358, l. 11,452; p. 393, l. 12,590
 pylt, *part.* cast, piled, p. 42, l. 1295

Q.

quaked, *perf. t.* (qwoke, E. E. Psalter), p. 45, l. 1381
 qued, *sb.* (glossed 'shrewe'), p. 196, l. 6281
 querte, *n.* (? not joy, but) desire or complaint, p. 219, l. 6981
 quest, *sb.* account, p. 173, l. 5508-9
 quethe, *v.a.* bequeath, p. 196, l. 6292
 quittance, *sb.* satisfaction and release, p. 333, l. 10,813
 quyte, *v.a.* pass over, acquit, p. 44, l. 1337

R.

raske, *v.n.* turn over? p. 135, l. 4282. A.S. *ræscian*, to shake, rustle.
 ravish, *v.a.* violate, p. 70, l. 2174; l. 7422
 reach to, *v.a.* attain to, p. 62, l. 1929
 read me, read masses &c. for me, p. 249, l. 8018
 ready pence, ready money, cash, p. 198, l. 6326
 receive the Sacrament, p. 315, l. 10,199
 recheless-shepe, *sb.* recklessness, heedlessness, p. 82, l. 2559
 recolage, *sb.* riot, p. 227, l. 7274; p. 392, l. 12,562.
Rigolage, *m.* a mocking, jeasting, or laughing. Cotgrave.
 record, *v.a.* p. 133, l. 4194
 rede, *v.a.* rehearse, comment on, p. 333, l. 10,801.
 Redyn', or expownyn' redellys, or parabol', and other privyteys, *idem quod ondōn'*, *supra* in O. (parablys and odyr prevy termys, *infra* in vndoyn). Fr. Parv. and see note, p. 426.
 reioshe, *v.a.* enjoy, p. 66, l. 2036; cp. Sir T. Malory's use of *rejoice*, enjoy,—But, for to say the truth, Sir Launcelot and his nephews were lords of all the realm of France, and of all the lands that longed unto France, he and his kindred *rejoiced* it through Sir Launcelot's noble prowess.—Hist. of Prince Arthur, iii. 335, (ed. 1634); and, 'qe les marchautz d'Amyen, eyent et *rejoient* touz lour aunciens fraunchises.'—Liber Albus, 420.
 religion, *n.* the profession of holy orders, p. 39, l. 1194; p. 49, l. 1503, 1507; p. 62, l. 1917; p. 113, l. 3556; p. 50, l. 1542; p. 7, l. 173; l. 8432
 religious, *adj.* professed, bound by vows, l. 7383
 — *sb.* persons professed, p. 234, l. 7557
 repentance, *sb.* l. 5229; p. 335, l. 10,879
 Requiem, *sb.* title of dirge, p. 84, l. 2616
 rere, *adj.* late, l. 7260
 revelation, p. 15, l. 441
 reverse, *adj.* contrary, l. 11,113
 revest, *v.a.* to clothe, put on priest's garments, p. 281, l. 9058
 revile, *v.a.* p. 358, l. 11,548
 rife, *adj.* wide-spread, p. 103, l. 3245
 — *adv.* „, far about, p. 100, l. 3160
 rightly, *adv.* righteously, p. 47, l. 1432
 rise *v.n.* get on (in the world), p. 189, l. 6044
 rive, *v.n.* split (*perf.* rofe), l. 9288
 rollyng, *sb.* enrolling, registering, p. 303, l. 9802
 rotour, *sb.* ? gambler, p. 34, l. 1042. O. Fr. *rou-tier*, qui suit les chemins, pillard, enfant perdu. Burguy.
 rous, *sb.* (glossed 'proud wordys'), *rough*-ness, impudence, p. 77, l. 2385

S.

sack, *v.n.* loot, plunder, p. 195, l. 6237; (glossed, 'fyl pe bag')
 sacrament, *n.* p. 2, l. 23; p. 53, l. 1618
 sacré, *sb.* consecration, l. 7950
 sacrifice, *v.a.* p. 310, l. 10,052
 sacrilege, *n.* p. 2, l. 21; p. 266, l. 8595-8600
 sad, *adj.* weary, tired, p. 37, l. 1116; A.S. *sæd*, satisfied, weary
 saffroned, *adj.* dyed of a saffron colour, p. 110, l. 3448
 sakare, *sb.* consecration part of a mass, p. 227, l. 7298
 salvation, *sb.* l. 4426
 same, *adj.* p. 219, l. 7005
 sample, *sb.* example or warning, p. 164, l. 5237
 sarysyne, *n.* heathendom, p. 7, l. 185
 savour, *v.n.* smell, p. 46, l. 1395
 —, *v.a.* flavour (*savour* in, make to taste as), p. 308, l. 9987
 —, *sb.* flavour, taste, p. 308, l. 9989; smell, p. 46, l. 1399
 say, *v.n.* phrase, 'as who seye,' as one may say, p. 125, l. 3960
 scholar, *sb.* p. 98, l. 3080; l. 8000
 out of score, out of rule and bounds, p. 50, l. 1544; p. 98, l. 3101; p. 117, l. 3682; p. 215, l. 6873
 scorn, *sb.* p. 99, l. 3133
 scorner, *sb.* p. 100, l. 3138; l. 4936
 scorning, *sb.* p. 100, l. 3135
 scrivain, *sb.* writer, author, p. 251, l. 8093
 scrowe, *sb.* scroll, p. 342, l. 11,110
 secutour, *sb.* executor, p. 39, l. 1181-2
 sekesteyn, *sb.* sacristan or sexton, l. 11,098. Cex-teyne (cyxten). *Sacrista*. Prompt. Parv.
 sele, *sb.* (glossed 'man'), l. 5781
 seller, *sb.* p. 79, l. 2460
 sendal, *sb.* bishop's garment of *cendal* (Fr.) fine silk, l. 11,084
 send, *v.n.* p. 58, l. 1781
 sere, *adj.* several, p. 66, l. 2029
 sermon, *v. a.* (glossed 'speke'), p. 217, l. 6936
 servce, *sb.* service, p. 39, l. 1179
 set, *v.a.* arrange, p. 102, l. 3209
 shame, *v. a.* to make (the devil) ashamed, frighten, p. 1, l. 4
 shameful, *adj.* p. 1, l. 7
 shamely, *adj.* shameful, p. 66, l. 2053; *adv.* in a most shameful way, p. 374, l. 12,047
 shape, *v. a.* shape or fix one's destiny, p. 20, l. 572-4
 shaper, creator, p. 20, l. 579-81
 shave, *v.a.* p. 110, l. 3478, 3480; p. 20, l. 572-4.
 On the monk's head-shaving, compare William de

Shoreham, *De Prima Tonsura*, or 'The furste scherynge of clerke,' Poems, Percy Soc. p. 53-4.

The croune of clerke y-opened hys,
Tokneth the wyl to hevене,
Thet habbe mot that entri schel
Into eny of the sevene ;

And sedder,
Tokneth ase he ine ordre a-ryst,
That hys the croune breddour.

See St. Gilbert's rule x. for his Sempringham Monks *De Rasura Canonicorum* in Dugdale, vol. vi. Pt. II. p. xlvii*, before p. 947

sheer, *adv.* p. 80, l. 2496

shenship, *sb.* destruction, p. 256, l. 8251

shield, *v.a.* prevent, p. 55, l. 1685

shire, *v.a. perf.* share, cut in bits, p. 310, l. 10,053

shore, *sb.* ? scaring, warning, l. 11,654

short, *v. a.* to shorten, p. 34, l. 1028

shryue, *sb.* shrift, confession, p. 20, l. 588

sib, *adj.* akin, kind, l. 7655

side, *adj.* (glossed 'long,') p. 102, l. 3227 ; *adv.* p. 109, l. 3443. A.S. *sid*, ample, spacious ; *side*, widely

simony, *sb.* p. 172, l. 5513

sing, *v. a.* sing masses, &c. for, p. 249, l. 8018

singer, *sb.* one who sings, p. 97, l. 3060-2

single, *adj.* ? unmarried, or lay, p. 247, l. 7931

skryte, *sb.* (Fr. *escrit*), a letter, l. 7003

slaughter, *sb.* (slagheter), p. 55, l. 1709

slicked, *pp.* smoothed, p. 365, l. 11,765

slip, *v.a.* (slyppe) slaver, smooth, l. 108, p. 3412

slogthhede, *sb.* sloth, l. 5075

slop, *sb.* bag, cloth, p. 18, l. 514

slow, *adj.* slothful, p. 167, l. 5319

slowness, *sb.* sloth, sluggardliness, p. 134, last line

slowness, *sb.* (sloghenes), l. 4240

smart, *adv.*, as smerte, as quickly as possible, p. 179, l. 5706

smart, *adj.* sharp, l. 4862

smartly, *adv.* quickly, p. 219, l. 1

smartness, *sb.* sharp discipline, l. 4968

soberte, *sb.* sobriety, l. 5974

solowe, *v.n.* become sullied or soiled, l. 9153

song, *sb.* musical voice, singing, p. 97, l. 3058

the sooth, *n.* the truth, p. 5, l. 128

sore, *adv.* sorely, p. 45, l. 1374

sorrow, *v.n.* sorrow for, lament, p. 370, l. 11,930

spake, *adj.* (glossed 'tame,') p. 233, l. 7487

speaker, *sb.* p. 257, l. 8292

spele, *v.a.* destine, intend, p. 39, l. 1203 ; A.S. *spelian*, to declare, tell

spelling, *sb.* book of doctrine ('spelyng' of Solomon), p. 338, l. 10,976

spenser, *sb.* dispenser, steward, l. 6072 ; p. 201, l. 6447

sperde, *part.* locked-up, l. 3659

speyre, *sb.* A.S. *spór*, track, pursnit, p. 202, l. 6477

Spirit, the Holy, l. 12,199

spiritual, *adj.* l. 12,172

spourge, *v.a.* purge, rid, p. 337, l. 10,918

spousayle, *sb.* marriage vow, l. 1621

spousayle, *sb.* marriage-bond, vow, p. 54, l. 1672

spyce, *n.* species, kind, p. 2, l. 28

squyler, *sb.* scullion, dishwasher (of the kitchen), p. 185, l. 5913 ; O. Fr. *escuele*, dish. See St. Graal

stale, *sb.* place, hold, p. 369, l. 11,874 ; A.S. *steal*, *stal* steal, *v.n.* (away to a place), p. 326, l. 10,577

steel, as true as steel, p. 75, l. 2338

stick, *v.n.* stop, p. 346, l. 11,225

still, *adv.* or *conj.* p. 11, l. 308

stilly, *adv.* secretly, p. 28, l. 2432

stink, *sb.* (or *adj.* disgusting), p. 203, l. 6519

stinking, *adj.* p. 45, l. 1386 ; p. 46, l. 1419

stirring, *sb.* p. 264, l. 8519

stour, *adj.* stubborn, insolent, p. 356, l. 11,473. Grym, or sterne (storre, stoore) *Austerus, rigidus*. (Grymnesse, or stornesse, stoornesse.) *Austeritas, rigor*. Prompt. Parv.

stoute, *adv.* bravely, proudly, p. 188, l. 6016

—, *v.a.* bully, annoy, p. 94, l. 2951 ; flaunt about, p. 108, l. 3406 ; be insolent, p. 337, l. 10,923

stoutly, *adv.* strongly, fiercely, p. 112, l. 3524

strait, *adj.* miserly, p. 189, l. 6056

stres, *v.a.* restrain, p. 118, l. 3729

stress, *sb.* constraint, p. 89, l. 2801

strut, *sb.* display, show, p. 106, l. 3350 ; cf. Chaucer, of Absolon, the parisch clerk

Crulle was his heer, and as the gold it schon,
And strowted as a fan right large and brood ;
burst of passion, p. 119, l. 3746 ; contention, l. 5746

study, *sb.* a room for study, l. 4748

sturble, *v.n.* disturb, trouble, p. 149, l. 4716

subdeacon, *sb.* p. 35, l. 1050

sufferable, *adj.* willing to suffer, p. 268, l. 8643

sully, *v.n.* (solowe), become soiled, p. 283, l. 9153

suppose, *v.n.* expect (to die), p. 218, l. 6971

surfeiture, *n.* p. 14, l. 389

swag, *sb.* bag, bundle, p. 17, l. 502

swearings, *sb. pl.* p. 87, l. 2740

swevening, *sb.* dream, l. 5726

swyme, *sb.* p. 348, l. 11,287 ; A.S. *swima*, giddiness, stupor

sygaldry, *v.a.* charm, bewitch, p. 17, l. 503. ? Fr. *cigaler*, to chirpe, sing, chatter, like a *cigale*. *Ci-*

gale: *f.* a thick, broad-headed, and mouthlesse flye, which ordinarily sits on trees, and sings (after her skreaking fashion) both day and night; living onely of the dew of heaven, which she drawes into her by certain tongue-like prickles, placed on her breast; she hanteth both old and cold countries; and therefore wee neither have her, nor name for her. Cotgrave.

syker, *v.a.* promise, pledge to, p. 329, l. 10,660
symphun, *adj.* symphonic, l. 4772. But ?, see the "bellës, chymës, and *synfan*," in the Games at Arthur's Coronation, App. to Pref.

syse, *sb.* measure, p. 289, l. 9333
sysour, *sb.* inquest-man at assizes, p. 276, l. 8917; p. 44, l. 1334; p. 84, l. 2638. Compare the Poem on the Times of Edw. II. published by the Percy Society, p. 32, st. 71:

Many of thes *assisours*
 That seweth shyre and hundred,
 Hangeth men for selver;
 Thereof is non wonder;
 For wan the rich justice
 Wol do wrong for mede,
 Than thynketh hem thei mow the beter,
 For thei have more nede

For to wyn.

The *sisour* was really a juror, though differing greatly in functions and in position from what jurymen subsequently became (see the sixth chapter of Forsyth's *History of Trial by Jury*. The truest notion of the *sisour* of Piers Ploughman seems to be found in the "Tale of Gamelyn." A wicked elder brother has cheated Gamelyn out of his estate, driven him by his cruelty to the woods, and tries to get him hanged by (*inter alia*) packing and corrupting a jury:

"For he was fast about bothe day and other,
 For to hyre the quest to hangen his brother."

When Gamelyn's young men have seized judge, sheriff, and jury, in open court, their leader concludes a somewhat minacious address with this crumb of comfort for the gentlemen of the jury:

"And the *twelve sisours* that weren of the quest,
 They schul ben hanged this day; so have I reste."
 National Review, Oct. 1861, p. 293 n.

T

tablere, *sb.* a game, p. 34, l. 1043; O. Fr. *tablier*, *table de jeu*, *échiquier*; Burguy. See the Appendix to the Preface, the Games at Arthur's Coronation

tauuersyn, *sb.* p. 79, l. 2453, miswritten for *cavuersyn*, *miser*. The MS. has T, if Mr. Hamilton and I read right. For a use of c (k) for th, see *kayn*, Gloss. to Havelok

teach, *v.a.* direct, show, p. 63, l. 1936

team, *v.n.* (teme,) l. 9546; A.S. *temian*, yoke or bind together

tele, *sb.* (teyl), fault, p. 267, l. 1623; A.S. *tdl*, reproach, blame, slander

tempt, *v.a.* p. 7, l. 175

temptation, p. 7, l. 174

tempting, *sb.* p. 233, l. 7494-7; l. 8541

be tender of, for *towards*, p. 37, l. 1134

tenement, *sb.* holding, land, &c. p. 92, l. 2913

tent, heed, p. 361, l. 11,625; attention, p. 16, l. 477

terlyncel, *sb.* ? the devil of sloth or procrastination, p. 135, l. 4266, 4278-9. The French being *tyrelincele*, Sir F. Madden suggests that the meaning may be "Drawsheets," from *linceul*: *m.* a sheet (for a bed). Cotgrave

termagant, p. 8, l. 197

terme, *adj.* fixed, appointed, p. 77, l. 2411

termes, *sb.* hot bath, p. 340, l. 11,034. *Thermes*, *f.* Hot bathes; or waters which be naturally, and continually, warme. Cotgrave.

teyl, *sb.* (glossed 'scorne,') p. 66, l. 2046. See *tele* *tharmys*, guts, p. 24, l. 702. O.N. *parmr*, gut; A.S.

pearrn, an intestine; Lincolnshire *tharn*, guts prepared to receive puddings. Grose's Gloss.

then, *adv.* thence, p. 57, l. 1743

there, *conj.* where, p. 58, l. 1797

thing, *sb.* property, p. 168, l. 5357

tholmodness, *sb.* patience, l. 5881. A.S.

threnne, *v.a.* press down, p. 81, l. 2549; A.S. *pringan*, to press, crowd

threpe, *v.n.* grumble, chide, p. 138, l. 4354; A.S.

preapian, *preagon*, to chide, reprove

throstle, *sb.* the bird, p. 233, l. 7481

thumb, p. 13, l. 352

tice, *v.n.* (tysyn), entice, p. 4, l. 92; O. Fr. *enticer*,

enticer, from the A.S. *stician*, *stican*, to prick, stimulate, O.H.G. *stehhan*, *stecchan*. Burguy

ticement, *sb.* enticement, temptation, p. 373, l. 12,018

till, *prep.* (tyl) (glossed 'to,') p. 85, top line

tinder, *sb.* p. 246, l. 7925; A.S. *tyndan*, to set on fire

title, *sb.* heading, p. 220, l. 7049-50

to, *prep.* against, fynd enchesun *to*, occasion against, p. 50, l. 1542-3

to, *prep.* in imitation of, p. 120, l. 3781

to, *adj.* one, p. 51, l. 1574

to, intensive prefix, l. 1574; p. 117, l. 3677

to, *conj.* as, or to be, p. 329, l. 10,665; as *a*, for *a*, p. 332, l. 10,775

to-blast, *v.a.* excite, l. 8868
 to-fade, *v.a.* fade away, vanish, p. 288, l. 9295
 to-shake, *v.n.* shake violently, quiver, l. 2528
 to-spring, *v.n.* burst, l. 10,673
 toller, *sb.* a tax-gatherer, l. 5572
 top and tail, head and tail, p. 170, l. 5418
 toname, *sb.* surname, p. 250, l. 4744
 tongue, *n.* language, p. 2, l. 44
 torment, *v.a.* p. 26, l. 763
 touch of, *v.a.* touch on, or treat of, p. 95, l. 2987
 tournour, *sb.* one who takes part in a tourney, l. 4618
 toy, *sb.* p. 246, l. 7892, ? O. Fr. *estoi*, O.H.G. *stüche*.
 Burguy
 trail, *v.n.* p. 109, l. 3443-6
 traitorhood, *sb.* treachery, p. 133, l. 4207
 treasury, *sb.* p. 191, l. 6099
 trefable, *adj.* tractable, manageable, p. 64, l. 1991
 trotevale, *sb.* pleasant talk, p. 3, l. 48; p. 137, l. 5972; idle tale, p. 251, l. 8081; p. 286, l. 9245
 troth, *v.n.* pledge, betroth oneself, p. 56, l. 1723
 true, *adv.* truly, faithfully, p. 62, l. 1911
 tumble in, *v.a.* dance on, l. 2823
 turn, *v.a.* translate (a book), 773
 tycement, *n.* enticement, p. 13, l. 367
 tyfe, *v.a.* adorn, l. 3204. O.N. *typpa*.
 tyfure, *sb.* ornament, p. 105, l. 3293
 tyfyng, *sb.* adornment, l. 3246
 tyllle, *v.a.* allure, l. 7615
 tymere, *sb. pl.* times, p. 129, l. 4069
 tyse, or tyce, *v.a.* entice, p. 70, l. 2152

U.

vblé, *sb.* the sacrificial wafer, l. 10,044; l. 10,098
 umwhyle, *adv.* after a while, l. 3010
 unborn, *adj.* p. 153, l. 4857
 vnbryche, *adj.* haughty, l. 6787; see *bryche*, glossed 'loghe.'
 unbuxomness, *sb.* disobedience, p. 205, l. 6567
 unbuxyme, *sb.* disobedience, contumacy, p. 314, l. 10,171
 uncertain, *adj.* (on-certeyn,) l. 5997: vncerteayne, p. 209, l. 6689
 uncharge, *v.a.* unload, discharge, p. 371, l. 11,944
 uncourteous, *adj.* (vncorteys,) l. 6799
 undertake, *v.a.* p. 2, l. 43
 vnkunnyng, *sb.* want of skill, p. 267, l. 8630; ignorance, l. 9591
 vnkynde, *adj.* unnatural, p. 35, l. 1071; p. 38, l. 1167

unkynde, *sb.* unnaturalness, p. 38, l. 1167
 vnlawe, *sb.* illegal act, p. 273, l. 8797
 vnryde, *v.n.* (A. S. on-ridan), to fall, rush down, p. 30, l. 904
 vnsaghte, *adj.* (glossed 'at debate,') p. 131, l. 4139;
 A.S. *unsæht*, enmity, discord; *unseht*, unhappy
 unshent, *part.* unpunished, p. 87, l. 2733
 vnshrue, *part.* unshriven, p. 367, l. 11,834
 vnskyl, *sb.* folly, l. 8800
 vnasyb, *sb.* non-relative, p. 39, l. 1197
 vnpryfte, *sb.* unthrift, folly, l. 12,341
 untyme, *sb.* wrong time, l. 2964
 untruly, *adv.* (on-truly), p. 59, l. 1833
 vnweddyde, *adj.* l. 7253
 vnwurschply, *adv.* profanely, p. 32, l. 980
 vnwetyng, *p.p.* p. 347, l. 11,254
 unworthily, *adv.* (vnwurpyly), l. 3040
 upbreyde, *sb.* scandal, p. 50, l. 1529; quarrel, p. 64, l. 1985; reproach, p. 84, l. 2633: p. 201, l. 6431;
 bullying, p. 183, l. 5843
 ———, *v.n. perf. t.* raised, p. 127, l. 3881
 upland, *sb.* l. 1312
 us self, ourselves, p. 52, l. 1599
 usurer, *sb.* l. 2633
 usury, *sb.* p. 77, l. 2417

V.

value, *sb.* p. 187, l. 5968
 vanced, *p.p.* promoted, p. 173, l. 5518
 vancement, *sb.* promotion, p. 173, l. 5516
 vanity, deceit, emptiness, p. 13, l. 381; vanities, apparitions, p. 304, l. 9855
 venial, *adj.* (venial sins), p. 346, l. 11,243
 venge, *v.a.* revenge, p. 121, l. 3807
 verily, *adv.* l. 10,069
 very, *adj.* true, l. 9966
 vessel, *sb.* l. 7860
 ———, *sb.* a lost (lore) vessel, a man,—said of a converted Jew by a devil, p. 244, l. 7853-4; p. 163, l. 5180
 vesselment, *sb.* vessels, p. 289, l. 9339; p. 298, l. 9481
 vicar, *sb.* (vycary), p. 360, l. 11,609; p. 366, l. 11,791
 villainous, *adj.* nasty, p. 51, l. 1554
 villany, *sb.* bad words, p. 50, l. 1535, 1548. *Vilenie*,
f. filth, nastiness, ordure, impurity. Cotgrave.
 vine, *sb.* l. 884
 virginity, *sb.* l. 2878
 virtue, *sb.* power, accomplishment, p. 97, l. 3059
 visitation, *sb.* p. 68, l. 2099
 vokat, *sb.* advocate, l. 5404
 vouch (a matter or a person) safe, *v.a.* p. 198, l. 6347

W.

waive (*weyue*), *v.n.* go away, p. 9, l. 235
 waking, *sb.* p. 72, l. 2231
 wanbody, *sb.* (A. S. *wonn*, foul, bad), wicked person, heathen, p. 193, l. 6161; A.S. *wana*, wanting, deficient, whence the primitive prefix *wan-*. O. Norse, Swed. and Dan. *van-*, frequently, like the Ger. *un-*, imparting a bad sense to the word. Thorpe.
 wanlace, *sb.* trick, l. 4378; p. 373, l. 12,010
 warison, *sb.* treasure (maidenhead), p. 71, l. 2190
 warrye, *v.a.* curse, p. 42, l. 1289; A.S. *wirgian*, to curse.
 —, or werrye, *v.n.* curse, p. 42, l. 1287–8
 warryng, *sb.* cursing, p. 43, l. 1290
 washing, *sb.* place for washing, p. 319, l. 10,323
 wasshele, *sb.* a bath, l. 11,034
 waste (words), *adj.* bad, p. 51, l. 1551; p. 52, l. 1585
 —, *adj.* desert, p. 57, l. 1742
 wasteyn, *sb.* waste place, wilderness, p. 57, l. 1763
 water, *sb.* river, p. 45, l. 1385
 wayfaring, *sb.* journeying, p. 324, l. 10,511
 wedded, *adj.* l. 7359
 welcoming, *sb.* welcome, p. 91, l. 2861
 welde, *v.a.* support, protect, p. 36, l. 1093; p. 38, l. 1163; A.S. *wealdan*, to rule, wield.
 welfare, *sb.* p. 56, l. 1714
 well, *adv.* very, most, p. 53, l. 1638
 —, *adv.* in good favour, 'be well with,' p. 68, l. 2096; p. 98, l. 3098
 wepe, *sb.* weeping, l. 5723
 were, *n.* trouble, p. 16, l. 462; l. 5675; p. 264, l. 8523
 ye were, you would, you wish, p. 189, l. 6052
 wetand, *sb.* thinking, intent, p. 35, l. 1066
 wetyng, *adv.* knowingly, p. 87, l. 2743
 weyte, *v.a.* plot against, p. 187, l. 5986–9
 —, *v.a.* betray, p. 132, l. 4189
 weyve, *v.a.* avoid, p. 83, l. 2592; (glossed 'fle,') p. 85, l. 2651
 wholly, *adv.* (holy), entirely, p. 227, l. 7287; p. 367, l. 11,820

whon, *accus.* of who, p. 77, l. 2417
 why, *sb.* reason, p. 119, l. 3761
 wickedly, *adv.* p. 56, l. 1716
 wide, *adv.* p. 95, l. 2995
 wild, *adj.* uncontrolled, passionate (man), p. 121, l. 3807
 will, *n.* to be in will, to desire, p. 218, l. 6986
 wily, *adj.* p. 113, l. 3564
 win, *sb.* (wynne), gain, p. 174, l. 5552
 wink, *sb.* (sleep a wink), p. 283, l. 9147
 winning, *sb.* gain, advantage, p. 85, l. 2654
 wisdom, *sb.* wise saying, maxim, p. 39, l. 1177
 with, *prep.* by, taken prisoner *with*, for *by*, p. 326, l. 10,547
 withe, *sb.* (wypp), p. 358, l. 11,553
 without, *prep.* outside of, p. 57, l. 1750
 withstanding, *sb.* opposition, p. 374, l. 12,051
 wodehede, *sb.* madness, folly, l. 9019; A.S. *wód*, mad.
 wofare, *sb.* welfare, l. 6482
 wonde, *v.n.* (glossed 'spare,') abstain, p. 55, l. 1692; A.S. *wandian*, to fear, omit, neglect; *wand-odlice*, slowly, sparingly.
 wonder on, for *at*, p. 42, l. 1281
 wone, *v.n.* to be accustomed to, practise, p. 239, l. 7674; A.S. *wænian*, to wean, reconcile, accustom.
 woning, *adj.* dwelling, p. 46, l. 1403
 wont, *part.* (wunt), p. 113, l. 3560, 3573
 worshipping, *sb.* l. 9373
 worthy, *adj.* worth, in value, p. 198, l. 6325
 would God! p. 331, l. 10,745
 wrathede, *sb.* anger, l. 12,462
 wrey, *v.a.* bewray, betray, p. 12, l. 345
 writing, *sb.* l. 9407

Y.

yearn, *v.a.* desire, covet, p. 168, l. 5346; A.S. *geornian*.
 yellow, *sb.* (zelughe), l. 3448
 yes, p. 340, l. 11,045
 youngth, *sb.* youth, p. 159, l. 3050; p. 239, l. 7668
 zole, yule, Christmas, p. 27, l. 814
 gift, *phrase*, y zeue þe a ȝyfte, I assure thee, p. 117, l. 3686, &c.

I have not added a Glossary of Wadington's French words, because they all occur (if I remember rightly) in the usual Glossaries and Dictionaries—Cotgrave, Roquesfort, Burguy, Diez, &c. The only difficulties that I have kept notes of, are: 1. the equivalent of our 'A bird in the hand is worth two in the bush,' '*Meus valt vn leon, qe douz aueras*' (p. 203, col. 2, l. 1532), of which Mr. Ludlow says, "the expression is a well-known French proverb, '*Mieux vaut un 'tiens*' [hold thou, grasp] *que deux 'tu l'auras*,'" 2. *Trenis*, which is the Book of Lamentations in the Old Testament; 3. *dan emme*, p. 200, col. 2, last line, which Mr. Ludlow explains thus: Substitute for "*emme*" the letter M, which it represents, and you have the sense. "*A l'ostel s'en est alé dan M*"—"they went to the house of Mr. M," the M being taken typically, as our A.B.; which choice of letter is explained as follows: Look into the occasional services (Baptism, Catechism, Marriage) of the Prayer Book, which no doubt follow in such details the earlier ritual, and you will find that N and M are the invariable personifying letters. In the marriage service in particular, N stands for the woman, M for the man; and thus, I have no doubt, "*dan M*" came to be a cant term for "husband" or "bridegroom," and, in all probability, "*dame N*" for "wife" or "bride." [But compare *Piers Ploughman's* idlers, who 'dryveth forth the longe day with *Dieu save dame Emme*,' l. 447, p. 14, vol. i. ed. Wright, 1856].

INDEX.

A.

- Abortion; against procuring it, p. 259
 'Abraham's bosom' explained, p. 208, l. 6654
 Absolom, not safe from backbiters, p. 133
 *Achan the thief, p. 351; *Bible-story of, in French, (Josh. vii.), p. 351, bottom
 Adam's sin, Baptism saves us from, p. 294, l. 9503
 ———, shown to be his, and not God's, though he tried to lay it on God, p. 385-6
 Adam and Eve; for their sin we must make Confession, p. 349, l. 11,336-9
 ———, marriage established in, p. 52, l. 1603
 Adultery, a common sin now (A.D. 1303), p. 93, l. 2928
 ———, not reproached, is consented to, p. 61
 ———, of, p. 229, l. 7358-67
 *Adulterous Wife, Tale of; her Skeleton split in two, p. 57-61
 ——— wives worse than husbands, p. 56, l. 1726-35
 Azone, priest Robert's son, p. 280, l. 9034, &c.
 *Agladius, tale of his asking Cyprian to put St. Justine in his power through Sorcery, p. 254-6
 ale; at Church, men ask where they can get the best, p. 143, l. 4547
 ale-house thought much pleasanter than Church, p. 143, l. 4541
 ———, men not to be made drunk at, p. 207, l. 6601; p. 187
 ALMS, the Virtues of; they destroy all sin, p. 221, and come of love, l. 7082
 ———, not to be repented of, p. 216
 almsgiving to be done quickly, not keeping men all day in the cold for it, p. 215, l. 6891-900; nor beating and abusing them, p. 210, l. 6722-9
 Altar, *Sacrament of the*, or Holy Communion, p. 306-333 (see Contents, p. lxi.-iii.)
 ———, its surprising power over souls in Purgatory, p. 319-24; and on earth too, p. 324-32
 amendment of life, not to be delayed, p. 151
 *Ananias and Sapphira, the Bible-Tale of, p. 363-4
 Aneyling, or anointing with Holy Oil, the Sacrament of, treated, p. 346-8 (see Contents, p. lxiv.)

- Anger*, the sin of treated p. 118-124 (see the Contents p. lii.)
 Angels rejoice at men's Shrift, p. 376-7
 Antioch, p. 253, l. 8160
 Apocalypse, the, p. 115
 *Apollo, the good Abbot; Tale of his comforting a Hermit in despair, and rebuking a hard Confessor, p. 263-5
 Assisers not to hold inquiries into felony in churches, p. 276, l. 8921; blamed, p. 44, l. 1334; p. 84, l. 2638
 Audre, St., of Ely, p. 325, l. 10,527; p. 330, l. 10,690
 Austin, St., his opinion of Jephthah's vow, p. 92
 Avarice and covetousness, the distinctions between, p. 167, l. 5331, &c.
 ——— draws men from God, p. 192, l. 6156
 ——— is a wicked vice, p. 313, l. 10,128
 Ave, priest Robert's daughter, p. 280, l. 9036, &c.

B.

- Backbiters, against, p. 49, l. 1514, &c.; are cursed people, l. 3529; God almighty hates 'em, p. 112, l. 3540; are like the adder, with 'venym wilde' in its tail, p. 132, l. 4175; are traitors, p. 134, l. 4223
 backbiting comes of envy, p. 132, l. 4170
 *Backbiting Monk, Tale of the, p. 113-17
 *Baltazare, or Belshazzar, the Bible-Tale of his Feast, p. 289-91
 Baptism, the Sacrament of, treated, p. 294-302, (see Contents, p. lxi.)
 ———, the proper words for, p. 297, l. 9604
 ——— cleanses Adam's sin, but confession cleanses men every day anew, p. 382
 baptized once, is baptized for ever, p. 300, l. 9696
 *Bp. Basil and the Apostate Julian, French tale of, p. 398-9
 bayly or office, men not to be proud of, p. 98, l. 3072
 *Bear, tale of one that kept a Hermit's Sheep, and how it was slain by envious Monks, p. 127-30
 bearded bucks denounced, p. 102, l. 3212

- *Beatrice, St.; Tale of her Murder, and the Vengeance taken for it, p. 188-9
 beauty, people not to be proud of, p. 97, l. 3046
 bed, may all women be brought to, in right wedlock, p. 346, l. 11,228
 —, filths of thought in, denounced, p. 236, l. 7565-6
 BEDE, Tales from: *St. Forsyne's visit to Hell, p. 79-83; *the unrepentant English Squire, p. 138-142; *Jumna and Tumna, or the Power of the Mass, p. 325-9
Belief, the Twelve Articles of, treated (in French), p. 415-25
 ——— springs from Love, p. 307, l. 9942
 benefices to be given to good men, p. 338-9, l. 10,982-6
 *Benet, St.; Tale of his Temptation from Lechery, and how he freed himself by rolling in Thorns and Nettles, p. 233-4
 Beune, the orderer of the carolling, p. 280, l. 9043
 betrothed people not to lie together before marriage, p. 53, l. 1636
 betrothments, private, denounced, p. 260
 ———, deceitful, p. 345, l. 11,128-203
 Bevo, or Bevolynne, the rider, p. 280, l. 9047-50
 birth, high, men not to be proud of, p. 96, l. 3035
 bishop; confirmation by one is like a king's grant to a charter, p. 303, l. 9794-9829
 bishops, unlearned men not to be made, p. 338, l. 10,957
 *Bishoprics, a tale of warning against buying them, and against worshipping bad bishops' bodies, p. 342
 the black burden of sin, p. 358, l. 11,548-58
 *Bondman (peasant); Tale of the Norfolk one who reproved a Knight for allowing a Churchyard to be defiled, p. 269-70
 Bread, Sacramental, is really changed into God's flesh, p. 307, l. 9951; the argument to prove it, p. 308; *Tale of its Miraculous Conversion, p. 309-311
 ———, the Seven Properties of, p. 311-13
 BRUNNE, ROBERT OF, p. 3, l. 61; his account of this book, p. 1-3, l. 7-56; p. 5, l. 121-36; his opinion of his own writing, p. 267, l. 8625-32; his unlearned language, p. 311, l. 10,083; his thanks to Jesus for grace to write, p. 348, l. 11,292-7; his prayer that he may do well, p. 349, l. 11,312; he knows how sinful souls are heavy, and shriven ones wondrous light, p. 372, l. 11,969
 BRUNYNG, Bishop of Toulouse (afterwards Pope Leo, p. 286, l. 9233-7); his tale so marvellous of the Sacrilegious Carollers, p. 280-86
 Bukcestre, St.; St. Magne's sister, p. 280, l. 9023
- C.
- Cain, wretched; don't despair like him, p. 385, l. 12,309
 Cana of Galilee, marriage established by Christ at the Supper in, p. 344, l. 11,160-3
 Carols (dancing and singing meetings) against them on holy days, p. 33, l. 984; generally, p. 148, l. 4684; during Mass, p. 279
 *Carollers; Tale of the Sacrilegious ones, and how they had to dance for a year together, and hop about separately ever after, p. 280-6
 *Carpus the Priest, Tale of his Vision of the Judgment (from the Greek Menology, Oct. 3), p. 165-7
 Cato quoted, against belief in dreams, p. 14, l. 423-8
 ——— on moderation in meat and drink, p. 224, l. 7196
 Cattle and sheep; loved by some more than their fellow-Christians, p. 160, l. 5120-1
 we 'can't keep from sin,' p. 387; they're strong liars who say so, l. 12,401-10
 chancel, none to stand in it during Service, p. 273
 chaplets, people not to be proud of their, p. 102, l. 3208
 chapmen, or merchants, are usurers, p. 174, l. 5546
 Charity defined, 'love of thy fellow-Christian dear,' p. 222, l. 7113; St. Paul's description of it, (1 Cor. xxii. 1-8) versified, p. 222-3
 charter or grant of land likened to Baptism and Confirmation, p. 303
 chattering in Church, denounced, p. 143, p. 286, p. 343, (see Jangling)
 chess, the game, wrong on holy days, p. 34, l. 1040-3; on Sundays, p. 137, l. 4308
 *Child, the Bloody, (Christ torn by men's oaths,) The Tale of, p. 23-5
 Children, their duty to their parents, p. 35-6, p. 39-40, p. 42
 ———, not to marry before they come of age, p. 54, l. 1662-75
 ———, not to be stolen, or taught to steal, p. 70, l. 2149-53
 ———, to have the sharp end of the stick, p. 153, l. 4862
 ———, of rich men are shrews, p. 155
 ———, young growing ones may have three meals a day, but at set times, p. 225, l. 7232-7, and not whenever they ask for food, p. 226
 ——— not to lie together, p. 238, l. 7658-74
 ——— dying before birth, can't go to heaven, p. 296
 ——— in danger of death to be christened by laymen, p. 297
 ——— not to be christened twice, p. 299, l. 9768-89

- Children, new born; meat for false Gods not to be laid at their heads, p. 299, l. 9668-71
 ——— to be confirmed, and made God's champions against the fiends, p. 304
 ——— unconfirmed, see apparitions, &c. p. 304, l. 9842-57
 ———, girls, not to be brought to the Bishop by any one who may want to marry them, p. 305
 ——— not to be trusted to make Offerings for their parents' Souls, p. 333, l. 10,794
 ——— not to be betrothed for money, p. 345
Christening or Baptism, the Sacrament of, treated, p. 294-302 (see Contents, p. lxi.)
 * ———, Tale of its being done wrongly by a Midwife, p. 298
 church, no law- or assize-court to be held in, p. 276
 ———, none to be buried in it, but bishops, abbots, priests, and men of good fame, p. 270; yet the wicked get there if they pay for it, p. 271
 ———, *Tale of Valentine's unworthy corpse being pulled out of one, p. 271
 ———, none to be dragged out of, unless he has broken its franchise, p. 273, l. 8797-8804
 ———, the place for selling bondsmen at, p. 181, l. 5777; and crying found things in, p. 78, l. 2425-30; against breaking into churches, p. 70, l. 2163
 Church, Holy; Woe the land where her offices are misgiven, p. 338, l. 10,979
 ———, her money if taken, soon leaves the taker, p. 292, l. 9438-47
 ———, none of her goods to be withheld, p. 293, l. 9481
 Churchyards not to be defiled, p. 268
 * ———, Tale of a Knight who defiled one, p. 269-70
 churls and earls made of the same earth by one God, p. 169, end
 'circumstances,' or the little sins surrounding great ones, to be confessed, p. 388, l. 12,246
 *Clerk, Tale of one who loved Fine Clothes, p. 107-8
 ——— not shaving his crown, is to blame, p. 110, l. 3478-9
 ——— not to be chidden, p. 110, l. 3475; or beaten, p. 268, l. 8633-40, p. 343, l. 11,144
 ———, rape committed by, is treble sin, p. 231, l. 7408-9
 ———, none habitually sinning to serve at the altar, p. 317, l. 10,270-9
 Colbeck, town of, p. 280, l. 9020
- COMMANDMENTS, Nine of the Ten (Mosaic 2nd omitted)
 I. p. 6-21 VII. Romish VI. p. 52-66
 III. Romish II. p. 21-7 VIII. ——— VII. p. 66-84
 IV. ——— III. p. 27-35 IX. ——— VIII. p. 84-92
 V. ——— IV. p. 35-43 X. ——— IX. p. 92-93
 VI. ——— V. p. 43-52 X. ——— IX. p. 93-95
 Common women, the three dangers of lying with, p. 231-2, l. 7428-48
 Concealment of impious words, the sin of, p. 19, l. 563-70
 *Concubine, Tale of the Priest's, and her awful end, p. 248-50
 CONFESSION, p. 348-94 (see *Shrift*; Contents, p. lxiv.-vii.)
 ———, why made to a priest, p. 350; not to be delayed, p. 352-3; to be made to many priests, p. 354
 ——— unloads the burden of sin, p. 371
 ———, the four blessings of it, p. 373, l. 11,992-12,006
 ——— cleanses us every day anew, p. 382
Confirmation, the Sacrament of, treated, p. 302-5, (see Contents, p. lxi.)
 Conscience, against an ill-regulated and too scrupulous one, p. 395 (French)
 Constantinople, St. John the Almoner, Bishop of, p. 214
 continuance in good deeds, the essence of Penance, p. 335, l. 10,866-73
 continuance in serving God, on, p. 161
 copulation of monks and nuns, p. 230, l. 7383-91
 corn, those who keep it back to sell it dear, shall go to the devil, body and bone, p. 169, l. 5390
 counsel, give good, not bad, and avow it, p. 116
 ——— not a man's death or injury, p. 119, l. 3744-52
 covet not goods, p. 92-3, or others' wives (10th Commandment), p. 93-5
 covetousness and avarice, the distinction between, p. 167-8
Covetousness, the Sin of, treated, p. 167-202 (see Contents, p. liv-lvi.)
 Craft, every body while young to learn one, p. 159
 Creator, none but God, p. 299
 Creed, The, to be taught to Godchildren, p. 300
 Cross, the power of to keep off devils and witchcraft, p. 254-7
 crowns or coronets, on women's heads, not to be out of measure, p. 103, l. 3232-5
 cumlyngs, or women's visitors, denounced, p. 70, l. 2156-60
 Curse, men under the Church's, not to be eaten with, p. 205, l. 6551

Curse not, p. 42, l. 1296-9; neither for little cause, nor as in game, p. 119, l. 3761-4; and not hastily, p. 286, l. 9249, (see the *Tale of Priest Robert's Curse in the 'Sacriligious Carollers,' p. 282-6) cursing gives you over to the Devil, p. 337, l. 10,926-33

*Cyprian, St., Tale of his trying to corrupt Justine by Sorcery, and of his Conversion, p. 254-6

D.

dances denounced, p. 148, l. 4684

Daniel's dream, p. 16; his interpretation of Belshazzar's 'Mane . techel . fares,' p. 291

David says that Shrift and Sorrow cover sin, p. 357, l. 11,509-18

— and Nathan, p. 376, l. 12,091

St. Davy of Wales, p. 341, l. 11,078

*Deacon, St. John Chrysostom's; Tale of his Temptation by the Devil in the likeness of a Woman, p. 274-5

*—, Tale of one who laughed at the Devil and his Roll, p. 287-8

delay in repentance is dangerous, p. 151; p. 357, l. 11,503-8

— in order to take a man's things is sin, p. 168, l. 5357

desire of others' good is sin, p. 168, l. 5346

Despair, comes of sloth, p. 143, l. 4521; p. 163

—, denounced, p. 162-4; p. 261-6; p. 384-5

—, God more wroth with it than with any other sin, p. 384, l. 12,296

*—, why we should never: The Tale of the Tempted Hermit, p. 262-5

*Devil, Tale of his Disappointment with the Chattering Women in Church, p. 287-8

*—, Tales of how to put his eye out spiritually, or blind him by Confession of Sin, p. 378-80; p. 381-3

*—, Tale of his coming to be Shriven, but uselessly, because unrepentingly, p. 390-4

Devil, the, takes swearers, p. 26, l. 767; is the Chief Justice of new fashions, p. 108, l. 3397; the father of ire, p. 118, l. 3707; the source of envy, p. 124, l. 3921; rejoices when he tempts a holy man to sin, p. 240, l. 7720; p. 245, l. 7883-9

—, writes down on a roll all our chatter in Church, p. 287

—, eats people who go to Shrift without repentance, p. 334-5, l. 10,883, &c.

—, men not to lay their sin on him, when it's their own will, p. 362, l. 11,686, &c.

Devil, the, will always stay in a heart where there's one sin to hide him, p. 369

—, is most confounded and shamed by love of Shrift, p. 373-4

—, if withstood, loses his power to tempt, p. 374, l. 12,041-52

*Devils' Reports of their Deeds to Satan, Tale of: and how the Devil who tempted a Bishop to pat a Nun on the back was most praised, p. 241-5

Dialogus, the book, tale from, p. 45

Diminution of sins denounced, p. 388-9

dinners, early, on Sundays before high-Mass is over, are wrong, p. 227, l. 7292-5

dishes, costly, denounced, p. 207, l. 6617

*Dives and Lazarus, the Bible-Tale of, p. 207-10

dogs, more grateful than men, p. 160, l. 5098-5100

—, hate and bite their own mothers, as do men, p. 160-1

—, Dives's sin in setting them at Lazarus, p. 213, l. 6812

—, when whelps, to be well-fed, p. 226, l. 7240-3 'dormers,' ? informers, are false traitors, p. 44, l. 1342

dough, sour; the Sacramental Wafer not to be made of, p. 312, l. 10,098-108

dreaming, lecherous thoughts in, sinful, p. 236, l. 7579-92

dreams, against belief in, and concerning the sources of, p. 13-17, l. 379-478

—, St. Gregory's six kinds of, p. 14

—, four kinds named in the Bible, p. 14, l. 410

*—, French Tale of the sad end of the man who believed in one, p. 17-19, col. 2

dress, against excess in, p. 103-6

drink, excessive, denounced, p. 224, l. 7194-7201

drunk; don't make a man drunk at the alehouse or your own house, p. 207, l. 6601-4, or to buy his goods at a low price, p. 187, l. 5970-80

drunkenness, Wadington's Exhortation against, and *the Tale of the Monk's Two-Candle Test of when he had had enough Drink, p. 204

E.

Earls and churls are alike in the grave, p. 270, l. 8700-2

—, their pillaging poor men, p. 212, l. 6792

eating too much, denounced, p. 205; and with excommunicated men, l. 6651, and Jews, p. 206, l. 6588-93; also eating too soon on fast-days, p. 207, l. 6612; and having costly dishes, l. 6617; p. 211, l. 6754-9; and eating more than is necessary, p. 224, l. 7187; and eating too greedily, p. 225; and all day, like a beast, l. 7207

- Edfryde, kyng of the north cuntré, p. 325, l. 10,524
 Edith, St. p. 286, l. 9228-33
 Edward I. 'gode Edwarde, syre Henrye's (III.) sone,' p. 248, l. 7984-5
 Edward, king of England, p. 279, l. 9015
 Eldred, king, p. 326, l. 10,547
 Elfwynne, king Edfryde's brother, p. 325, l. 10,530
 *Eli, and his wicked Sons, the Bible Tale of, p. 155-8
 England, its custom of keeping half Saturday holy, p. 28, l. 845-7; p. 30, l. 895-6; and of watching the dead, p. 200, col. 2, French, l. 1728-9
 Englishmen are naturally high of heart, according to the proverb, that
 Frenche men synne yn lecherye,
 And Englys men yn enuye, p. 131, l. 4154-5;
 and they say 'it's a lie' if you accuse them of it, p. 132, l. 4165
 *English Squire, Tale of the unrepentant one, p. 138-42
 Envy, the sin of, treated, p. 124-34 (see the Contents, p. lii. col. 2)
 —, a wicked thing, p. 312, l. 10,103
 Eutychius, monk and abbot, p. 127
 excited, getting, with women in Church, is sin, p. 277
 executors of rich men, only care to fill their own bags, p. 195, l. 6235-7
 —, false ones, the most blameworthy of all men, p. 196
 —, a man's own kin are the worst, p. 196, l. 6265
 —, bad ones come to an ill end, p. 199, l. 6367-76; p. 200
 —, good ones have joy and honour, p. 200, l. 6412-29
 executors' reproach to stingy testators for not spending money for their souls' good themselves, p. 201-2
 *Executors; Tale of the Three Dishonest Ones, p. 197-8
 * —; Tale of the bad Kesteven ones, p. 199-200
 * — —; French Tale of the Three Dishonest ones, or How to spend Mass-money, col. 2 of p. 199-202
 eyeing women may be sin, p. 253, l. 8133

F.

- face-powdering, women's, denounced, p. 102, l. 3221
 fair words, men of, to be doubted, p. 97, l. 3064-9

- fair words of a treacherous heart, the greatest treason under heaven, p. 133, l. 4196-7
 Fairs, well-built at night, and away in the morning: so is it with stolen church-money, and parsons heirs, p. 292, l. 9438-47
 falling into sin after receiving the Sacrament, p. 317
 false judgments, the consent to, or procuring of, is sin, p. 170, l. 5400
 falsifying a Charter is sin, p. 168, l. 5362
 false swearers, forsake five blessings, p. 87-8
 *Fashions, New; Tale of a Knight and Clerk who loved them, p. 107-8
 —, the Devil is the Chief Justice of, p. 108, l. 3405
 *Father, the Fond, Tale of, p. 37-8
 * — who would not beat his Child, Tale of, p. 153-4
 Father and Mother; of children's sins against, p. 35-6, p. 39, p. 42; must not, while living, give up their land and goods to their children, p. 36-39, p. 40; must not curse their children, p. 41
 fighting Monks denounced, p. 268
 fixed sums; merchants' bargains to pay these, whether you gain or lose, are usury, p. 174, l. 5546-50
 flesh, the; to be fought and cast down, p. 233, l. 7468-73
 Florentius, the monk with the tame bear, p. 127-30
 forced promises to sin are void, p. 259
 forgiveness, the duty of, p. 120, l. 3790; p. 121-4
 forgotten goods are not to be retained, p. 187, l. 5966
 fornication, of, p. 229, l. 7352-7; p. 278, l. 5980
 *Forswearer, Tale of the London, p. 86-7
 *Forsyne, St.; Tale of his Visit to Hell, p. 79-83
 foul talking to be forsaken, p. 52, l. 1592-5; p. 117, l. 3678-88; p. 257
 Frenchmen, their special sin is lechery, p. 131, l. 4154
 Friday, bread and water the only food on, p. 227, l. 7280-91
 Friesland, the merchant of, p. 329, l. 10,665

G.

- gadlings, how they follow gentlemen's bad examples, p. 26, l. 770-4
 Genoa, p. 271, l. 8749
 gentlewomen, beguilers of, are the biggest of all fools, p. 260, l. 8370
 gentyl men, their oaths, p. 23, l. 669
 — are God's tormentors, p. 26, l. 762

- gentyl men almost all now have a wife and a whore,
p. 95, l. 2931
- , how few real ones there are—plenty of
lordings though, p. 270, l. 8717-8
- Gerlew, the glee-leader, p. 280, l. 9028, l. 9044
- *Germeyne, Bp. Tale of his singing Laurentius out
of Purgatory, p. 339-41
- Ghost, the Holy, as a dove, p. 12, l. 322
- gifts will gain, either the love of lords, or of God
and poor men, p. 221-2, l. 7097-7105
- for lechery denounced, p. 258
- girl; raging with one much pleasanter than being
at Church, p. 143, l. 4541
- give to the poor courteously as well as largely, p.
213, l. 6822-9
- gleemen warned, p. 149, l. 4736
- gluttons damned to woe by St. Paul, p. 225, l.
7223-8
- Gluttony*, the sin of, treated, p. 203-28 (see Con-
tents, p. lvi.-lvii.)
- denounced, p. 313, l. 10,130-5
- Gon; his great mercy, p. 7, l. 163; is the only
Creator, p. 20, l. 579; his gifts not to be used
for breaking his commands, p. 99, l. 3110; He is
not to be scorned or blamed, p. 111; shall be
seen by the Merciful, p. 120, l. 3796-7; will
punish the slothful sinner, p. 138, l. 4359-60; to
be served in all our thoughts, p. 159, l. 5069;
and on to the end of our lives, p. 161. He says,
'I will that nonē sinful die,' p. 164, l. 5232;
commands men to give courteously as well as
largely to the poor, p. 213, l. 6822-9; is the
only Creator, p. 299
- hates sin, but waits for man's amendment, p.
372, l. 11,978
- forgives all sin when asked, after Shrift,
p. 375
- His dwelling-place must be clean, and no sin
there, p. 389, l. 12,472
- and the devil can't dwell in a man together,
p. 389-90
- 'God have mercy on us all'—don't think to get to
heaven by just saying this, p. 144
- God, the sin of laying our sins to Him, p. 362,
l. 11,681-4; p. 385-6
- , of the Fear of, and its three Causes, p. 426-9
(French)
- , of the Love of, and its three Causes, p. 430-4
(French)
- Godchild not to marry a godparent, p. 55, l. 1682-9
- Godchildren to be taught their Creed, p. 300
- goddaughters not to be with their godfathers, for
therein is privy peril, p. 300, l. 9708-18
- *Goddaughter, Tale of the Priest killed and burnt
for Seducing one, p. 300-2
- goods ill-gotten, the transience of, p. 292-3; the
third heir sells all away, p. 293, l. 9479; l. 9473
gravestones, lords not to have fine ones, p. 272,
l. 8781-6
- *Gregory, St., his Tale of the Minstrel who was
killed for disturbing a Bishop, p. 148-9
- *—— Tale of the Father who would not
chastise his child, p. 153-4
- *—— Tale of St. Benet's Temptation from
Lechery, p. 233-4
- *—— Tale of the Jew who heard some
Devils' Reports of their Deeds to Satan, and how
the Devil, who, after forty years' Temptation, had
got a Bishop to pat a Nun on the back, was the
most praised of all, p. 241-5
- *—— Tale of the Despairing Hermit, p.
262-5
- *—— Tale of Valentine's unworthy corpse
being dragged out of its grave in the Church, p.
271-2
- *—— Tale of the Bad Priest, who seduced
his Goddaughter, p. 300-2
- *—— Tale of the Dead Lord who waited on
a Priest, and was sung by him out of Purgatory,
p. 319-21
- *—— Tale of Paschasius's Punishment for
not voting for the best man as Pope, p. 339-41
- his prayer that no woman, even his
sister, might come into his thoughts, p. 240, l.
7708-9
- *Grotest, Bp. of Lincoln; Tale of him, and why he
loved Music, p. 150

H.

- hair, people not to be proud of it, p. 102, l. 3202
- hallowed things not to be used by people, p. 272;
or 'for worldes wynnyng,' p. 289, l. 9334-43
- hancel or luck-deal, p. 13, l. 369-78
- handling, sin of, denounced, p. 236, l. 7579; p.
239-40
- Handlyng Synne*, its contents, p. 1-2, l. 13-25;
origin and reason of the name, p. 4, l. 86, 94;
p. 5, l. 112; p. 6, l. 138
- harp, Bp. Grotest on the virtue of the, p. 150,
l. 4756, &c.
- hate, continuance in, a sin, p. 118, l. 3732; the
true objects of, p. 120, l. 3778-9
- hearing sermons, &c., in Church, thought a bore,
p. 143, l. 4537

- heaven to be bought only dear by penance, p. 367, l. 11,818
- heir, the third, of a wicked merchant or purchaser, will lose all his land and goods, p. 293, l. 9473-79.
- heirs not safe executors, p. 39, l. 1181-7
- Henry, the Emperor, p. 284, l. 9160
- *Hermit: Tale of the Good one who threw away the Money he had saved up, p. 191-2
- Herod and his eye, p. 90, l. 2836
- Herodias's daughter and 'her tumbling in the floor' before Herod, p. 90, l. 2823
- *Hezekiah's Prayer, French Tale of, p. 396
- hidden sin likened to fire, p. 389, l. 12,447-50
- , one, prevents all others being forgiven, p. 389
- hoarders of money; their three sorrows, p. 191, l. 6101-6
- Holy Days are to be well kept, p. 27, l. 802
- holy water and bread to be taken before a Sunday dinner, p. 228, l. 7303
- holywater clerks made shriftfathers now, p. 360, l. 11,592
- Hope necessary for Salvation, as well as sorrow and shrift, p. 385, l. 12,325-30
- horns, women's, denounced, p. 102, l. 3227
- house-buying by charter and king's grant enrolled, likened to Baptism and Confirmation, p. 303
- *Husband and Wife; Tale of the Sacrilegious ones who stuck together, p. 277-8
- husbands may kiss their wives, but must mind they don't sin, p. 252, l. 8114-5
- husbandmen not to plough a furrow off another's land, p. 78, l. 2445-52
- hypocrites full fell-ly chidden of God, p. 100, l. 3150-1
- *hypocritical Monk, Tale of the, p. 100-2
- I.
- idleness denounced, p. 312, l. 10,113 (see Sloth, p. 134-67)
- imprisonment, wrongful, against, p. 43, l. 1312
- indicters, against, p. 44, l. 1334
- Isaiah's 'like people like priest' fulfilled, p. 338
- call to men to sing praise to God, means Shrift, p. 383, l. 12,276
- J.
- James, St., established the Sacrament of Extreme Unction, p. 346, l. 11,236
- Jangler (babbler) hold thy tongue in Church! p. 288, l. 9308-13
- jangling (chattering) in Church, wrong, p. 143, l. 4547; p. 286, l. 9254
- jangling at Mass is wrong, p. 33, l. 1004
- *Jangling Women, Tale of the Devil's Disappointment with, p. 287-8
- jaundice; envy likened to it, p. 126, l. 3979
- jealousy, against, p. 61-2
- *Jephthah and his Daughter, the Bible-Tale of, p. 91-2
- Jesus, for all his sufferings, only asks our Love, p. 306-7, l. 9892-9928
- Jesus Christ, Prayer to (French), p. 404-6
- *Jew: Tale of one who heard some Devils report their Deeds to Satan, and was converted, p. 241-5
- Jews, not to be eaten with, for the Jew is Jesus' enemy, p. 206, l. 6588-93
- their fate, p. 295, l. 9524-5
- . . . shall never Jew that dieth Jew
- Of heaven's bliss have part nor prew.
- *John the Baptist (pe best chylde bore vnder Cryst); Tale of his death from the Bible, p. 90
- *John, St., the Almoner; his Tale of Pers the Usurer, p. 175-85
- *——— Tale of his thrice-repeated Gift to a Beggar, p. 214-15
- *——— Tale of him and the miser Bishop Troylus, p. 216-21
- *John, St., Chrysostom, Tale of him, and his Deacon's temptation, p. 274-5
- Jonathan, not safe from backbiters, p. 133
- Joseph, Mary's husband, warned by a dream to go to Egypt, p. 15
- Joseph, Jacob's son, warned by a dream (Genesis), p. 15
- Jousting denounced, p. 146, l. 4624
- Judas was a backbiter, p. 132, l. 4186; his greatest sin was his despair of God's mercy, p. 163, l. 5192; p. 385, l. 12,331-6
- *Judge; the Tale of the Hard Judge, p. 171-2
- Judges, against harsh and false ones, p. 44-49; p. 171, &c.
- *Judgment, the; Tale of the Knight who had a vision of it, p. 45-8
- the slothful rich man at, p. 137, l. 4322
- *Julian the Apostate, and Bp. Basil, the French Tale of, p. 398-9
- *Jumna and Tumna, or the Power of the Mass; Bede's Tale of, p. 325-9
- Justine, St.; the Tale of how the Sign of the Cross protected her from the Devils that Cyprian's necromancy raised, p. 253-6

K.

- Kings, David's Book of, p. 376, l. 12,097-108
 kissing women is wrong, p. 239, l. 7683, specially if a priest does it, l. 7692-3
 Knaresmire church, founded by St. Forsyne or Fursy, p. 83, l. 2585
 *Knight, Tale of one who robbed a poor man, p. 72-6
 *—— and Clerk, Tale of two who loved new Fashions, p. 107-8
 *Knight, Tale of the Merciful one, and how the Crucifix kissed him, p. 121-4
 *Knight, Tale of one who attended to the Norfolk bondman's (peasant's) Reproof for letting his cattle defile a churchyard, p. 269-70

L.

- *Lady, Tale of one, Proud of her Hair and Dress, who was burnt continually in Hell, p. 103-5
 Laurentius put up for Pope, p. 339
 Law, Old and New, contrast between, as to Confession and receiving the Sacrament, p. 318, l. 10,298-301
 —, strict, none of us may be judged by, p. 170, l. 5435; mercy must go with it, p. 171, l. 5437-8
 lawyers counselling false judgments shall go to hell, both top and tail, p. 170, l. 5418
 lay (lewde) men; the *Handlyng Synne*, written for, p. 2, l. 43; p. 348, l. 11,296
 laymen, not to have lawsuits in Churches, p. 276, l. 8911
 — to know how to baptise a child in danger of death, p. 296-7, l. 9584-9613
 — to put away filth when they come to the Altar, p. 311, l. 10,079; p. 317
 — to be punctual at the Sacrament, p. 317-18
 — not to be insolent to priests, p. 337, l. 10,922-26
 — not to criminate others in Confession, p. 301, l. 11,461-4
 lazy young men denounced, p. 159
 learning, men not to be proud of, p. 98, l. 3078
 learning necessary for preachers and shriftfathers, p. 360, l. 11,595-604
 lechers, not to be let sin in your house, p. 237, l. 7632-3, or have their errands carried, l. 7639
 —, old boasting ones denounced, p. 258
 — even get buried in church, if they pay for it, p. 271
 Lechery, the sin of, treated, p. 229-65 (see Contents, p. lvii-lix)
 — is the worst sin, as it always damns two people, l. 7340-3

- Lechery denounced, p. 313, l. 10,136-9
 leech, as you'd follow his orders for a sick body, follow the priest's for a sinful soul, p. 366, l. 11,797-802
 lent things not to be relent, p. 77, l. 2403-8
 Leo, Pope, p. 286, l. 9237
 leper, the meek one, whom Christ healed, p. 355, l. 11,459-66
 letters not to be sent or taken to women, p. 95
 liars are a combination of traitor and backbiter, p. 134, l. 4225
 lies denounced, p. 85
 limbs; God to be thanked for giving men proper ones, p. 160, l. 5083
 London town, p. 86, l. 2702; p. 330, l. 10,695
 —; heirs in, are said to kill their fathers, p. 196, l. 6285; and wives to make their husbands cuckolds, l. 6288
 *Lord, Tale of one who was punished after his death by being made to serve in a Hot Bath, p. 319-20
 Lord, or Syre, men not to desire the name, p. 108
 Lords, their oppression of poor men, p. 71; p. 109; p. 185; p. 210, l. 6722-9; p. 212, l. 6790-3; how they slay and beat them, p. 213, l. 6815
 —, their ravishing maidens and men's wives, and then boasting of it, p. 231, l. 7420-7
 — binding men to help them in lechery, are devils, p. 238, l. 7646
 —, abuse of their reprovers, p. 270, l. 8713-5
 —, their daintiness in food, and 'rere' Suppers, p. 226
 — let their cattle defile churchyards, p. 268, l. 8663
 —, enough of them, but few gentlemen, p. 270, l. 8713-18
 — not to have fine Gravestones, p. 272, l. 8781-6
 —, simoniacal, to be punished hereafter, p. 341, l. 11,060-7
 Losenjours or flatterers may not enter heaven, p. 111, l. 3504-17
 Loyre, king of Canterbury, p. 330, l. 10,688-9
 Lucifer, the originator of Envy, p. 131, l. 4144
 *Lucretius, Tale of how he killed St. Beatrice, and took her lands, and how the Devil leapt into him and destroyed him, p. 188-9

M.

- mad persons not to marry, p. 55, l. 1696-9
 'Madame,' women not to desire the name, p. 108
 Magne, St. p. 280, l. 9022; p. 281, l. 9078
Magnificat, Our Lady's own story, p. 355

- magpies' chattering and flying, against belief in, p. 13
- maidens and wives, the ravishing of, by lords, p. 231, l. 7420-7
- MANUEL DE PECCHES, reference to, p. 4, l. 82; p. 203, l. 6525; p. 267, l. 8620
- Mark, St. his teaching about Baptism, p. 295
- Marriage, of, p. 52-66
- Marriage*, the Sacrament of, treated, p. 344-6, (see Contents, p. lxiv.); not to be forced or disturbed, p. 344-5
- Mary Magdalene's sorrow, an example to us, p. 359
- *Mass: Tale of the dead Waiter-Lord in a Hot Bath, who was released by a Priest singing Mass for him, p. 319-20
- *—, Tale of the Suffolk Man who was taken out of Purgatory by the singing of two Masses, p. 321-3
- *—, Bede's Tale of how Abbot Tunna's Mass-singing made the Fetters fall off his brother Jumna in prison, p. 325-9
- Mass*, not hurt by the celebrating priest's sin, p. 74, l. 3297-300
- , to be heard before dinner, p. 227-8
- Masses for the dead, the great power of, p. 318; p. 321-4; and for the living, p. 825-33
- mastlyon, or meal of wheat and rye, not to be used for the Sacramental Wafer, p. 313, l. 10,125
- Medes and Persians, p. 292, l. 9430
- meek and lovely, we ought to be, p. 312, l. 10,094
- meekness, on the duty of, following Our Lady's example, p. 355
- meeting men, against believing in ill-luck through, p. 13, l. 363-8
- menace no one, p. 117, l. 3684
- Merchants, their usurious practices denounced, p. 174; and their false weights and measures, p. 186
- , to get their money fairly, or their third heir will lose their land, p. 293, l. 9473-9
- merciful, the, shall see God, p. 120, l. 3796-7
- Merswynde, maiden, p. 280, l. 9030; l. 9040, &c.
- messengers; smart ones rewarded, and slothful ones punished, p. 152, l. 4813-20
- *Midwife; Tale of one who christened a Child wrongly, p. 298
- midwives to know the points of Baptism, p. 297, l. 9613-18
- Milan, p. 271, 8747
- *Miner; Tale of one kept alive in a Mine for a Year by his Wife's daily offerings, p. 331-2
- *Minstrel; Tale of one that was killed for disturbing a Bishop, 148-9
- Minstrels denounced, p. 148, l. 4696
- Miracle-Plays denounced, p. 146, l. 4640; only the Resurrection and Birth of Christ may be played, and that in Churches only, p. 147
- Misers denounced, p. 190-1; p. 193-5
- *Miser-Parson, Tale of the Cambridgeshire one, who tried to eat his pence, p. 193-4
- Mokerers, or heapers-up of money, denounced, p. 190
- Money; spend it well here, and don't hoard it up, p. 195, l. 6227-30; p. 203, l. 6493-507
- *Monk tempted by lechery, Tale of the, p. 7-12
- monks and nuns, copulation of, p. 230, l. 7383-91
- , fighting ones denounced, p. 268
- *Mother; Tale of one who cursed her child, p. 41-2
- , a, may be kissed without sin, p. 252, l. 8113
- Murder, against, p. 43
- Music, Bishop Grosteste's love of, p. 150
- N.
- Naverne (Fr. Avere), p. 29, l. 877
- neat and sheep loved by some men more than their fellow-Christians, p. 160, l. 1520-1
- Necromancy, against belief in, p. 12
- nicknames, against giving, p. 50, l. 1531
- Niggards denounced, p. 190
- *Norfolk; Tale of the Norfolk Bondman's reproof to a knight for defiling a Churchyard, p. 269-70
- Norwich, mother church of, founded by St. Forsyne, p. 83, l. 2586
- Northumberland, p. 327, l. 10,589
- *Nun; Tale of one who spoke naughty words, p. 50-2
- O
- Oaths, against swearing, p. 23-7; especially to back up lies, p. 86
- , how gentlemen swear, p. 26
- , they tear Christ's flesh, p. 25
- , certain kinds of, p. 88-9; hasty ones bad, p. 89-92
- obstinacy in error, the most blameworthy folly, p. 111, l. 3494-3501
- *Offerings on the Altar: Tale of how a Miner's Wife by them kept her husband alive in a fallen-in Mine for a year, p. 331-2
- offerings at Mass help us with God, p. 330-1, l. 10,713-25; make your own while you live, p. 333, l. 10,792, &c.
- ogling women denounced, p. 95

- Okerers, or usurers, against, p. 77, l. 2415, &c.
 Orders, men in, not to game on Holy Days, p. 345, l. 1048-51
 ———, not to speak naughty words, p. 50, l. 1540; not to be proud of horses, hawks, &c. p. 98, l. 3087-8; not to wear fine clothes, p. 108, l. 3402; ought to shave their crowns, p. 110
 ———, no men to be drawn from taking, p. 49, l. 1503-13
Orders, Holy, the Sacrament of, treated, p. 337-343, (see Contents, p. lxiii.)

P

- palsied limb; how souls lying long in sin are like one, p. 370, l. 11,915-24
 Parents, folly in giving up their all to their children for their keep, p. 36-7, l. 1108-17; sin in cursing their children, p. 41-2; of disobedience to, p. 96, l. 3013, &c.
 ——— to bring up children well, p. 296, l. 9572-83
 *Parson, Tale of the Cambridgeshire Miser one who tried to eat his gold, p. 193-4
 Parsons; neglectful ones denounced, p. 152
 ———, cursing ones denounced, p. 336
 ———, their wasteful heirs and cousins, p. 292; like fairs, they're up one night, and away in the morning, l. 9438-47
 *Paschasius, Tale of his Punishment for voting for the wrong man as Pope, p. 339-41
 Paul, St., damns to woe the men whose Wombs are their Christ, p. 225, l. 7228
 ——— forbids men to go alone with women, p. 235, l. 7539-41
 ——— his temptations encourage us when tempted, p. 262, l. 8440
 Penance: wives not to be lain with during it, p. 65, l. 2009
Penance, the Sacrament of, treated, p. 333-6, (see Contents, p. lxiii.)
 ———, pains the Devil and pleases God, p. 335, l. 10,852-3
 *Pers the Usurer, the long Tale of, p. 175-85
 *Pharisee and Publican, the Bible-Tale of, p. 361-2
 Pity: 'if thou of the poorē have pity, then will God have mercy on thee,' p. 170, l. 5441
 pleading at law in Church is sin, p. 276, l. 8911
 pledged articles not to be used, p. 77, l. 2389-2402
 poms, Satan's, renounced at baptism, p. 147, l. 4665

- Poor Men*, their food not to be destroyed, nor a meal refused one to save his life, p. 43-4, l. 1325-9;
 ——— not to be too harshly judged, p. 44-49;
 ——— not to be robbed out of reason, p. 71, l. 2201-2; p. 76, l. 2355-8;
 *———; Tale of the Knight who robbed a poor man, 72-6;
 ——— not to be wronged for the sake of rich furniture, &c. p. 109, l. 3440-1;
 ———, the corn and the goods they need are not to be kept back from them, p. 169;
 ———, stewards are too hard on them, p. 170, l. 5426-7;
 *———; Tale of the Judge who was hard to a poor man, p. 171-2;
 ———, if you pity them, God will have mercy on you, p. 170, l. 5441-2;
 ———, domesmen, be merciful to them, p. 172, l. 5483-90;
 ———, do not fine them outrageously, l. 5492;
 ———; 'blessed be all poorē men, for God Almighty loveth them,' p. 179, l. 5741-2;
 ———, chapmen or merchants, and usurers, to share their goods with them, p. 174, l. 5568, p. 186, l. 5940;
 ———, how rich men are jealous of their owning anything, and seek to rob, prosecute, or spoil them, p. 187, l. 5980-98;
 ———, lords ought to give them alms instead of having costly dishes, p. 207, l. 6619-25;
 ———; lords to think on *The Bible-Tale of Dives and Lazarus, p. 207-10;
 ———, lords to give their meat gladly to the poor, not with beating and abuse, p. 210, l. 6722-9
 . Lorde, how shul these robbers fare
 pat þe pore pepyl pelyn bare,
 Erlēs, knyghtēs, and barouns—
 And owþer lordyngēs of tounes.
 p. 212, l. 6792.
 ———, lords now slay and beat them, p. 213, l. 6815
 ——— not to be punished if they take things only once or twice, p. 213, l. 6830-1
 ——— not to be kept standing all day in the cold, waiting for alms, p. 215, l. 6899-900
 ———, their love, and God's, to be got by gifts here, p. 221-2
 ——— to get their gifts without abuse or fight, p. 223, l. 7176-9

- Pope, the: his power to move the feasts of the Church, but not Sunday, p. 27
- curses false executors four times a year, p. 196, l. 6264
- powdering women's faces denounced, p. 102, l. 3221
- praise of others, dislike to hear it is envy, p. 125, l. 3964
- , men not to be desirous of, p. 96, l. 3025-33; not to bribe 'jogolours' to give it them, p. 117
- Prayer*, Waddington's treatise on, p. 396-404
- **Prayer*, French Tales of its Power, p. 396, p. 398-9, p. 402-3
- prayers; don't stop other peoples' by your talk, p. 343, l. 11,137
- praying and holy deeds not to be stopped by words of pride, p. 110, l. 3464-73
- present sins (in 1303), special; swearing, p. 25; adultery, p. 93; blaming others while praising oneself, p. 99, l. 2126-31
- prices not to be raised, p. 76, l. 2369
- Pride*, the Sin of, treated of, p. 95-117 (see Contents, p. l-iii.)
- **Priest*, Tale of one who was waited on in a Bath by a Dead Lord whom he afterwards sang out of Purgatory, p. 319-20
- **Priest*, Tale of an Unbelieving one for whom the Sacramental Bread and Wine were turned into a Child's Flesh and Blood, p. 309-11
- *—, Tale of one who was enabled to see People's Sins in their Faces, p. 314-17
- *—, Tale of the Bad one, slain and burnt for Seducing his Goddaughter, p. 300-2
- **Priest's Concubine*, Tale of: and how Fiends carried off her dead body, p. 248-50
- Priests; R. Brunne's fear of offending them, p. 2, l. 37-8; p. 251, l. 8088
- not to be chidden by people, p. 110, l. 3475
- never to tell secrets trusted to them, p. 116, l. 3658-71
- not to go to, or lend horses or armour for, tournaments, &c. p. 148
- , their goods not to be taken in fight, p. 169
- not to leave Mass to go to dinner, p. 228, l. 7320-1
- not to kiss, touch, or handle Women, p. 239-40, or play or rage with them, p. 246
- , how they *will* have women, p. 247
- , their 'mares' or concubines, p. 248, l. 7981, &c.
- , lecherous, their torment, p. 251, l. 8088-8101; p. 278, l. 8982
- Priests wrong in letting their cattle defile Church-yards, p. 268, l. 8659-61
- not to stare about at women during Service, nor jangle bold words, p. 276
- consecrating the Sacramental Bread, must be pure, p. 311, l. 10,076; p. 324, l. 10,501, l. 10,437
- blameable for ceasing to sing Masses for souls in Purgatory, p. 318, l. 10,304-16
- not to curse their parishioners, but teach them with fair, though sharp, words, p. 336
- , who more worldly than they, for all their preaching! p. 338, l. 10,969
- , as confessors, are God in men's breasts, p. 350; p. 365, l. 11,754
- , confess to several, and share the benefits of their prayers, p. 354
- , sinners to meek themselves to, and not be 'stour' to them, p. 355, l. 11,467-80
- , wise ones to be sought as confessors, p. 359-60
- , any holywater clerk of a town made a shrift-father now, p. 360, l. 11,591-4
- , strange ones can't shrive a man without leave of his own vicar or parish-priest, p. 360, l. 11,605-12
- never to ask penitents to disclose others' guilt, p. 361, l. 11,625-35
- their directions in Penance to be followed, not your own, p. 366-7
- Priesthood*, or *Holy Orders*, the Sacrament of, p. 337-43 (see Contents, p. lxiii.)
- privities, or privy sins, not to be spoken of, p. 2, l. 30; p. 261, l. 8408-17
- Purchasers' heirs waste their gains and lands, p. 292-3, l. 9454, &c.
- Purgatory: the Sacrament of the Altar brings souls out of it, p. 319, l. 10,316; p. 321, l. 10,384-5; p. 319-24
- pains in, for penance not done, p. 335, l. 10,858-65
- R.
- Rape; death the punishment of, p. 70, l. 2177-80
- of virgins, p. 230, l. 7342-7401
- of married women, p. 231, l. 7402-19
- Repentance necessary for forgiveness of sins, p. 20-1, l. 587-605
- repentant sinners, the joy in heaven over, p. 376, l. 12,111-120
- rich bedding, armour, &c. men not to be proud of, p. 109, l. 3432

rich men, their habit of swearing, p. 23, l. 691
 ———, how they are held true, tho' their falseness
 be never so new, p. 86, l. 2710
 ———, how slothful they are on Sunday mornings,
 and will not get up to Mass, p. 135
 ———, how they have shrewd (wicked) sons, p. 155
 ———, how ungrateful they are to God, p. 160
 ———, how they envy poor men's goods, and try
 to get them, p. 187, l. 5980-98
 ———, only save to enrich their executors, p. 195
 ———, reproached by executors, p. 201-2
 ———, defile churchyards with their cattle, p.
 268, l. 8663
riches, people not to be proud of, p. 97, l. 3050
Robert of Brunne, p. 3, l. 61, see *Brunne*
 ———, his thanks to Jesu for giving
 him wit and space to get so far in his travail for
 'lewede' men, p. 348, l. 11,292-7
Rome, Henry the Emperor of, p. 284, l. 9160; the
 Court of, p. 285, l. 9220; p. 286, l. 9238

S.

Sacrament of the Altar, p. 306-33 (see Contents,
 p. lxi-lxiii.)

———, all receiving it in sin are damned, p. 314
 *———, Tale showing that sinners are not to be
 forbidden it, p. 314-17

SACRAMENTS, THE SEVEN, p. 294-302

I. Baptism, p. 294-302

II. Confirmation, p. 302-5

III. Lord's Supper, p. 306-333

IV. Penance, p. 333-6

V. Holy Orders, p. 337-43

VI. Marriage, p. 344-6

VII. Anelyng or Unction, p. 346-8

Sacrilege, the sin of, treated, p. 266-93 (see Con-
 tents, p. lix-lxi.)

**Sacrilegious Carollers*, Tale of, and how they danced
 together for a year, and then hopped separately
 ever after, p. 280-6

**Sacrilegious Husband and Wife*, and how they stuck
 together, Tale of, p. 277-8

sadness in God's service denounced, p. 162

saffroned wimples and kerchiefs, denounced, p. 110

Saracens, make their gods of silver and metal, p.
 193, l. 6162

Satan's pomps, p. 147, l. 4665

Saturday; how the custom of keeping it holy was
 once observed in England, p. 28, l. 845, &c.;
 because it was specially the Virgin's day, p. 29,
 l. 853-74

**Saturday half holiday*, Tale of the, p. 29-35

saving, in moderation for your children is right, but
 in excess is sin, p. 190-1

scamping work, against, p. 77

scorn no man, p. 99, l. 3132

scorn not God, p. 111

scorning or pretence; none allowed in Shrift, p. 390

secret troth, against, p. 53, l. 1624

Secrets never to be disclosed, p. 116

Seneca's advice about executors, p. 39

servants, rich men's, debauchery at night, p. 227

——— to come to Mass when they can, p. 28, l.
 385-6

——— to leave off stealing little things, p. 76, l.
 2361-8

———, train of, not to be gloried in, p. 109, l.
 3420

———, masters not to chide them too harshly, p.
 112

———, better be one than commit Simony, p.
 173, l. 5528

———, not to be hired or taken away from their
 engagements, p. 186, l. 5954

———, stolen goods not to be bought of them, p.
 186, l. 5961

———, their riotous suppers when their lords are
 in bed, denounced, , p. 226, l. 7268-79

shepherd, the, and his straying sheep, p. 336

SHRIFT: its 12 Points or Requisites, p. 348-394
 (see Contents, p. lxiv-viii)

1 Cast thy sin away with goodwill and a free
 heart while thou art in full life, p. 350,
 l. 11,353-5

2 'pat pou shalt shrue þe hastily,' p. 352

3 'Openly þyn herte up lyfte,' p. 353-4

4 'Yn shryfte to haue mekenes,' p. 355, l. 11,452

5 Delay not to tell your sin, p. 357 l. 11,503-8

6 Sorrow of heart, which should be bitter and
 smart, p. 357-8

7 'pat þy shryfte be wysly down,' that is, to a
 wise man, one who knows holy writ, p.
 359-60

8 'þy shryfte shal be alle of þy selue,' of thine
 own proper deeds, not betraying others, p.
 360, l. 11,618

9 Don't lie against yourself; don't confess more
 sin than you've done, or conceal any, p. 363

10 'þy synne nakede shalt thou make,
 And opunly hyt forsake,' p. 365

11 Do blithely the penance set by your priest, p.
 366

12 Confess your sin wholly, withhold no point, p.
 367, l. 11,820-1

SHRIFT: its Twelve Graces, p. 370-94 (see Contents, p. lxx-lxxvii)

- 1 He makeþ þy soule for to lyue, p. 370
- 2 'Hyt aleggeþ þe of heuy charge,' p. 371
- 3 'Ys as hyt were anyntyng;
Anyntyng ys gode for body sore,
And shryfte ys a-nynting for euermore,'
p. 372, l. 11,984
- 4 It confounds the Fiend of Hell, p. 373-4
- 5 It makes us loved where we were hated, and appeases God when he is wroth, p. 375
- 6 'Hyt ioieþ alle þe court of heuene,' p. 376
- 7 It blinds the Devil, p. 377
- 8 How the benefit of confession is continuous, p. 381-4
- 9 'That pou falle nat in wanhope,' p. 384-5
- 10 'That pou excuse nat þy synne,' p. 385-8
- 11 'That pou make nat þy Synne lytyl to seme,' p. 388
- 12 'That pou make no Skornyng (pretence) yn Shryfte,' p. 390

Shrift; how some go to it only at Lent, and others not at all, p. 151, l. 4787-92

—, the three chief things to be considered in it, p. 349, l. 11,323-31

—, its chief requisites, p. 394, l. 12,621-6

— not to be made in bits, one to one priest, and one to another, p. 367-8

— can raise the dead to life, and confound the Devil, p. 369, l. 11,898

— is the Gate of Heaven, p. 377, l. 12,141-8

* —, Tale of how it made a Woman's Unconfessed Sin fly out of her Mouth like a Blak (bat) or Fiend of Hell, p. 368-9

* —, Tale of how by it a man blinded the Devil who led him about chained, p. 378-80

* —, The French Tale of how the Pagan Slave concealed his Adultery with his Christian Mistress by Confession, and promising to cease from Sin, p. 381-3, at bottom

* —, Tale of the Devil's coming to; braggingly and unrepentingly, and therefore uselessly, p. 390-4

Simony denounced, p. 173

singers are very seldom moral men, p. 97, l. 3062

SINS, THE SEVEN DEADLY, p. 95—265

i. Pride, 95-117 v. Covetousness, 167-202

ii. Anger, 118-124 vi. Gluttony, 203-228

iii. Envy, 124-134 vii. Lechery, 229-265

iv. Sloth, 134-167 (Sacrilege 266-93)

sin, being in, not to keep you from penance, p. 335, l. 10,874-81

—, men in, are spiritually lepers, p. 355, l. 11,467

sin, the French 'Petit Sermun' why we shouldn't, p. 426-434

—, men's shamming excuses for, p. 362, l. 11,681-98; p. 387

—, the progress of, 1. thought, 2. will, 3. sight, 4. speech, 5. watching, 6. gifts, 7. the deed, p. 388, l. 12,427-36

sins to be confessed openly, p. 334, l. 10,843

— forgotten, to be confessed when remembered, p. 335, l. 10856

—, great ones not to be committed, as they bind you in the Devil's hames, p. 357, l. 11,496

Sisters, the Three, who shape children's destinies, p. 20.

Sloth, the sin of, treated, p. 134-167 (see Contents, p. liii-liv)

sneering at people behind their backs is envy, p. 125, l. 3959

Sodom and Gomorrah, their fate a warning to us, p. 258, l. 8312-3

Solomon, quoted on,—

dreams, p. 15; giving up your lands while you live, p. 38, l. 1172; backbiters, p. 132, l. 4180; sloth, p. 143, l. 4524

Solomon's 'Woe the land where child is king,' p. 338, l. 10,979

— 'Seven times a-day the righteous man falleth,' p. 354

sorrow for sin, the duty of feeling it, p. 357-8

soul, man's, made fair by God, but blackened by sin, p. 358, l. 11, 452

sponsors to fulfil their pledge, p. 296, l. 9522-83; p. 300

* Squire, Tale of Conrad's unrepentant one, p. 138-142

squires' games denounced, all arise from lechery, p. 146, l. 4632

stealing usurers' goods is still theft, p. 78, l. 2419-24

Stephen of Rome, the lecher, punished, p. 48

Stewards not to be too hard on the poor, p. 170, l. 5426-7

sticks, little, fire great stocks; so small sins kindle great ones, p. 388-9, l. 12,437-42

* Sudbury, in Suffolk, the Tale of the man of, who was got out of Purgatory by his Wife having Masses sung for him, p. 321-3

summer games denounced, p. 148, l. 4684

Sunday, on the duty of keeping it well, p. 27, &c.

—, the rich man's way of spending it, p. 135-7

—, early dinners on, wrong, p. 227, l. 7292-5

suppers, lords' late, denounced, p. 226, l. 7266

—, servants' late, l. 7268-79

Symmachus elected Pope, p. 339-40

T.

- Tablere, the game, p. 34, l. 1043; p. 137, l. 4308
 Tangabaton, the Hypocritical Monk of the Abbey of, p. 100
 temptations, continued; never despair on account of them, p. 261-6; take heart and fight them, l. 8577
 ——— Mass good for, p. 324, l. 10,508-15
 tenants not to be squeezed by bailiffs, p. 172, l. 5502
 Teodryghte, St., cured at St. Edith's tomb, p. 286, l. 9229
 testators reproached for not doing good during their lives, p. 201-2
 Theft, against, p. 67, &c.
 the different kinds of, p. 77-8
 Tavern, the, is the devil's knife, p. 34, l. 1024
 Thief; the Repentant one on the Cross, p. 164, l. 5208
 throstle, the Devil takes the shape of one to tempt St. Benet, p. 233
 Thursday; eating flesh till past midnight on it, is sin, p. 227.
 tithes, not paying them is sacrilege, p. 288, l. 9316-25
 tithing rightly, the Four Blessings for, p. 289, l. 9326-33
 Tournaments denounced, p. 144-6; all the Seven Sins are there, Pride, Envy, &c.
 Traitor to God, sinner, remember Mary Maudeleyn, and weep! p. 359
 Trent; the water men call Trent, p. 325, l. 10,529
 troth not to be disturbed, p. 56, l. 1718-25
 ——— not to be secret, but before Holy Church and one's friends, p. 261, l. 8404-7
 truth to be spoken to the priest in Confession, p. 365, l. 11,749-51
 Tunchester, in Northumberland, p. 327, l. 10,587

U.

- uble or oble, the Sacramental Wafer; the Seven Properties of, p. 311-13
 unbaptized people must go to hell, p. 295
Unction, the Sacrament of, p. 346-8: ask for it not only at your death, p. 347, but in all bad sicknesses, p. 348, and don't believe that you mayn't lie with your wife after receiving it, p. 347, l. 11,268-73
 ungrateful men are worse than dogs, p. 160
 unjust taking of others' goods denounced, p. 169

- unshriven men lose the joys of heaven, p. 377, l. 12,147-8
usurers are the devil's peers, p. 79, l. 2454; mayn't make their wills, l. 2470; their life described, p. 83; shall not have everlasting light, p. 84, l. 2629; how merchants and chapmen become, p. 174; *Pers the Usurer, tale of, p. 175-85; are to share their goods with the poor, p. 174, l. 5568, p. 186, l. 5940; get buried even in the Church if they pay for it, p. 271

V.

- *Valentine; Tale of his unworthy corpse being dragged out of the Church at Genoa, p. 271-2
 venial sins forgiven when mortal ones are shriven, p. 346, l. 11,238-45
 Venice, p. 29, l. 878
 vessel; a void vessel, sinner, p. 163, l. 5180; p. 244, l. 7853-4, l. 7867
 Virgil, the clerk, not safe from backbiters, p. 133
 Virgin Mary, appears to a swearer, p. 23-5; the danger of swearing against her, p. 26-7, l. 775-92; Saturday afternoon holy to her, p. 30, l. 887-902
 ——— her meekness, as told in *Magnificat*, p. 355
 ——— Prayers to (in French) p. 408-12
 virgins, rape of, p. 230, l. 7342-401
 Virtues, the four Cardinal and Seven Blessed ones, p. 407-8 (French)
 **Vitas Patrum*, tales from:
 the Tempted Monk, p. 7-12
 against theft, p. 68-9
 the Priest's seeing the actual transubstantiation of Bread and Wine into Flesh and Blood, p. 309-11

W.

- WADINGTON, WILLIAM OF, his Thanks to God, and account of his *Manuel des Pechiez* and himself, p. 413-14
 wages not to be kept back, p. 78, l. 2441-4
 Wanhope or Despair denounced, p. 163-4; p. 143; p. 384-5; offends God more than any other sin, l. 12,296
 weddings, illegal, to be stopped, p. 345, l. 11,183
 'welaweye!' the cry after marriages for money, p. 346, l. 11,215
 wheat, the loveliest corn that men eat, p. 312, l. 10,092-8
 whoredom not to be committed, p. 52-66
 will, Adam's and our's free, p. 386, l. 12,367-70; p. 387; p. 362

- witches not to be employed to mar marriage, p. 56, l. 4710-17
 — not to be believed, p. 85, l. 2649
 *Witch, the, and her cow-sucking bag, Tale of, p. 17-18
 witchcraft, against, p. 12-13; p. 17-18; none of pure life need fear it, p. 257
 witness, false, against, p. 84-92
 wits, people's, come not from themselves, p. 99
 wives, not to be lain with during penance, Lent, &c., p. 65, l. 2020-3
 —, not to be ravished, p. 70, l. 2175
 — now have their husbands and a 'ludby' (paramour) p. 93
 — wish to be masters, &c. l. 2937
 —, other men's, not to be kissed, p. 94, l. 2957
 —, no very kind ones now, p. 332, l. 10,754; p. 333, l. 10,799
 —, chiding ones; may God deliver men from them! p. 346, l. 11,230-1
 Women, getting them together on holydays to see which is prettiest, is wrong, p. 33
 * — Tale of the Two Good ones who never had a word with their husbands in twenty years, p. 62-5
 —; a good one is man's bliss, p. 62, l. 1905
 — nowadays, give forty words back for one joking one, p. 65, l. 2000-1
 — breeding false heirs go to hell, p. 65, l. 2024-8
 — proud ones denounced, who powder their faces, p. 102, l. 3218
 — their sin in pride of dress, horns, hair, &c. p. 102-3; powdering their faces, l. 3221
 — their sin in fornicating with priests, p. 247, &c.
 — their sin in dressing up to entice men, p. 106; p. 237
 —; men never to be alone with, p. 235
 —, men never to kiss them, p. 239; p. 252-3
 — not to kiss priests, p. 239, l. 7692-3
 —, how they *will* have Priests, p. 247; but they shall be condemned by all creation, and cursed for it, l. 7944-71
 —; it's a shame for one to be 'a Priest's Mare,' p. 248, l. 7980-1
 Women, to think of the awful end of the Priest's Concubine, p. 251
 —, men not to try and make them sin by kissing, p. 253, l. 8126-31; or by sorcery, l. 8142-53
 — beware of money, for which you'll often consent to sin, p. 258, l. 8324
 — free from forced promises to lechers, p. 259
 — not to stand in the Chancel and disturb the priest's devotions, p. 273, l. 8815-16; p. 275
 —, their kerchiefs are the devil's sail, p. 275, l. 8889
 * — chattering in Church, Tale of the Devil's disappointment with, p. 287-8
 —: would God that we'd many who'd mourn their husbands' deaths, p. 331, l. 10,745
 —, against rape of married ones, p. 231, l. 7402-10
 Women's trailing Dresses wrong, p. 109, l. 3443, and their saffroned wimples, p. 110; and going about to show their dresses, l. 3452-91; and borrowing clothes to go to dances, l. 3460
 * — Trains and the Devil; the French Tale of, p. 109 n
 women, common; dangers of lying with, p. 230-2, l. 7428-48
 words, adorned and slicked, conceal sin; don't use them, p. 365, l. 11,763-6
 —, sharp, allowable against sin, p. 120, l. 3786-9
 world, the, was made in six days; the seventh to rest, p. 28, l. 830
 world, the, don't let men lay their sin to it, p. 362, l. 11,686-89-98
 wrestling-matches wrong on holy days, p. 33; not to be held for pride's sake, p. 117, l. 3690; wrong during Mass, p. 279
 writing Confession of Sins not allowed; Confession must be spoken, p. 365, l. 11,771-8
 Wybessyne, maiden, p. 280, l. 9030-40

Z.

- *Zenon, the would-be thief; Tale of, p. 68-9

PROVERBS.

Children and pups, p. 226, l. 7340-3

Give thy child when he will crave,
And thy whelp when it will have;
Then mayst thou make in a stound (while)
A foul child, and a fair hound.

Church—The nearer the Church, the further from
God, p. 286, l. 9243

the *Sun* and the Dungheap, p. 74, l. 2299-2300

The sun, his fairness never he tines (loses)

Though he on the muck-heap shines.

force of *Habit*—

What youthē wones, in agē mones. p. 238, l. 7674

falcon and fly—

Cowardice it is, and foul maystry

To throw a falcon at every fly. p. 337

He *wise* is that *ware* is, p. 251, l. 8085

will and may. Opportunity—

He that will not when he may,

He shall not when he will. p. 151, l. 4800

Parents and children—

Love thou thy childer out of wit;

Trust to them, and helpless sit. p. 40, l. 1225

















